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THE BOOK OF THE HISTORY OF THE
TRANSLATION OF THE BODY OF OUR FATHER
THE HOLY MAN

TAKLA HÂYMÂNÔT

WHICH TOOK PLACE
SEVEN AND FIFTY YEARS AFTER HIS DEATH,
AND WAS REVEALED BY THE HOLY SPIRIT TO JOHN KAMÂ.



THE BOOK OF THE HISTORY
OF THE TRANSLATION OF THE BODY
OF OUR FATHER THE HOLY MAN
TAKLA HÂYMÂNÔT.

CHAPTER I.

(Fol. 167*a*. 1) IN THE NAME OF THE FATHER, AND THE SON, AND THE HOLY GHOST, ONE GOD, AND ONE LORD, WHO IS ONE ESSENCE, AND ONE MAJESTY, AND ONE SUBLIMITY, AND ONE PRINCIPALITY; THE MAKER OF THE UNIVERSE, WHO CALLED EVERYTHING INTO BEING FROM A STATE OF NON-EXISTENCE, AND WHO TURNETH EVERYTHING FROM A STATE OF BEING INTO A STATE OF NOT BEING; WHO HATH SET IN ORDER THE WHOLE WORLD; WHO HATH MADE THE MOUNTAINS AND THE HILLS TO HAVE THEIR POSITIONS; WHO HATH HUNG OUT THE HEAVENS LIKE [THE WALLS OF] A CHAMBER, AND HATH FOUNDED THE EARTH WITHOUT [NEEDING TO LAY] A FOUNDATION, AND HATH MEASURED IT WITHOUT (Fol. 167*a*. 2) A MEASURING LINE, AND HATH STABLISHED IT BY THE SPIRIT, WHICH IS WONDERFUL IN ITS OPERATION; FOR WHOM THERE IS NOTHING TOO DIFFICULT, AND FROM WHOM NOTHING IS HIDDEN, WHO KNOWETH ALL THINGS, ALTHOUGH NO BEING KNOWETH HIM, WHO HATH WORKED

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FROM THE BEGINNING AND WHO COMPLETETH [HIS WORK]; EVERYTHING GROWETH OLD, BUT HE HIMSELF GROWETH NOT OLD, EVEN AS SAITH THE PROPHET, "EVERYTHING GROWETH OLD, BUT THOU THYSELF [REMAINEST "UNCHANGED], AND THY YEARS WHICH CANNOT BE COUNTED [ARE] FROM "GENERATION TO GENERATION." GLORY BE UNTO THEE, O GOD, THOU CREATOR OF ALL WONDERFUL THINGS, AND UNTO THEE IS MEET PRAISE (Fol. 167*a*. 3) IN THE MOUTH OF EVERY CREATURE, EVEN UNTO THE LAST SOUL, FOR EVER AND EVER. AMEN.

Hearken ye, and understand, O my beloved, the Book of the History of TAKLA HÂYMÂNÔT, the beloved of our LORD, which shall be read on the day of the translation of his body on the twelfth day of the month GENBÔT,¹ that is to say, of the month of the Resurrection of our LORD JESUS CHRIST, which is associated with the festival of SAINT MICHAEL the Archangel, His beloved one. In the peace of GOD! Amen. And behold, (Fol. 167*b*. 1) we will relate unto you, and will make you to know, having the certainty of his help, which shall protect us all, and knowing that the intercession and prayer of the blessed, and holy, and honourable TAKLA HÂYMÂNÔT will be our helpers, and we will lift up the cry (?), saying, "This day [is the day of] the translation of the body of the honourable "one, whom GOD hath honoured! This day [is the day of] the translation "of the body of the holy man whom GOD sanctified from his mother's "womb, even like JEREMIAH and JOHN. This day [is the day of] the translation of the body of the blessed man whom GOD blessed, (Fol. 167*b*. 2) "even as the Prophet saith, 'Before I fashioned thee in the womb of thy "mother I knew thee'.² And again the Prophet saith, 'From my mother's "womb thou art my GOD,³ and [when I was] in the belly Thou didst "protect me, and Thou art my memorial at all times.' Even thus did

¹ *I. e.*, the seventh of May.

² Jeremiah i. 5.

³ Compare Psalm xxii. 9, 10.



body of the saint who was the originator of Christianity, and the preacher of repentance in the country of the West, even as was JOHN [in the East]. This day [is the day of] the translation of the body of the holy man, who consecrated the Church, and who was the first monk in the country of SHAWÂ, even as was ANTHONY [in Egypt].

And it came to pass that when his day had arrived and come, and his period of life in this world was about to end, and he was about to depart from this fleeting world into the joy which passeth not away, and to leave this world (Fol. 168*b*. 1), which groweth old, for that which neither groweth old nor is destroyed, to the place where a man dieth not a second time, and where there is neither sickness nor pain, and where there is everlasting joy, our LORD came unto him and said, "Peace be unto thee, O my beloved TAKLA HÂYMÂNÔT!" And our father the holy man TAKLA HÂYMÂNÔT stood up, and received the covenant of mercy from the words of our Lord. And again he enquired of Him [concerning] every matter which should take place through him at the time of his departure to his rest, and what should happen (Fol. 168*b*. 2) to his body before he went away to the FATHER Who had loved him, and before he went away to the SON Who had honoured him above all the peoples of the earth, and before he went away to the HOLY SPIRIT Who had pleasure in him and had sanctified him, and before he went away to the city which had been prepared [for him], and to his place which had been built for him during his lifetime, and to his palace which had been purchased by the blood of his contending, the palace whereof the work was most marvellous, and which contained forty thousand pillars of fire, and forty thousand (Fol. 168*b*. 3) pillars of gold. Now the gold whereof these pillars are made is not like unto the gold of this world which can be rubbed away and destroyed, and it is not like unto the gold which can be melted away in the fire, for it is that gold which the fire cannot consume, and the water cannot wear away. Now who hath [sufficient] knowledge [to

describe] the construction and building of the royal palace of the Creator of created things? We ourselves know nothing whatsoever about it, and when we say that the pillars thereof are of fire and of gold, we only employ the words "fire" and "gold" for purposes of similitude; for we are sick in heart, (Fol. 169*a*. 1) and are inferior in spirit, and of little understanding, but in spite of this, through the pride of our mind we would make our mouth to dwell above the heights, and make our tongues to move about in the upper air, even as the Prophet saith, "They made their mouths to dwell in the heavens, and their tongues went about on the earth."¹ What then are we that we should describe the work of the CREATOR, and compare it unto that which hath been wrought by the hand of an artisan? For is not the knowledge which hath been wrought in the (Fol. 169*a*. 2) mind of the FATHER far removed from our minds? And we are worms and not men, even though the nature which is in us be great, for it was fashioned in the form and similitude of the MOST HIGH, and the MOST NOBLE, and we are unable to describe the work of GOD MOST HIGH, and to declare unto what it is like, and we cannot adequately depict it with words. And it is right that we should desist from the investigation of the construction of the KING of KINGS, and LORD of LORDS. For this kingdom (Fol. 169*a*. 3) is even as the LORD of the holy ones spake Himself to His saints in the HOLY GOSPEL, saying, "Then shall the King say on that day unto those who are on His right hand, come ye unto Me, and ye shall inherit the kingdom which hath been prepared for you before ever the world was created, which eye hath not seen, nor ear heard, which it hath never entered into the heart of man to imagine, and which GOD hath prepared for those who love Him."² May GOD allot [these joys] in the kingdom of the heavens (Fol. 169*b*. 1) unto all of us who are the sons of baptism, and unto those who

¹ Psalm lxxlii. 9.² St. Matthew xxv. 34; Isaiah lxiv. 4; I Cor. ii. 9.

have believed in the prayer of our father [the holy man] TAKLA HÂYMÂNÔT, whose works were abundant, whose course is finished, whose contending was lovely, and who shall be honoured for ever and ever. Amen.

And it came to pass that when our father the holy man TAKLA HÂYMÂNÔT questioned our LORD and REDEEMER, He answered and said unto the blessed man TAKLA HÂYMÂNÔT, and at the same time made a covenant with him by His Word, "O My beloved one, TAKLA HÂYMÂNÔT, "inasmuch as thou hast put to shame the serpent, (Fol. 169 *b.* 2) of which "one horn was of gold, and the other of silver, which wished to swallow "thee up, and inasmuch thou didst not turn aside either to the right hand "[Page 101] or to the left from My Divine authority, through the fear of "the serpent, I, even I, will give unto thee a royal palace [made of] fire, "with pillars and [their] bases made of gold, which eye hath not seen, "and of which the ear hath not heard, and which it hath not entered into "the heart of man to imagine; unto thee will I give this, O My beloved "one, TAKLA HÂYMÂNÔT. Behold, now thy appointed time hath arrived "(Fol. 169 *b.* 3), and thou hast gained the mastery in thy contending, and "thou hast brought thy service [to a close]; and there awaiteth thee the "crowns of righteousness which thy heavenly FATHER hath prepared for "thee this day, for He is the righteous JUDGE; and there is no injustice "with Him, and He rewardeth every man according to his work with "righteous judgment." And the holy man said, "Glory be to Thee, O "Lord, and to Thy GOOD FATHER, and to the vivifying HOLY SPIRIT, "now and for ever and ever! Amen."

And the Lord said unto the (Fol. 170 *a.* 1) blessed man, "O My "beloved TAKLA HÂYMÂNÔT, rejoice after thy sorrow, and come and "refresh thyself after thy tribulation, and come and enjoy relief from thy "pain, and come and rest from thy labours in the place where the Garden "lieth open for thee, and where repose awaiteth thee in everlasting joy,



"and where there is neither disease nor sickness." And the holy man said, "Glory be to Thee, O Lord, and to Thy GOOD FATHER, and to the vivifying HOLY SPIRIT, now and for ever and ever! Amen." And again our father (Fol. 170*a*. 2) answered and said unto Him, "O my LORD, if 'it be that I have found favour in Thy sight, hearken unto my petition;" and the LORD said unto him, "Speak, and ask Me whatsoever thou pleasest, and I will perform that which thou desirest, O My beloved one." Then the holy man said unto the Lord, "Grant that MICHAEL may not be separated from me at the time when my soul goeth forth [from my body], and let not the Angel of Death draw nigh unto me, and let him not terrify me, and let him not bring me into the (Fol. 170*a*. 3) sea of fire; and when they despatch and send forth MICHAEL, my beloved, [for me]. 'let him bear me on his wing so that 'ADLEMAKŌS, the Judge of GEHENNA, may not find me. And now, O LORD, remember my children who have celebrated my commemoration in all the world, wherein they have called upon Thy NAME and that of Thy sinful servant, for behold, the place wherein my body shall be buried shall not be sufficient to contain them, for Thou Thyself didst say unto me, 'I will make thy sons as numerous 'as the stars of heaven, and as the sand (Fol. 170*b*. 1) of the sea.' And 'let not the HOLY SPIRIT ever depart from my grave, and let Thy signs and wonderful deeds appear above my bones for ever. For unto Thee belong praise and thanksgiving for ever and ever. Amen."

And the LORD answered and said unto him, "Verily I say unto thee, "O My beloved one, TAKLA HĀYMĀNŌT, according as thou hast said "even so shall it be unto thee. And behold, this MICHAEL, the angel of "My counsel, whom thou desirest, shall do everything for thee (Fol. 170*b*. 2). "Fear thou not, O My beloved one, TAKLA HĀYMĀNŌT, for the serpent "shall not stand in thy way. And behold, when thou comest with MICHAEL "we shall meet in the air, and I will receive thee with all the SAINTS and "MARTYRS, and I will bring thee into My kingdom." Then the holy



man said unto Him, "Glory be to Thee, O Lord, Who hast not kept in remembrance my sins! But I would also say unto Thee, Where dost Thou command them to bring [my] dust into the dust?" (Fol. 170*b*. 3) And the Lord answered and said unto him, "Here, on the very spot whereon thy thigh bone broke by reason of excessive standing, shall be thy grave; here thou didst shed thy blood, here thy tears fell in streams to the ground, and here did thy face suffer loss. This is My will, and the Will of the FATHER, and the good pleasure of the HOLY SPIRIT." Then the holy man said unto the Lord, "Where is the room here for my sons who shall come after me to carry out [all] these labours?" And the Lord said unto the holy man, "Thy bones shall not (Fol. 171*a*. 1) rest in this place, for the time shall come, after seven and fifty years, when thy sons shall be gathered together, both from afar off and near, and there shall be a mighty gathering of them in this city, and they shall translate thy body from this place into a church which shall be built in thy name; and My Grace and My Peace shall abide therein until the end of the world."

Then the holy man said, "Amen. Hallelujah," and we also say "Amen. Hallelujah," because the Lord hath given unto us (Fol. 171*a*. 2) this man to be an intercessor, and this saint to lift us up, and this teacher to be our protector, even as He gave MOSES to be a protector to ISRAEL. And now, GOD hath given unto us this father that he may obtain for us forgiveness of our transgressions [Page 102] through his supplication, and the purification of our sins through his prayer. And He hath given unto us the place of the tomb of this our father TAKLA HÂYMÂNÔT that it may be a place of protection for us, and that we may go thereto, so that we may escape from the slaughter of death and SHEOL, which cause the soul to be destroyed utterly (Fol. 171*a*. 3). But, O my brethren, what manner of end shall we have? Behold, our days pass in vanity, and we say, "This is good," and "That is excellent," through the desire of our flesh, and

the lust of our bellies, which crave for meats. And we do not understand that which our holy Fathers have said, "A monk shall go round about in the world, and shall sell his body for the sake of CHRIST. For ABBÂ ANTHONY said, Whensoever a monk goeth forth from his place (*i. e.*, his cell), he dieth (Fol. 171*b*. 1) quickly; and he doth not die in respect of his body only, but also in respect of his soul, and he is like unto a fish when it is caught by the fisherman, for it dieth speedily and is unable to live [out of the water]."¹ Even so the monk is unable to live unless he abide continually in his cell.

I ask thee now, O man, to think; if thou removest thy vineyard to another place after an interval of years hath passed, will it not renew itself, and bear beautiful fruit? And it is thus with us, O my beloved brethren; let us translate (Fol. 171*b*. 2) ourselves from the desire of the flesh to the desire of the spirit, so that we may bear good fruit, and attain unto the renewal of [our] life. And let us not make ourselves like unto the children of Israel who rejected their protector and treated with contumely the words which GOD spake by the hand of MOSES His servant; and let us not be like unto them and abuse the hope of our Fathers and the covenant of our father TAKLA HÂYMÂNÔT, with whom GOD made a covenant, saying, "Whosoever shall set out for, and shall come into thy martyrion, (Fol. 171*b*. 3) and shall put himself under the protection of thy grave, verily I, even I, JESUS, Whose word is not false, say unto thee, that he shall not lose his reward either with Me or with thee." And let this be accounted a sure thing by us, O brethren, and let us strive and contend to the utmost not to go forth from this place, and this haven of protection which our Lord hath given unto us, for He knoweth the frailty of our flesh, and that we are unable to fast, and to stand up, and to sweat, and to bear weariness, and to pray, and to give alms, and to shew forth love,

¹ See ROSWEYDE, *Vitae Patrum*, (*De Quietate*) p. 563; ch. ii. No. 1.



and goodness, and mercy, and patient endurance [towards others], and to watch untiringly, (Fol. 172*a*. 1) and to minister [to the wants of others] incessantly, and to keep silence with a tranquil, patient, and humble mind—which is the chief of all the ascetic virtues. Now our father TAKLA HÂYMÂNÔT arrived at perfection in all these things, and made it to appear as if he was contending in the flesh of another man, and we know well that we are unable to perform all these things, and to be like unto him, and our LORD hath given him unto us that we may be saved through him, and that we may have faith in his prayer to save us in this world, and to deliver us in that which is to come from condemnation, and judgment, and punishment (Fol. 172*a*. 2).

And ye know well, O my beloved brethren, that all those who have not placed their faith and hope in the prayer of the honourable one whom GOD hath honoured, and who have gone forth from his shrine with their hope [fixed] upon this fleeting world have come to a vain end. And the greatest (*i. e.*, the head) of everything, O my brethren, is faith, even as PAUL the Apostle saith, "Without faith [men] cannot please GOD,"¹ and in another place he saith, "The righteous shall live by faith."² (Fol. 172*a*. 3) See ye then, O my brethren, that there is nothing which is greater than faith. And DAVID, knowing this magnified faith, saying, "It is better to "put faith in GOD;"³ and again he saith, "Come ye before Him and bow "down, and [enter] into His courts with praise, and believe in Him." And JOHN, the son of ZACHARIAS, in preaching the baptism of repentance, said unto the publicans, "Go ye, and believe in the SON OF GOD, and believe "ye in His light, and be ye baptized in His Name, (Fol. 172*b*. 1) and "remove ye evil from your hearts." And again he said unto them, "O "children of vipers, who hath told you to flee from the judgment?"⁴ Now

¹ Hebrew xi. 6.

³ Psalm cxviii. 8.

² Romans i. 17; Galatians iii. 11; Hebrews x. 38.

⁴ St. Matthew iii. 7.



"I say unto you, Believe ye in Him, and by your faith ye shall find life in His peace." And in like manner, O my beloved brethren, let not our hearts be divided lest we remove ourselves from God, for PAUL saith, "Let there not be found, even with one of you, the evil heart of doubt" (Fol. 172*b*. 2) [Page 103] which will make you to be remote from the LIVING GOD; and admonish yourselves each and every day lest it grow strong in the error of sin." And again PAUL saith, "Whosoever doubteth, it is [as] herbs to the eater,"² which is as if we were to say that a man should not reveal a secret matter unto him that is in doubt, in order that many may not be led into error, and may not wax strong in his evil belief, which is what the words of HOLY SCRIPTURE declare (Fol. 172*b*. 3). And let us pay honour unto the strenuous martyrs, and let us hold in reverence our holy FATHERS, who have put on the desert, so that we may turn away from us the awful judgment by means of their honourable prayer. Similarly, let us pay honour to our noble father TAKLA HÂYMÂNÔT, and let us put our faith in his covenant unhesitatingly, and let us give praise unto GOD, for He hath given him unto us for a rock, and his tomb for a place of refuge and for the remission of our sins, through the prayer of all the holy (Fol. 173*a*. 1) martyrs, and through the prayer of this noble man, who is commemorated throughout all the country, our father TAKLA HÂYMÂNÔT. May GOD shew mercy upon us, and upon all those (Fol. 173*a*. 2) who have assembled here to-day for the festival of the translation of his body, which took place on this day, and upon His beloved one TAKLA HÂYMÂNÔT, for ever and ever! Amen.

¹ Hebrews iii. 12.² Compare Romans xiv. 20-23.



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 ተክለ፡ሃይማኖት፡
 ይመሐረኑ፡ክግዚ
 ኦብሒር፡ለኩልኑ፡
 ክለ፡ተጋብኝ፡ለ
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The Abbot Hezekiah at the grave of Takla Hāymānōt
(see chapter II)



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 ዮወዐዑድ፡ኪደሁ
 ፫ጊዜ ደተ፡ቅድመ
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 ማሳቶት፡ዘጠፍ
 እ፤ወበዝንቱ፡ተአ
 ምር፡ጊዜ፡መጽአ
 ትደ፡ወዝ፡ደኩ፡
 ትእምርተ፡ኢክክ፡
 ለዓለም፡ወኩሉ፡
 ጊዜ፡ሶበ፡ፈቀድኩ፡
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 ወ፡መልክክተ፡ው
 ከተ፡ኩሉ፡አህጉር፡
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ሙ፡ለደቂቁ፡ኢሉ፡ተ
 ዘርወ፡ከሐተኔ፡እን
 ዘ፡ደብል፡ከመዝ፡
 ንዑ፡ተጋብኩ፡ኩል
 ከመ፡ኢሉ፡ትሠመ
 ዮ፡ደቂቁ፡ተክለ፡ሃ

Takla Hāymānōt appears to the Abbot Hezekiah and tells him that the time for the translation of his body hath arrived.

See chapter II.



CHAPTER II.

HOW TAKLA HĀYMĀNÔT APPEARED UNTO ABBĀ HEZEKIAH AND TOLD HIM TO SEEK FOR HIS BONES AND TO MAKE ARRANGEMENTS FOR THE TRANSLATION OF HIS BODY, AND HOW HE PROMISED TO DISCLOSE HIS PRESENCE IN THE CHURCH BY THE LIGHTING OF A LAMP.

(Fol. 173*a*. 3) Let us return now to the subject of which we were originally speaking (see Plate CXIII). And it came to pass that when seven and fifty years had elapsed after the death of our father TAKLA HĀYMĀNÔT, the holy man our father appeared unto HEZEKIAH in a vision, which he saw on the twenty-first day of [the month] YAKATÎT,¹ at midnight, (see Plate CXIV) and he was clothed with light. And he said unto him, "Peace be unto thee, O my beloved HEZEKIAH, why tarriest thou? For, behold, the time hath arrived concerning which the LORD my GOD spake unto me, saying, 'Thy children shall translate thy body' "(Fol. 173*b*. 1) from this place in the latter days,' and behold, the LORD hath chosen thee to seek for my bones. And now, rise up, and bid all my children to gather themselves together, both those who are near, and those who are afar off, on the twelfth day of the month GENBÔT,² which month is the month of the RESURRECTION of my LORD, and the twelfth day is the day of the honourable festival of SAINT MICHAEL, my beloved one; and ye shall celebrate the festival of the translation of my body "(Fol. 173*b*. 2) with praise, and with prayer, and with abundant sanctifying, even in the same manner in which ye celebrate the day of my death. And the holy angels of heaven, and all the hosts of the LORD rejoice on that occasion, which was the day of the death of the sinner, saying, "Glory be unto GOD in the heavens, and peace be unto the man upon

¹ *L. e.*, February 25.

² *L. e.*, May 7.



"earth who pleaseth Him.' And unto you, my children, there shall be "gladness like unto that which ye enjoyed on the day of my death. And "everything which the FATHER, my FATHER, spake unto me, TAKLA HÂYMÂNÔT, shall happen unto me on that day, (Fol. 173^b. 3) which "is the day of the translation of my body, and He of the SPIRIT shall "perform [it]. And I, and my beloved MICHAEL, and my son PAUL "will come together so that we may meet the people who shall be "gathered together through love for me." And then TAKLA HÂYMÂNÔT uttered many things which we are not able to write down, even as the Book saith, "There are some things which may be hidden, and "some which may be revealed." And our father the holy man HEZEKIAH answered and said, "It shall be even according to thy good pleasure, O "Abbâ."

And again our father the holy (Fol. 174^a. 1) man TAKLA HÂYMÂNÔT spake unto the honourable father and holy man HEZEKIAH, saying, "Behold, I will give thee a sign concerning the time of my coming. "Take up my bones, and carry them round about three times before the "throne of the TÂBÔT, and straightway the lamp, which hath been extinguished, shall be lighted, and by this thou shalt know the time of "my coming; and this shall be a sign for ever, and whensoever I desire "to come the lamp which hath been extinguished shall be lighted, and "by this sign (Fol. 174^a. 2) all those who shall come after thee, from "generation to generation, shall know the time of my coming, and they "shall praise (Fol. 174^a. 3) Him that doeth wonderful things for ever and "ever. Amen." And having said these things he disappeared from him.





The Fathers Honorius of Seg'jā, Thaddēas, Gaurā Krest'is, Joseph, Alkhānōf, Josiah, Mat'yām, Kārestas, etc., Honorias of Marhab'ūt, Zenā Marā'ēs, and Somacl, who are assembled for the translation of the body of Takla Hāymānōt from his grave to the monastery.

See chapter III.

CHAPTER III.

HOW ABBÂ HEZEKIAH GATHERED TOGETHER HOLY MEN FROM ALL PARTS OF SHAWÂ TO ASSIST AT THE TRANSLATION OF THE BONES OF TAKLA HÂYMÂNÔT FROM HIS GRAVE TO THE MONASTERY.

(Fol. 174*b*. 1) Then ABBÂ HEZEKIAH rose up, and sent a messenger into all the districts of the country that he might gather together into one place all the children of TAKLA HÂYMÂNÔT who were scattered about, saying, "Come, and gather yourselves together, all ye who have been 'made the children of TAKLA HÂYMÂNÔT, so that ye may translate the 'body of your father from the cell wherein it is into a larger martyrion, 'for this shall take place by the good pleasure of the FATHER, and the 'SON, and the HOLY GHOST, and also by the good pleasure of our father 'TAKLA HÂYMÂNÔT. And whosoever will not come on this day to the 'festival of the translation of his body shall not be worthy to call TAKLA 'HÂYMÂNÔT on that day, 'Abbâ, my father', and the holy man shall not 'call him, 'My son'."

Now when the children of TAKLA HÂYMÂNÔT heard these words, they all (Fol. 174*b*. 2) gathered together to the honourable man TAKLA HÂYMÂNÔT, from the east, and from the west, from the south, and from the north, and from places afar off and from those which were near, until at length the sanctuary was unable to contain them. And twelve MAM-HÊRÂN (*i. e.*, teachers) came, whose names were (see Plate CXV):—ABBÂ HONORIUS of SĒĠÂYÂ, ABBÂ THADDEUS of SĒLÂLESHA, ABBÂ GABRA KRĒSTÔS of DĒMBÊ, ABBÂ JOSEPH of 'ENÂR'AT, ABBÂ 'ADKHÂNÎ of DÂMÔT, ABBÂ JOSIAH of WAYA, ABBÂ MÂTYÂN (Fol. 174*b*. 3) of PATĠÂR, ABBÂ KAWĒSTÔS of MAḤGEL, ABBÂ JOHN of KHAL'AT, ABBÂ 'ANÔRÊWÔS of MARḤABÊTÊ, ABBÂ ZĒNÂ MARḤÔS of MÔRAT; and some say that on that occasion there also came with the above-mentioned

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A monk summoning the people to the church by beating a drum.



doctors ABBÂ ŠÂMÔ'ÊL of WĒGAG. These are they who assembled and who set themselves to be with our father PHILIP joyfully, and they embraced the holy man HEZEKIAH. And at that time these teachers were gathered together, with all the (Fol. 175*a*. 1) children of our father TAKLA HÂYMÂNÔT, that they might perform the translation of his body with praise. Now the rising of the moon on the twelfth day of the month GENBÔT synchronized with the festival of RAKEB,¹ which is the fulfilment of the ordinances, wherein our LORD gave His BODY and His BLOOD to His disciples, and revealed unto them all mysteries, and on that same day the JEWS seized Him; and after He had risen from the dead on the day of RAKEB, He completed for them (Fol. 175*a*. 2) [His] ordinances.

Now the Festival of RAKEB falls in the middle of the days of PENTECOST, for it is celebrated twenty-five days after the Festival of Easter, and it is called "RAKEB" and "ASTARA'AYÔ", because our LORD JESUS CHRIST appeared to His disciples on three days. The first of these was the first day of the week, wherein SAINT THOMAS the Apostle believed; and the second day was the day of RAKEB itself, wherein our LORD met His disciples as they were travelling through the country, and when He instituted for them the ordinance of the MYSTERIES (Fol. 175*a*. 3); and the third day was the fortieth day, wherein He ate with them, and then ascended into heaven, and a cloud came and hid Him from their sight.

And on this day,² which is the day of the Festival of RAKEB, the festival of SAINT MICHAEL synchronized with the festival of the translation of the body of the honourable man TAKLA HÂYMÂNÔT. And during his lifetime the holy man TAKLA HÂYMÂNÔT loved SAINT MICHAEL as a friend and dear acquaintance, and at the time of the consecration of the OFFERING, when our father was preaching (Fol. 175*b*. 1) to all the city, SAINT MICHAEL used to bring unto him the bread of heaven, and TAKLA HÂYMÂNÔT used

¹ *I. e.*, the festival between Easter and Pentecost (μεσοπεντηκοστή); on this occasion it fell on May 7.

² *I. e.*, the twelfth of Genbôt, or May 7.

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 ይከምፅዎ፡ለመጽ
 ሐፈ፡ገድልክ፡ወዓ
 ሂ፡ፅቀረሙ፡ወባር
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 ፪ለወርቅ፡ግንቦት፡
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The congregation assembled for the translation of the body of Takla Haymanot
 (See page 176b)



to say the prayer of consecration over it. Then SAINT MICHAEL would bring a deacon, and the deacon would recite the words which it was proper for him to recite, and our father would say, "Peace be unto all of you," and after this he would break the bread and give unto the congregation the BODY and BLOOD of CHRIST, and unto those who believed in His NAME. It was for this reason that the festival of SAINT MICHAEL was celebrated at the same time as the festival of the translation of the body of the honourable man TAKLA HÂYMÂNÔT (Fol. 175*b*. 2). May GOD grant unto us an abundant measure of the blessing (Fol. 175*b*. 3) of this holy man for ever and ever! Amen. [Page 105].

CHAPTER IV.

HOW ABBÂ HEZEKIAH AND THE TWELVE HOLY MEN WENT AND DUG UP THE BONES OF TAKLA HÂYMÂNÔT, AND HOW THEY CARRIED THEM TO THE MARTYRIUM, AND HOW THE SAINT MANIFESTED HIS PRESENCE BY LIGHTING THE LAMP.

(Fol. 175*b*. 3) And it came to pass that after the twelve MAMHĒRÂN were gathered together on the twelfth day of the month GENBÔT, they and their ABBÂ HEZEKIAH rose up, and went into the cell of the holy man TAKLA HÂYMÂNÔT, and they dug up his grave, and they found his body in the coffin, with all its funeral wrappings still upon it, and it was as well preserved as on the day wherein it was buried. Now seven and fifty (Fol. 176*a*. 1) years had elapsed since it had been laid in the grave, and sweet odours went forth from the tomb, and the holy man had a cross fixed (*or*, planted) at his head, and in his right hand, and in his left hand. Then our father 'ANÔRÊWÔS (HONORIUS), of the country of WAREB, went in, and said, "Who will be in front of me, and who will be behind me in bearing the bones of my father?" And he took the cross which was at



his pillow and gave it unto HEZEKIAH. Now when they wished to lift up the body they caused his eyes to roll, (Fol. 176*a*. 2) for the flesh of the holy man had shrunk greatly during his lifetime through his excessive fasting; and our father 'ANÔRÊWÔS (HONORIUS) took an oath, saying, "May GOD make me even thus;" and he kissed the coffin of the holy man, and his body.

And next they brought some clean linen napkins and wrapped his body therein, and they laid it in a small chest; and they cut up the [old] coffin into small pieces, and with them they wrought multitudes of marvellous signs and works. And it came to pass that the press among the people was so great that some of them trampled upon their neighbours (Fol. 176*a*. 3) as if they had been dust, and they cried out, "Let us come forward in front of his coffin;" now the people trampled one man under foot, and broke his legs, but as soon as he touched the coffin of the holy man he was made whole straightway. Then the twelve shepherds went into the church and shut the doors, and the multitude of the people was so great that they extinguished the lamp; and the shepherds carried the bones of the holy man round about before the throne of the TÂBÔT three times. And at that moment the holy man TAKLA HĀYMĀNÔT came and lit the lamp, and there accompanied him (Fol. 176*b*. 1) SAINTS MICHAEL and PHILIP, and they seated themselves above the TÂBÔT, until the shepherds had buried his body and his bones; then the holy ones blessed all the congregation, and went up into heaven with glory, and the people with one accord bade him farewell and came to their houses. And they said, "Glory be to the FATHER, and to the SON, and to the HOLY GHOST, Who have granted unto us the remission of our sins; we have been bought by the blood of his contending, and therefore we ascribe praise to the FATHER, (Fol. 176*b*. 2) and blessing to the SON, and we give thanks unto the HOLY GHOST for ever and ever. Amen. Hallelujah."



O Father, remember him that wrote [this book], and him that had it written, and all his children who are in this place, both men and women, who have listened to [the reading of] the book of thy contending; and moreover, do thou preserve and bless them, O Father, Amen! And as Thou didst gather together the twelve shepherds to the festival of the translation of the honourable body of our father the holy man TAKLA HÂYMÂNÔT on the twelfth day of the month GENBÔT, (Fol. 176*b*. 3) even so do Thou gather us together in the kingdom of the heavens, together with all the saints, and martyrs, and righteous men; and may his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER V.

HOW THE HISTORY OF TAKLA HÂYMÂNÔT WAS WRITTEN DOWN AND THEN WAS LOST AND FORGOTTEN, AND HOW THROUGH THE PRAYERS AND INTERCESSION OF THE DESERT MONKS GOD REVEALED IT ANEW TO JOHN KAMÂ.

(Fol. 177*a*. 1) Hallelujah! This book of the translation of the honourable and blessed TAKLA HÂYMÂNÔT, who is the pillar and roof of the HOLY CHURCH, which is One Apostolic Assembly, was revealed, and sent forth, and was sealed in thanksgiving to the FATHER, and to the SON, and to the HOLY GHOST, and it was translated in the faith of the FATHER, SON, and HOLY GHOST, and it was also declared in the faith of the FATHER, and in the praise of the SON, and with the tongue of the HOLY GHOST (Fol. 177*a*. 2). This is the Book of the Contending of our father the holy man TAKLA HÂYMÂNÔT, the first monk of the country of SHAWÂ. Like ANTHONY, he received the garb of the monk and put on the raiment of monasticism from the hands of the angels, and this father and holy man received the yoke of the ascetic life from the hand of our father

İYÂSÛS MÔ'A [Page 106], even as our LORD JESUS CHRIST had commanded him, and it was he who gave the yoke of the monastic life unto all the men of the country of SHAWÂ, (Fol. 177 *a.* 3) and according to this rule he is the father of them all; and behold, the book of their contendings and the book of their history have been translated for all his children. Now this book of their history is sweeter to the taste than honey and sugar, and more excellent than gold, and silver, and the topaz, and the sapphire, is the Book of the Contendings of the honourable man, and the Book of their Histories shall rejoice the heart of his children exceedingly, for the works of the children are even as the works of their father (Fol. 177 *b.* 1). For a good tree putteth forth good branches, and it blossometh with good blossoms, and sendeth forth sweet fruit, and a tree is known by its fruit; and behold, the fruit of our honourable father is well known, for his fruit is ABBÂ ELESHA' (ELISHA), who kept vigil, and ABBÂ PÎLPÔS (PHILIP), who strove mightily, and ABBÂ TÊWÔDRÔS (THEODORE), who rejoiced, and ABBÂ JOHN, the merciful; we only mention these, for GOD alone knoweth the number of the others, and we do not dare to say how many of them there were. (Fol. 177 *b.* 2) Who can count the stars of heaven? And who can number the sand on the sea-shore, except GOD? Similarly no one except GOD is able to enumerate the children of the blessed man TAKLA HÂYMÂNÔT.

Now, the Book of his Contendings and the Book of the Translation of the Body of the honourable man were composed several years ago, but owing to the lapse of time they became forgotten; and GOD revealed them unto us (Fol. 177 *b.* 3) through the prayers of the Company of the Saints, and through the supplication of the Company of the Saints, and through the intercession of the desert monks, and through the tears of our father YÔḤANNES KAMÂ, for this man continued to weep and to exert himself with the greatest care and diligence about the writing of the history of the holy man; and because of this, behold, GOD revealed [the history

of the blessed man to him] after many years. Now the details of every year of the life of the holy man are not forthcoming, and for the following reason: (Fol. 178*a*. 1) the early fathers dwelt among the mountains in places which were far removed from each other, and they did so because they cared in no way whatsoever for this fleeting world, and they had no desire that anything besides their works should enter into their laborious life, and therefore no man wrote down the history of our father, and behold, it was the HOLY SPIRIT Who revealed and dictated it unto us. And if thou wouldst say, "The HOLY SPIRIT never dictated this book [to thee]," take and write [a copy of it] thyself, O foolish man, and read it from the (Fol. 178*a*. 2) beginning thereof even unto the end. And if thou bringest thyself to write the book, [take care that] whilst thou art writing it, thou neither diminishest aught therefrom, nor addest anything thereto, and in writing it be most scrupulous not to put into it anything which is false; if thou dost not take the greatest care thou wilt magnify thyself over the HOLY SPIRIT, Who revealed and dictated the history unto us, and thou wilt fall into the abyss of arrogance of mind. But do thou believe, even as we ourselves believe and know, that it was the FATHER Who revealed the History unto us, and that the SON gave us full knowledge (Fol. 178*a*. 3) of the same, and that the HOLY GHOST, the GOD of joy, dictated it unto us. Unto These be glory for ever and ever. Amen. O GOD, keep Thou us in memory through the prayer of this holy man our father TAKLA HÄYMÂNÔT, and through the petition and entreaty of the Mother of the LIGHT, the pure woman who gave birth to LIFE, and through the prayers of all the righteous saints and martyrs, for ever and ever. Amen. Glory be to the FATHER, and homage to the SON, and thanksgiving to the HOLY GHOST, for ever and ever. Amen. And upon us (Fol. 178*b*. 1) may there be compassion and mercy until the time in the latter days when we shall receive our souls [again] for ever and ever. Amen. And may He write the names of him that wrote this book, and of him that had it written,

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The Abbot instructing John Kamā concerning the history of Takla Hāymānöt, and the Holy Spirit, Who is in the form of a dove, revealing to him the actuals of the saint's life

(See chapter I')

upon a pillar of light, together with the sons of this church. And may He have mercy upon us, and deliver us from the judgment through the prayers of all the righteous and of all the holy martyrs, and through the prayer of our holy Lady, the VIRGIN MARY, the Mother (Fol. 178*b*. 2) of the Light, and through the supplication and intercession of our father the holy and honourable man TAKLA HÂYMÂNÔT; and may he make us to sit down with him, in the new time which shall come when he himself shall minister (Fol. 178*b*. 3) as the high-priest, for ever and ever. Amen. And Amen.

HERE ENDETH [THE BOOK OF THE TRANSLATION OF THE BODY
OF THE HOLY MAN TAKLA HÂYMÂNÔT]. GLORY BE TO GOD
FOR EVER AND EVER! AMEN. AND AMEN. SO BE IT. SO BE IT.

[Page 107].



THE BOOK OF THE MIRACLES
OF
OUR FATHER THE HOLY MAN
MÂRTAKLA HÂYMÂNÔT,

WHICH WAS COMPILED BY ABBÂ PETER.



THE BOOK OF THE MIRACLES OF OUR FATHER THE HOLY MAN TAKLA HÂYMÂNÔT.

THE INTRODUCTION.

(Fol. 179*a*. 1) In the NAME of GOD, the LORD Who hath made the heavens to be His Throne, Whose foot the earth is unable to bear, and Whom the heavens and the earth cannot contain! He is the source of all understanding, and the fountain of all knowledge, and it is He Who hath created the children of men in His own form and similitude; and moreover, He shall, in the last days, mingle our flesh in His Divinity. Therefore His angels praise Him, and say, "Glory be to GOD in the heavens, (Fol. 179*a*. 2) and peace be upon earth to the children of men who please "Him." Except through the praises of the children of GALILEE no man can know Him, for the praise of GOD, Who doeth stupendous things, is marvellous, and it is difficult to describe (*or*, explain) Him; His angels praise Him in ZION with cymbals and drum, and His Apostles praise Him in JERUSALEM with sweet songs, and every soul with one consent praiseth GOD. And if there be any man who doth not praise Him, (Fol. 179*a*. 3) he shall be condemned, and, as it is written, the Angel of GOD shall slay



him, even as he slew the army of SENNACHERIB, and shall destroy the memorial of him in the earth. And to us, that is to say, to us who love Him so much that we have gathered ourselves together to celebrate the commemoration of the birthday of our father [the holy man] TAKLA HĀYMĀNÔT, shall it be said, even as it is said of MOSES, "He shall make our hearts to shine, and He shall set in our face His splendour, for ever and ever." Amen. Unlock and open my mouth, O LORD, (Fol. 179*b*. 1) even as Thou didst [open the mouth of] our father TAKLA HĀYMĀNÔT; and fill, O LORD, my mouth with Thy praise, so that I may praise and give thanks unto Thee, and that I may declare all the wonderful works which Thou hast done by the hand of our father TAKLA HĀYMĀNÔT; and open my mouth, O LORD, so that I may declare all thy praise in the gates of the daughter of ZION. And accept, O LORD, my prayer, and grant unto me that this Thy praise may be read aloud in the congregation of the righteous, and let me (Fol. 179*b*. 2) rejoice in Thee Who hast created me, even as it is written, "Let ISRAEL rejoice in Him that created him."¹ Hearken ye unto me, O children of righteous men, and offspring of the saints, even as SIRACH the prophet saith, "As the flower putteth forth blossom[s] in the dews of the field even so shall ye blossom."² And let your perfume be as sweet as the perfume of LEBANON, and put forth your fruit, and let your perfume be as sweet as that of the rose which bloometh in the field, and sing praises with songs of gladness. And ascribe blessing (Fol. 179*b*. 3) unto GOD in all His works, and magnify ye His NAME, and prostrate ye yourselves before Him with praises of Him, and sing ye unto Him a thousand Psalms and Canticles [to the accompaniment] of the harp. And when ye praise Him ye shall say, "Great is the work of GOD, and exceedingly beautiful, and all His ordinances [are performed] each in its appointed time."

¹ Psalm cxlix. 2.² Ecclesiasticus I. 8.



And now, hearken ye unto me, O my beloved, and incline your ears unto the words of my mouth that I may relate unto you a beautiful narrative, which shall make glad your hearts, even as doth the drinking of wine which is many years old. (Fol. 180*a*. 1) To-day is the day whereon was born the father of us all, who hath gathered us together from out of every country. This day, that is to say, the twenty-fourth day of the month TÂKHSHÂSH,¹ was born our father TAKLA HÄYMÂNÔT. This day was fulfilled that which the angel MICHAEL spake unto [Page 108] our father ŞAGÂ ZA'AB, "Behold, there shall go forth from thee a pure seed, and a "son shall be born unto thee, the perfume of whose unguent shall come "forth into all the world, and he shall become a new Apostle in the (Fol. 180*a*. 2) country of ETHIOPIA." Thus did the angel speak unto him on the day when he brought ŞAGÂ ZA'AB out of the abyss of the sea, after he had remained there for three days and three nights, hidden from the murderous spear of the mounted soldier from the army of MATALÔMÊ, the king of DÂMÔT, who was pursuing him.

Come ye, and let us rejoice and be glad in this day with praises and hymns, and let us dance on the birthday of our father, even as a certain maiden danced in GALILEE (Fol. 180*a*. 3) on the king's birthday and pleased him; and he said unto her, "Ask me [for] whatsoever thou desirest," and she asked him to give her the head of JOHN the BAPTIST.² Let us then please our father on this day, which is his birthday, with praises and with hymns, and as the sons of a king who prepare a great feast for their father on his birthday and for the governors and nobles of the city, so let us make ready for our father on his birthday a great feast, (Fol. 180*b*. 1) both for him and for the governors and great men of the city. Now the governors are the priests, even as PAUL the Apostle saith, "Be ye subject to your governors³ who teach you the Word of GOD, for

¹ *I. e.*, December 20.² St. Matthew xiv. 8.³ Compare Romans xii. 1.
XXX



"it is they who watch over your souls." And who are the nobles of the city except the folk who are hungry? For there is none greater, than the hungry, of whom our Lord said, "I was hungry, and ye gave me food to eat."¹ And again He said, (Fol. 180*b*. 2) "Whatsoever ye do to one of these My little ones, My brethren, ye do unto Me."² And up to the present we have not written down what there is in the book of his contending, but from this place onwards we wish to write the memorial of the praise of our honourable father TAKLA HÂYMÂNÔT, even as it is written, "Let us now praise honourable men,³ for GOD hath given abundant honour unto our fathers, and He hath chosen them out of the creatures of the world; some of them have left behind them an honourable name, (Fol. 180*b*. 3) and men praise them in the congregation of the Gentiles, and of the men whose righteousness is not forgotten pictures (*or*, statues) are made, and their bodies are buried in peace." Of the men of whom pictures (*or*, statues) are made, our father TAKLA HÂYMÂNÔT was one, and he found mercy with his GOD, and the memorial of his name is a memorial for good.

Three days after he was born he ascribed holiness to GOD, saying, (Fol. 181*a*. 1) "ONE is the holy FATHER, ONE is the holy SON, ONE is the HOLY GHOST," and when he was one year and three months old he blessed a little flour, and he made it so much that he lacked a place where to lay it up. Then, after he had grown up, he went, like a man, on foot to the place where there was a heathen shrine in a large grove of trees, and he builded an altar to GOD therein. And in the country of DÂMÔT he taught the Word of GOD, (Fol. 181*a*. 2), and he became a witness to the birth of CHRIST, and the people of the country tortured him, each in his own fashion, and they threw him into a basket and then hurled him down a great precipice. And MICHAEL the angel brought him out of this trouble unharmed, and he made an end of the sorcerers in the very fire

¹ St. Matthew xxv. 35.² St. Matthew x. 42.³ Ecclesiasticus xlv. 1.



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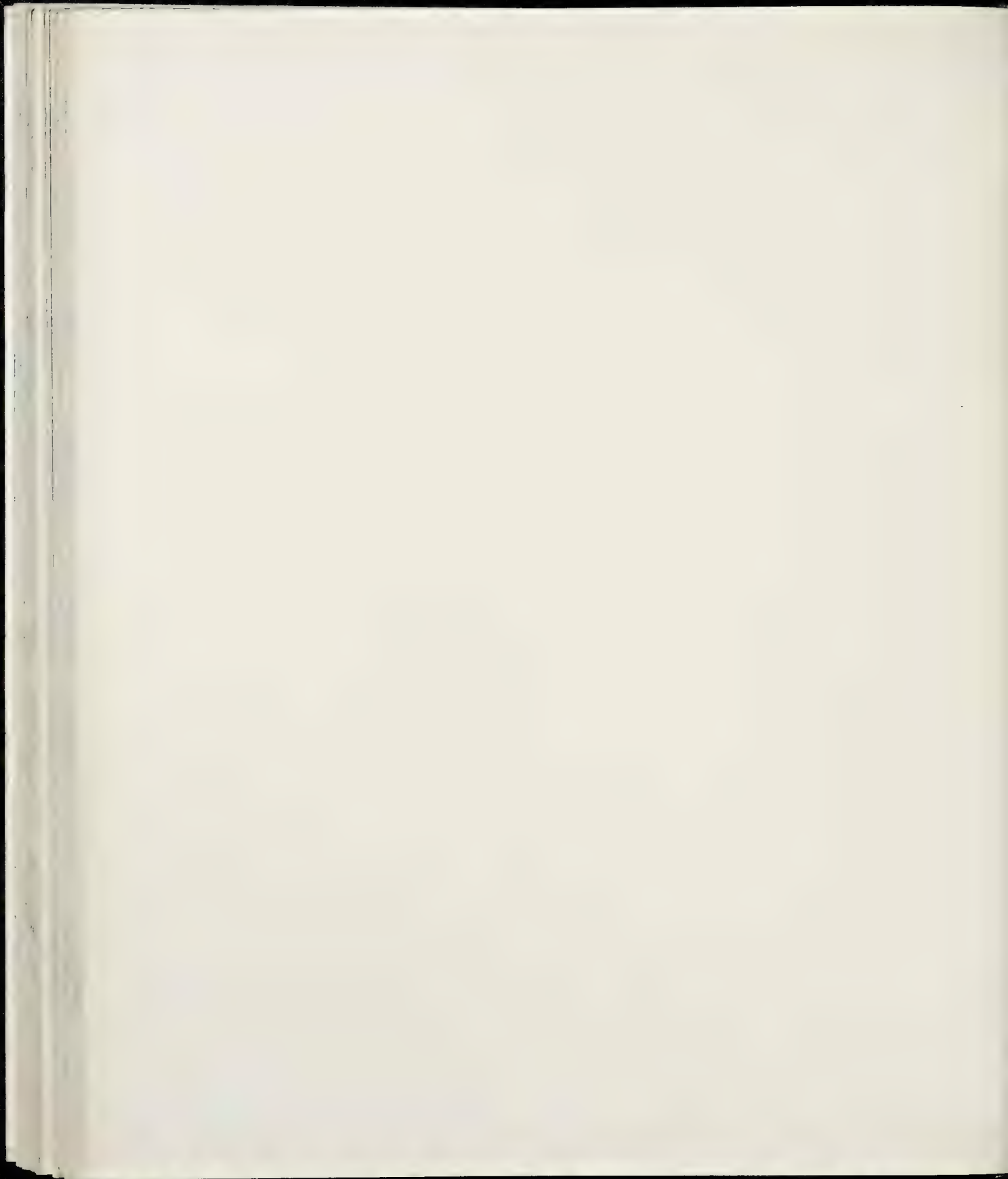
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Takla Hāymānōt stands on his legs day and night until one of them dropped off; he then stood upon one leg for seven years

(See chapter CV)



wherein they were wont to dance through their enchantments; now some of them used to lick coals of fire with their tongues. And he raised up many from the dead, even after their bones had dried up, (Fol. 181*a*. 3) and he went round about through all the countries teaching the true faith. He walked on foot on the sea, just as he walked on dry land, and GOD gave him power over evil demons, and he cast them out from men.

And it came to pass that one day a certain being who was a demoniac and dwelt in the sea seized [his] disciple, and straightway the holy man circumcised him, and baptized him, and made him a Christian, and he called him KHÂRAYÔ KRĒSTÔS, (Fol. 181*b*. 1) and dressed him in the garb of a monk; and this man became a chosen vessel, and was strenuous in the ascetic life, and he dwelt with the holy man, and ministered unto him until the day of his death. Next Satan came to him in the form of a mighty serpent, and, although the holy man was occupied in singing and prayer, he slew [him]. And the holy man abjured bread and water, not that he sustained his life by bread [alone], but by every word which goeth forth from the mouth of GOD. And in the place in his cell wherein he used to stand up [Page 109] he drove into the ground eight stakes, which were as sharp as (Fol. 181*b*. 2) spears, two in front of him, two behind him, two on his right hand and two on his left; and whensoever his body became weary or sleepy, and he lay down there, these stakes would pierce him and wake him up. And he stood upright among the stakes, without turning either to this side or to that, for so many days that at length one of his thigh bones broke; and after this he stood upon one leg only for a period of seven years. And on the day whereon he was to die, (Fol. 181*b*. 3) our LORD JESUS CHRIST came down to him, and made a covenant of mercy with him, and told him that He would shew mercy upon every man who should celebrate his commemoration and should call upon his name; and CHRIST appointed him to be over fifteen cities because of the multitude of his children.



Such are the reasons why we commemorate with an encomium our father TAKLA HÄYMÂNÔT; the remainder of the matters which concern him will be found in the Book of his Contendings, and from this point onwards we shall address ourselves to writing down his miracles, which are innumerable. What chariot, and what wings, and what cloud (Fol. 182*a*. 1), and what spirit could raise me up and bring me even to the fringe of thy miracles, which extended as far as is the East from the West, O my lord and father, thou blessed TAKLA HÄYMÂNÔT? What ship, or what bridge, or what boat can carry me over to the shore [of the sea] of thy wonderful things, which is as deep and as mighty as the torrent of a river, O my lord and father? What tongue, or what speech, or what understanding, or what mind is able to tell the number of (Fol. 182*a*. 2) thy miracles, which are as numerous as the sands of the sea and the stars of upper air, O my lord and father? What city, and what country, and what land, and what sea is there whereto thou didst not journey, wherein they will not be found, O my lord and father? What woman is there whom thou didst not help in the day wherein she suffered in bringing forth her child? And what place is there wherein thou didst not cause children to be found when the women had made strenuous supplication unto thee? And which of the beasts of the desert, and which of the birds of (Fol. 182*a*. 3) heaven was not found to be terrified and compelled to give up the prey which it had seized, when a man adjured him so to do in thy name, O my father TAKLA HÄYMÂNÔT?

How sweet, and how lovely is the mention of thy name when it is uttered, O our father TAKLA HÄYMÂNÔT! The love of thy name warmeth the belly like fire, and moveth the bowels, O my lord. O how much sweeter to the mouth is the mention of thy name than honey which hath been run out from the comb, for it is even as scent to the nostrils! (Fol. 182*b*. 1) O my lord, the mention of thy name smelleth more sweetly than



the perfume of the incense of the Sanctuary, and it is like unto the smell of the incense which [is burnt] at the time of the OFFERING! O my lord, how can I praise thee sufficiently, and unto what can I compare thee? How can I praise sufficiently the memorial of a righteous man? How can I ascribe blessings unto thee adequately, O my lord? Now, as it is written, "The memory of the righteous man is for praise,"¹ therefore I, even I, according to my power will praise thee, and I will ascribe blessings unto thee, O my blessed father, saying, "Blessed art thou, (Fol. 182*b*. 2) and "goodness be with thee, O my lord. Blessed be the womb which bore thee, and blessed be the breasts which gave thee suck, O my lord. "Blessed be our father ŠAGĀ ZA'AB, and blessed be our mother 'ĒGZĪ'Ē 'ĪĀRAYĀ, who brought thee forth a perfect father, that thou mightest make "supplication for the earth and the heavens! Blessed be the children who "were reared with thee, and blessed be all those who saw thee, and who "spake with thee, O my lord! Blessed be (Fol. 182*b*. 3) the cities wherein "thou didst preach from DĀMŌT to DĀMŌ, and of them let be [specially] "blessed the city wherein thou was born, O my lord! Blessed be DABRA "LĪBĀNŌS which was the place of thy death, O my lord! Blessed be our "holy fathers who dwelt with thee! Blessed be the priests and deacons "who served in thy days, and who administered unto thee the OFFERING, "O my lord! Blessed art thou who for forty years (Fol. 183*a*. 1) didst take "no thought for thy food so long as thou didst find righteousness! Blessed "art thou into whose mouth for forty years only cold water entered, O my "lord! Blessed art thou from whose mouth there never went forth a word "of falsehood, O my lord! Blessed be the ground whereon thou didst stand, "when thou madest thy genuflections, and didst give neither sleep to thine "eyes nor slumber to thine eyelids, until at length, through excessive stand- "ing, one of thy (Fol. 183*a*. 2) thigh bones broke, [Page 110] O my lord!

¹ Proverbs x. 7.



"Blessed art thou who didst condemn thine own body to suffering, though
"none condemned thee to punishment! Blessed art thou who didst seek
"and didst find the kingdom of the heavens, O my lord! Blessed be all
"those who were gathered together on the day of thy death that they might
"be blessed with the benediction of thy body, and blessed especially be
"those who buried thee, O my lord!"

How exceedingly do our bellies burn, as with fire, when we draw
nigh unto thee at the time of weeping, when our weeping (Fol. 183*a*. 3)
is even as the weeping which ceaseth not, and as the weeping of a child
who hath left the breast of his mother, and when we remember thee, O
father of many, on the day of thy death, O my lord! And how abund-
antly do the tears of our eyes flow down, even as a stream in the winter
season, whensoever we remember how thy coffin went down into the
grave, and how they covered it over with dust, O my lord! Blessed be
our fathers who are thy children, and who have been appointed by thee
in all districts! Blessed be all those who have sat upon (Fol. 183*b*. 1) thy
throne, O my lord! Blessed be all those who shall be begotten by us, thy
children, O my lord! Blessed be all thy children who dwell in all thy
sanctuaries, and let be especially blessed those who live near the place
where thy funeral chest hath been laid, O my lord! Who shall be able
to ascribe blessings to thee adequately, and who shall be able to enumerate
thy miracles, O my lord? Many interpreters shall declare thy (Fol.
183*b*. 2) wonderful works, but they shall neither be able to describe them
all, O my lord, nor to recount them completely. And how is it possible
then for me, a man of feeble understanding, who possess no knowledge
whatsoever of letters, to describe them? For I am unable to write a
discourse thereon. If I narrate in thy name only a few out of many, or
even two only, do thou accept me, O blessed man, even as our LORD
accepted the two mites of the widow. Hearken, O ye my beloved,
for behold, we will draw nigh to them, and give ye time so that the



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The celebration of the Festival of Takla Hāymān'ot



interpretation of the same may be uttered (Fol. 183*b*. 3) as a testimony.

Come ye and gather yourselves together that ye may hear an excellent narrative; come ye quickly, even as the man who is athirst hasteneth to the fountain of water, that your ears may drink in wisdom, and that ye may hearken to the marvellous story which our father PETER hath compiled because he was unwilling that the miraculous deeds of our father TAKLA HÂYMÂNÔT, which have been performed in our own days, should be forgotten, for the deeds which were done [by him] in times past have been written down by those who were before us. And hearken now, O my beloved ones, (Fol. 184*a*. 1) and come ye and let us keep a festival to the LORD our GOD, the MERCIFUL ONE, even as the Prophet saith, "Have not compassion upon us because of our righteousness which is a defiled thing, but hearken unto us, O Lord in Thine abundant mercy; O GOD, have compassion upon us, O GOD, bring [Thy] work, and make no long tarrying,"¹ O LORD our GOD, for by Thy NAME are we named, for ever and ever. Amen." We will then first of all write down the miracles which were performed in DABRA LÎBÂNÔS, and afterwards those which were wrought in (Fol. 184*a*. 2) many [other] cities. Hearken ye, O beloved, for this man our father TAKLA HÂYMÂNÔT resembleth a good merchant who gathereth together pearls from every sea, and filleth his house with them; (Fol. 184*a*. 3) and similarly this man our father TAKLA HÂYMÂNÔT hath gathered us together into this church from every country, and not Christian children only, but also those who belong to the Gentiles.

¹ Compare Psalm xxv. 7; xl. 17; Psalm lxx. 5.





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 ቡን፡ተክለ፡ሃይማ
 ኖት፡ጸሎቱ፡ወበ
 ረከቱ፡የሀሉ፡ም
 ከለ፡ቆቱ፡ተክለ
 ሃይማኖት፡ለዓለ
 ሙዓለም፡አሚን

ወመጽኦ፡፬ብኦኢ
 ዘኢይከል፡ሐዊረ፡
 በኦግሱ፡ዘኦንበለ፡
 በኦደሁ፡ወነበ
 ረ፡ከመዝ፡በዲዱ፡በ
 ተክርስቲያን፡፬
 ለመገ፡ከው፡ይተ፡

ይተመሐለል፡፡
 በ፡ኦቡን፡ተክለ፡ሃ
 ይማኖት፡ከመ፡ይ
 ፈውሶ፡ወከመ፡ያ
 ርት፡ፊ፡ኦገሪሁ፡ቆወ
 አምዝ፡ዐርገ፡ው
 ስተ፡ጸማ፡ቅ፡ለኦ
 ቡን፡ተክለ፡ሃይማ
 ኖት፡ወበዊኦ፡ጸለ
 የ፡ወይቤ፡ኦኦግ፡
 ኦቡን፡በዝንቱ፡ጸ
 ማ፡ፊት፡ዘኦሥመ
 ርኮ፡ለኦግዚኦብ
 ሒር፡ወዘቲ፡ፊብ
 ን፡ዘለከ፡ፈት፡ሥጋ
 ከ፡ወዝንቱ፡ምድ
 ር፡ዘከዲ፡ኦኦገሪኦ፡
 ወዝንቱ፡ማይ፡ዘነ
 ቅዓ፡በቡራኢ፡ኦዲ
 ከ፡ኦንኦ፡ኦትኦመን፡
 በዝንቱ፡ከመ፡ኦት

The First Miracle. Takla Hāymānot and Sargis of Wāḥ appear to the woman Krestos Kārayā in a dream and tell her to go to Dabra Libanos; and when she repents that she knows not the way the saint gives her his cross which acts as a light and a guide to her and brings her to Shawa.
 (See chapter I)



CHAPTER I.

THE HEATHEN WOMAN AND THE CROSS OF TAKLA HÂYMÂNÔT.

(Fol. 184*b*. 1) THE FIRST MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT.

There was a certain heathen woman, to whom our father came by night, and he had with him one of his children, and he made the woman's house to be as bright as the day, and when she saw the brightness of his face she was terrified and fell down with her face to the ground. And our father said unto her, "Rise up, O my daughter, and fear not;" and she said unto him, "Who art thou, O my lord? For the brightness of thy face hath terrified me so much that my soul hath departed from me, and I have no (Fol. 184*b*. 2) strength to speak unto thee." And he said unto her, "I am TAKLA HÂYMÂNÔT, and this [man] who is with me is SAMUEL, of the desert of WÂLÎ. And now, rise up quickly, and depart from this thy city into the country of light." Then she said unto him, "Tell me, O my lord, where is the country of light into which I am to go?" And he said unto her, "It [lieth] to the west of thy city; rise up now, [and depart to DABRA LÎBÂNÔS." And she said unto him], "Where is this DABRA LÎBÂNÔS to which thou sayest 'Depart'?" (Fol. 184*b*. 3) And again she said unto him, "O my lord, I am a woman who knoweth not the way; who shall guide me?" Then he gave her his cross and said, "This shall guide thee." And after this TAKLA HÂYMÂNÔT and SAMUEL went forth from the house, and then the woman set out after them, taking with her a child who was sucking at the breast, and a daughter; but she took neither her husband nor her two sons, for they were asleep, and she went forth in haste. And the cross went in front of her like a pillar of light, (Fol. 185*a*. 1) and led her on the road to DABRA LÎBÂNÔS, and the woman followed it, and the pillar of light did not depart from her until it had brought her to the country of the Christians.



Now on the day wherein she came to DABRA LĪBĀNŌS, they told our father ANDREW, saying, "There is a certain heathen woman [here "with] three (*siz*) [children], and she saith, TAKLA HĀYMĀNŌT sent me that "I might enter into your city;" and when our father (Fol. 185*a*. 2) heard this, he sent unto the woman a wise priest, so that she might tell him everything, and how she had come from her city, and what had befallen her until she met him; and the priest told the whole matter to ABBĀ ANDREW. Now when ABBĀ ANDREW heard this, he sent the priest to the woman a second time, and he gave him three crosses, two belonging to other men, and one to our father TAKLA HĀYMĀNŌT, and he said unto him, "Go and shew her these, and find out if he did give to her the cross "which is laid up with us, for it appeareth to me that he did give her his "cross." (Fol. 185*a*. 3) Then the priest, having hidden the [three] crosses in the folds of his apparel, went out to the woman, and he shewed her one of the two crosses which did not belonged to TAKLA HĀYMĀNŌT, and she said, "This is not the cross." And he shewed her the other cross, and she said to him, "This is not the cross." Then he brought out the third cross to her, that is, the cross of our father TAKLA HĀYMĀNŌT, and as soon as she saw it, her breast heaved and she sobbed, and said to him, "Verily, without any untruth, this is the cross which led me hither, and it "is this which was (Fol. 185*b*. 1) with my father the blessed man TAKLA "HĀYMĀNŌT when I was in my house. This is the cross which led me "and was like a pillar of light on my path; this is the cross which brought "me out from my house." Thus on that day the holy man TAKLA HĀYMĀNŌT brought Christianity to that heathen woman, and our father ANDREW gave her the name of "KRĒSTŌS KHĀRAYĀ," and to her daughter he gave the name of "KRĒSTŌS KAṢABĀ," and to her son he gave the name "ZĒWĀ WANGĒL;" and then (Fol. 185*b*. 2) that woman put on the garb of the monastic life through our father ANDREW.

And when the woman had become a Christian she completed [her]

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 ብሂሉ፡መፅረ፡ያፀ
 ነግፅ፡ሥጋሁ፡ላፅ
 ለ፡ጼሉተ፡ክብን፡
 ወመፅረ፡ያንገረግ
 ር፡ላፅለ፡መድር፡
 ወመፅረ፡ይጠመ
 ቅ፡በውክቱ፡ማይ፡
 ወከመዝ፡ብሂሉ፡
 ናመ፡በህዩ፡ወበይ
 ክቲ፡ሊሊት፡ወረደ፡
 ሳቢሁ፡ክሉኑ፡ተክ
 ለ፡ዓይማናት፡በከ
 ብሐት፡ዐቢይ፡ወ
 ፈትሐ፡ክማክሰረ፡
 ሥጋሁ፡ወይቢሉ፡
 ሐር፡በክግርክ፡ር
 ቀዓ፡ከመ፡ነበርክ፡
 ወክክሉ፡ጽሉክግ
 ዚክብሐር፡ወሐ
 ይው፡ሶቢሃ፡ወሐረ፡

በክገረሁ፡ወሶቢ፡
 ጽብሐ፡ነገርመ፡
 ለቅዱሳን፡ክሉ፡ዘ
 ከመ፡ገብረ፡ሉቱ፡
 ክግዚክብሐር፡
 ወይቢሉ፡መ፡ርክ
 ዩረ፡ክንዘ፡ክሐው
 ር፡ርቱዓ፡ዘነበር
 ክ፡በዱጹ፡ቢተ፡

ክርስቲያን፡ክን
 ዘ፡ክከክል፡መጽ
 ዋተ፡ወከመዝ፡
 ብሂሉ፡ሐረ፡ህገ
 ር፡ክንዘ፡ይትፈሳ
 ሐ፡ወዩክክሉ፡ለ
 ክግዚክብሐር፡
 ለዓለመ፡ዓለም፡
 ክሚን፡



The Second Miracle — How the complete use of arms and legs was restored to a cripple
(See Chapter II).

petition to our father ANDREW, and to our father TAKLA HĀYMĀNÔT, saying, "O my holy father, fulfil thou for me thy goodness, for it was not I who sought thee, but thou who didst seek me. And now make entreaty on my behalf to thy GOD that I may come into thy house which hath been prepared [for thee], and that my two children may not go into the "country of darkness" (Fol. 185*b*. 3). Now she spake these things that he might bring out [into the light] her two sons whom she had left in her own country. Thus GOD had brought her out, by the hand of TAKLA HĀYMĀNÔT, and then He brought her sons out also through a miracle, as in the times of old, and when they had grown up, they put on the garb of the monastic life by the hand of our father MARAḤ KRĒSTÔS; one of them is alive at the present time, and the other hath fallen asleep. May his prayer protect us, and his servant TAKLA HĀYMĀNÔT, for ever and ever! Amen.

CHAPTER II.

THE HEALING OF THE MAN WITH CROOKED LEGS.

THE SECOND MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. (Fol. 186*a*. 1) May his prayer and blessing be with his beloved one TAKLA HĀYMĀNÔT for ever and ever! Amen (Fol. 186*a*. 2) (see Plate CXXII).

There was a certain man who was unable to walk with his legs, and he could only move about upon his hands, and he came in this fashion and sat down in the porch of the church for a week or two, (Fol. 186*a*. 3) and he made frequent supplication to our father TAKLA HĀYMĀNÔT to heal him, and to make his legs straight. After this [Page 112] he went up into the cell of our father TAKLA HĀYMĀNÔT, and when he had gone inside he prayed and said, "This is the cell wherein thou didst please GOD, this is the stone which hath supported thy body, this is the ground





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 ነ፡ተክለ፡ሃይማኖት፡
 ጸሎቱ፡ወበረከቱ፡
 የሀሎ፡መስለ፡ፍቱ
 ፋ፡ተክለ፡ሃይማኖ
 ት፡ለዓለመ፡ዓለም፡
 አሟን፡ወኮነ፡አንዘ፡
 የሐውሮ፡ውስተ፡
 ፀብህ፡ከከን፡ፎር፡

ንጉሥ፡አማሳፀኛ፡
 ለክቡን፡መርሐክ
 ርከቶከ፡አንዘ፡ፎ
 ብል፡አንሐ፡ኢይት
 አመን፡በብዝሃ፡
 ሠራዊት፡ዩዝን
 በለ፡ኃይለ፡ተአመ
 ፊቲሁ፡ለአቡነ፡ተ
 ክለ፡ሃይማኖት፡ወ

ይአዚረ፡ኦአቡዩ፡
 ግበር፡ለተ፡መሐ
 ሳ፡ቀዊመከ፡ውስ
 ተ፡ዮማህቱ፡ነበነ
 በረ፡ቀዳሚ፡አንዘ፡
 ሐዩው፡ውክቱ፡ወ
 ካህን፡ይቢሉ፡አቡ
 ዩ፡ወሶበ፡አመወ፡ዘ
 ንተ፡ይቢሉ፡አቡነ፡
 መርሐ፡ክርከቶከ፡
 ኦአግዚአዩ፡ንግረ
 ኒ፡ፍካረሁ፡በአን
 ተ፡መንት፡ዘንተ፡
 ትቢ፡ወይቢሉ፡ን
 ጉሥ፡አማህ፡ፍካረ
 ሁ፡ወይ፡ኦአቡዩ፡ብ
 ሂል፡ፍሥሐ፡ዘይ
 ከውን፡ለከ፡ለአመ፡
 ገባክኩ፡ለከ፡አነበ
 ከመክ፡ዩከብረከ፡
 ዮሎ፡ዓለም፡አንዘ፡

The Third Miracle. How the bent legs of a man were straightened, and how he was made to walk

(See chapter III).



"which thy feet have trodden, and it is here that the water sprang up through thee when thou wast singing the praises of GOD and praying; I believe that in this place I shall be healed." (Fol. 186*b*. 1) Then, in a moment, having said these things, he lifted up his body by the prayer of our father, and in a moment more he raised himself up from the ground, and in a moment more he had dipped himself in that water, and, having said these things, he fell asleep there. And during that night our father TAKLA HÂYMÂNÔT came down to him in great glory, and he loosened the bonds which held his body, and said unto him, "Depart thou, standing upright on thy feet as thou wast formerly;" and he gave thanks to GOD, and was healed immediately, and he departed on his feet. (Fol. 186*b*. 2) And when the morning had come, he related unto the saints everything which GOD had done, and he said unto them, "Look now, and see that I, who used to sit in the court of the church (Fol. 186*b*. 3) and beg for alms, can now walk upright;" and having said these things he departed to his city with rejoicing, and he gave thanks unto GOD for ever and ever. Amen.

CHAPTER III.

THE HEALING OF THE YOUTH WHOSE ARMS AND LEGS WERE TWISTED AND BENT.

(Fol. 187*a*. 1) THE THIRD MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT.

May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. (see Plate CXXIII)

Now there was a certain little boy who was sick, and his arms and his legs were tied together, and his knees were bent up and touched his neck; and his kinsfolk brought him to the holy man, and carried him into





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 ቡኑ፡ተክለ፡ሃይማኖት
 ት፡ጸሎቱ፡ወበረ
 ከቱ፡የሀሉ፡ምስሉ፡
 ፍቁሩ፡ተክለ፡ሃይ
 ማኖት፡ለዓለሙ፡
 ዓለም፡አሚን፡ወ
 ኮነ፡በምድረ፡ግራ

ርደቱወሀለው፡ሕ
 ብክ፡ኦገተ፡ምዕራ
 ቢሃ፡ለደብረ፡ሉባኖ
 ስ፡በሀገር፡ኦገተ፡
 ትሰመደ፡ለክሱ፡እ
 ለ፡ደገብተ፡ተዝካ
 ር፡ለክቡኑ፡ተክለ፡
 ሃይማኖት፡ለለወር

ሳ፡ወኮነ፡ቢቶሙ፡
 ታሕተ፡ተልተል፡
 ወወረደ፡ኦብነ፡ጸላ
 ፅ፡ዐቢይ፡ውስተ፡
 ቢተ፡አሐቲ፡ብአሲ
 ት፡ዘክስተዳለወት፡
 ለበዐለ፡ልደቱ፡ለክ
 ቡኑ፡ወሶበ፡ስምዐ
 ት፡ከሩ፡ከረ፡ኦብ
 ን፡ወፅኦት፡አኖክ፡
 ወጸርሐት፡በዐቢ
 ይ፡ታል፡ኦገተ፡ትብ
 ል፡ክክቡየ፡ተክለ፡
 ሃይማኖት፡ፈኑ፡እ
 ዲክ፡ወክድሃን፡ጽ
 ሕርተ፡ከመ፡ኢይ
 ትከዐው፡ድፍድፍ
 ዘክስተዳለውከዎ፡
 ለበዐለ፡ልደትክ፡
 ወዘኦንበለ፡ትፈጽ
 ም፡ጸሎታ፡ወረደ፡

The Fourth Miracle — How Takla Haymānôt cast out a devil, and how he healed a woman with a cross-headed, gold staff

(See also p. 101)



his presence, saying, "No man can unfasten the limbs of this boy except "our father TAKLA HĀYMĀNÔT." And one night (Fol. 187*a*. 2) they brought him into the church, and set him down where the congregation was standing, saying, "Who knoweth? peradventure our father may heal him." Then GOD saw their faith, and He sent straightway our father TAKLA HĀYMĀNÔT in great glory to the boy, and the holy man straightened his hands and his feet, and made him to walk. And he ran along and ascended (Fol. 187*a*. 3) the steps [of the altar], and he stood up beneath the feet of our father TAKLA HĀYMĀNÔT, and as soon as the congregation of holy men saw this, they glorified GOD, and ascribed blessings to their father. Now the boy did not depart to his city, but he took refuge under the feet of the saints, and finally our father MARAḤ KRĒSTÔS put the garb of the monastic life upon him, and the boy liveth with him to this day. May his prayer preserve his servant TAKLA HĀYMĀNÔT for ever and ever. Amen.

CHAPTER IV.

ALEXANDER THE GENERAL AND HIS SUCCESSFUL EXPEDITION. AND THE CASTING OUT OF THE DEVIL.

(Fol. 187*b*. 1) THE FOURTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT.

May his prayer and blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever. Amen. (see Plate CXXIV)

And it came to pass that whilst 'ESKENDER (ALEXANDER) the king was on the march to the war, (Fol. 187*b*. 2) he entrusted himself to our father MARAḤ KRĒSTÔS, saying, "I do not put my confidence in the multitude "of my army, but only in the might of the miracles of our father TAKLA "HĀYMĀNÔT, and now, (Fol. 187*b*. 3) O my father, swear an oath unto me "as thou standest in his cell, in the place wherein he lived; when the holy



"man was alive, he used to sit in days of old;" and again he said unto him, "My father." And when he heard this, our father MARAḤ KRĒSTÔS said unto him, "O my lord, explain to me why thou sayest these things;" and the king said unto him, "Hearken unto the explanation, O my father. "There shall be joy unto thee if I return unto thee, and all the world will "bless thee, saying (Fol. 188*a*. 1), 'The king hath returned [in peace] "through the prayer of our father MARAḤ KRĒSTÔS; but [Page 113] if I "die in a foreign country there will be proclaimed to my father, 'Woe', "and there shall be weeping, and to thee and throughout Ethiopia shall "be declared, 'Woe, for the king is dead'." Now when our father had heard this, he said unto him, "Go, for our father TAKLA HĀYMĀNŌT hath "knowledge of this [matter]; it is he in whom thou puttest thy trust, and "he shall bring thee back in peace." And straightway the king kissed the two soles of the feet of (Fol. 188*a*. 2) our father MARAḤ KRĒSTÔS, even as KĀLĒB the king kissed the two doorposts of the cell of ABBĀ PANTA-LĒWŌN; and our father said unto him, "Go, and thou shalt return in peace "from the country of SĀBA." And because of this thing our father made a solemn covenant with his children that on the twenty-fourth day of the month TAKHSHĀSH¹ they should read the "Book of the Contendings" of our father TAKLA HĀYMĀNŌT, for that was the day whereon he was born. And GOD hearkened unto his petition, and sent our father TAKLA HĀYMĀNŌT (Fol. 188*a*. 3) into his shrine, so that his children might know that their petition had gone up.

Now there was with them a certain man who was possessed of a devil, and when he saw our father TAKLA HĀYMĀNŌT arrayed in the splendour of great light, and holding in his hand a rod of gold, the head of which was engraved with the sign of the Cross, (see Plate CXXIV) he was afraid, and he was greatly terrified, and he threw himself

¹ *I. e.*, December 20.



down on the ground, which he began to beat with his feet, and cried out with a loud voice, saying, "O TAKLA HÂYMÂNÔT, beat me (Fol. 188*b*. 1) "not with thy rod of gold. This splendour of thine apparel terrifieth me "so much that I must go out of my head." Then our father admonished him severely, and smote him with his staff so that the devil might go forth from the man quickly, and the demoniac cried out, saying, "O TAKLA "HÂYMÂNÔT, if thou wilt not believe me I must swear unto thee the con- "clusion of my oath, which is this;" then he cried out to a certain beast not to devour him, and he took an oath, saying, "If I return, he will cer- "tainly devour me;" and having spoken thus the devil went out of the man. (Fol. 188*b*. 2) And when our father MARAḤ KRĒSTÔS had seen this wonderful thing, he spake unto his children, saying, "Hearken ye, O my "children, for behold, ye have heard and seen with your own eyes this "day, which is the birthday of our father TAKLA HÂYMÂNÔT; on this day "a shining star hath risen upon us, which hath guided us to the Mirror(?) "of righteousness which is indeed JESUS CHRIST. On this day, which is "the birthday of our father TAKLA HÂYMÂNÔT, our prayer hath ascended "(Fol. 188*b*. 3) to GOD, and at this present the holy man is making inter- "cession for our father PETER that there may be joy and peace during the "days of his office, and that the accursed wolf which snatcheth away "the sheep may not seize and carry off one of his flock for ever and ever. "Amen."

And all the miracles which we heard of and saw performed by our father TAKLA HÂYMÂNÔT in DABRA LĪBÂNÔS were so many that it is impossible for a man to number them and to declare them to his neighbour; but you, on whom resteth (Fol. 189*a*. 1) the HOLY SPIRIT, shall tell them among yourselves. And how long would it take us to write down the miracles which he worked upon the living and the dead? There are some who say:—"Our father TAKLA HÂYMÂNÔT came unto us in a vision "of the night, and he brought us into the church and said unto us, 'See,

"O my children, the building and the beauty of the ornamentation of the "earthly city which we have! Come ye hither and dwell, and I will shew "you (Fol. 189*a*. 2) my city, which is better [than this]. And we found "everything, [when we had come here,] which he had shewn unto us in "the vision." And others said:—"When we wished to depart unto another "city to dwell there, our father TAKLA HÂYMÂNÔT came unto us in a "vision of the night, and lifted us up and brought us into this church; and "he shewed us the pillars of the sanctuary which were made of gold and "precious stones, and a pillar of service, the upper part of which was "made of gold, and a pillar which had a base (Fol. 189*a*. 3) of silver, "and a pillar the outside of which was made of brass, and he said unto "us, 'See ye, O my children, the manner of place which those who live "here have to dwell in.'" And there were others who said:—"When we "could not endure hunger, and thirst, and nakedness, our father TAKLA "HÂYMÂNÔT met us on the way as we were going to another city, and he "said unto us, 'Whither go ye, O my children? Why did I stand up in "this place for so long a time that at length one of my legs broke? Was "it not for your sakes? (Fol. 189*b*. 1) Cease ye your quest for meat, and "drink, and raiment, for was it not for you that I did this so that you might "endure patiently? Whensoever hunger and thirst come upon you re- "member me'."

And others said:—"Our father TAKLA HÂYMÂNÔT came unto us "[Page 114] holding bread in his hand, and he said unto us, 'Take ye [this] "and eat;' and as for water he gave us to drink of the water of the "GARDEN (*i. e.*, PARADISE), and from that day hunger and thirst left us." And others said:—"When we were seized by deadly sickness our father "TAKLA HÂYMÂNÔT came unto us (Fol. 189*b*. 2) in the form of a physician "holding a knife in his hand, and he cut us open, and took out from us "all the diseased parts of our wounds." And others said:—"When we "had drawn nigh unto death, through a second sickness, our father TAKLA





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 ማኖት፡ጸሎቱ፡ወ
 በረከቱ፡የህሉ፡ም
 ከለ፡ፍቀሩ፡ተክለ፡
 ሃይማኖት፡ለዓለመ
 ዓለም፡አሚኑ፡ወ
 ኮነ፡በምድረ፡ግራ
 ርድ፡በሀገር፡ከንተ፡

ትሐመይ፡የደኖና
 ከንተ፡ትነጥፍ፡አ
 ሐቲ፡በከሲት፡ለ
 በለ፡ልደተ፡ክቡነ፡
 ተክለ፡ሃይማኖት፡
 ወነገርዋ፡ከመ፡መ
 ጽኑ፡ወዐልደነ፡ንጉ
 ሠ፡በርብሩ፡ቤተ፡
 ወሐበ፡አምዐት፡ይ

ክቲ፡በከሲት፡ቃ
 ሎሙ፡ከንዘ፡ይጸር
 ሐክመ፡ይባኡ፡ወ
 ከተ፡ቤተ፡ጸርሐት፡
 ከንዘ፡ትብልክ፡ከ
 ቡዩ፡ገባራ፡ተክም
 ር፡ሠውረኒ፡ጽዮም፡
 ወከውሮ፡ለዝንቱ፡
 ክሉ፡ከዋ፡ዘአስተ
 ዳለው፡ክም፡ለበዐ
 ሰ፡ልደትክ፡ከብክ፡
 ማኖበርሂ፡ከመ፡
 ኢይበሉ፡ዘንትአ
 መኖ፡ንሕነ፡ከመ፡
 ያድሳነነ፡አምሳ
 ያድያን፡ይክዚ፡ሐ፡
 ኢክህለ፡አድሳና፡
 ዘተገብረ፡ለበዐ
 ሐ፡ልደቱ፡ወክም
 ድሳረዝ፡ቦኡ፡ኢሉ
 በርባርያን፡ወመ

The Fifth Miracle. How a falling rock crashed through the roof, and wrecked the house of a woman, but did not destroy an earthenware vessel in which she had prepared for the festival of Takla Häymänöt.

(See chapter V).



"HĀYMĀNÔT came unto us, and baptized us, and made us whole." And others said:—"When our souls were going forth from our bodies our father TAKLA HĀYMĀNÔT came unto us, and said unto us, 'Fear ye not, "O my children, for behold, I have come to welcome you, and ye shall "dwell in a city which (Fol. 189*b*. 3) is better [than this], where I, your "father live.'" And, if ye say concerning me, O my beloved fathers and brethren, "He is [only] writing down the things which we ourselves know, "and those which all the world knoweth," verily we will write another book [of miracles], and from this point onwards we desire to write down for you such miracles as ye have not heard of, in order that ye may hear of the things which our father TAKLA HĀYMĀNÔT wrought in other cities.

CHAPTER V.

THE MIRACLE OF THE EARTHENWARE VESSEL.

(Fol. 190*a*. 1) THE FIFTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. May his prayer and blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever. Amen (see Plate CXXV).

Now there were in the country of GĒRĀRYĀ (Fol. 190*a*. 2) certain people who lived in a city called LAKSĀ, which lay on the western side of DABRA LĪBĀNÔS, and they were in the habit of celebrating the commemoration of our father TAKLA HĀYMĀNÔT each month (Fol. 190*a*. 3), and their houses were [built] under a steep cliff. And there came down from the mountain a mighty stone which fell into the house of a certain woman who was making [food] ready for the birthday festival of our father, and as soon as she heard the rumbling noise of the stone falling, she rushed outside, and cried out with a loud voice, saying, "O my father "TAKLA HĀYMĀNÔT, put forth thine hand and protect the vessel wherein "I have prepared food for thy birthday festival, and let it not be upset."



And she had scarcely finished her prayer when the mass of stone from the mountain (Fol. 190*b*. 1) crashed down into her house and wrecked it all, and it left nothing which was not destroyed, with the exception of the vessel, of which only one ear was chipped off, and the food which was inside it was not upset, in order that our father might make manifest his marvellous power. And hearken yet a little longer, and we will further declare the matter unto you, so that ye may not say, "Why did not the "holy man who saved the cooking vessel also save the woman's house?" Now the woman herself did not make supplication on behalf of her house, but only for the cooking vessel; and the mass of rock having begun to move by the (Fol. 190*b*. 2) command of GOD travelled in the same way as every other mass of stone which splitteth off from mountains, and came down in a direct course to the earth, and that, having so descended, it did not overturn the vessel of our father [is a proof] that our father TAKLA HĀYMĀNÔT wrought a mighty miracle. For the huge mass of stone destroyed a strong wall which was built into the ground to the depth of one cubit, and also the thick roof of the house which was strengthened by cords, and was, moreover, held up by strong and solid supports, and yet the potter's vessel, (Fol. 190*b*. 3) which was made out of the dust of the earth and could, indeed, easily be broken, and stood in the middle of the house, was saved. And on that day the men of the congregation drank therefrom, and they marvelled at the power of GOD Who, for the sake of His saints, had employed His strength to save [the vessel]. May his prayer and blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever. Amen.



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 ወተሠወረት፡በቶ
 ድሚሆሙ፡ወኢነ
 ጸርዋ፡ወኢላከዋ፡
 ዘህሉ፡ምሉክ፡ው
 ከተ፡ቢታ፡ወባሕቱ፡
 ይኢነዎሙ፡ምዝ
 ር፡ወኢይራኤይዎ፡
 በኢክይንቲሆሙ፡
 ወይትመደሙ፡ለ
 ፊ፡ወለፊ፡ወምዕ
 ረኒ፡ይገፋዕዋ፡ለ
 ይኢቲ፡ብኢሉት፡ኢ
 ንዘ፡ይበውኩ፡ወይ
 ወዕኩ፡ወይኢቲሶ፡
 ትራኢዮሙ፡ወይ
 መስሳ፡ከመ፡ዘይኢ
 ሳዝዋ፡ፋሙ፡ከወ
 ኢሙንቱሰ፡ኢይራ
 ኢይዋ፡ወከመዝ፡ከ
 ዊኖ፡በተኢምረ፡ኢ

ቡነ፡ተክለ፡ሃይማ
 ናት፡ቦበ፡ኢረክቡ፡
 በርባርዩን፡ምን
 ተኒ፡ሐት፡ፋኖቶ
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ረክቱ፡የሀሉ፡ም
 ከለ፡ፋቱ፡ተክለ፡
 ሃይማናት፡ለዓለ
 ሙ፡ዓለም፡ኢሚ
 ን፡



ቺትኢምረህ፡ለኢ
 ቡነ፡ተክለ፡ሃይማ
 ናት፡ኢሉቱ፡ወበ
 ረክቱ፡የሀሉ፡ም
 ከለ፡ፋቱ፡ተክ

ለ፡ሃይማናት፡ለ
 ዓለሙ፡ዓለም፡ኢ
 ሚን፡ወከነ፡በምዮ፡
 ር፡ግራርዩ፡ኢሐቲ፡
 ብኢሉት፡ኢንዘት

The Sixth Miracle. How certain soldiers invaded a house but failed to find the jar of wine which had been prepared by the mistress of the house for the festival of Takla Häymânôt.

(See chapter VI.)



CHAPTER VI.

THE MIRACLE OF THE ROBBERS AND THE WINE.

(Fol. 191*a*. 1) THE SIXTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever. Amen (see Plate CXXVI).

There was in the country of GĒRÂRYÂ, in a city which (Fol. 191*a*. 2) is called [Page 115] YADFĒNÂ, a certain woman who was making ready for the festival of the birthday of our father TAKLA HÂYMÂNÔT, and the people told her that the soldiers of the king were [coming] to plunder her house. And when she heard (Fol. 191*a*. 3) the voices of the men who were calling out that the soldiers were coming to her house, she cried out, saying, "O my father, thou who workest miracles, hide thou me this day. And hide thou also all this [country of] SHAWÂ which thou hast made ready [to celebrate] the festival of thy birth, so that the men of the congregation may not say, 'He to whom we trusted to deliver us from thievish soldiers is unable to save him that celebrateth the commemoration of his birth.'" And after this the robbers came into her house and (Fol. 191*b*. 1) filled it, and the woman hid herself from before them, and they saw her not, and they did not carry off any of the things which were in her house. And they smelled the wine which was there, but saw it not with their eyes, although they turned hither and thither; and when they came into the house they searched for the woman for a little, but they soon went out. And the woman, who thought that they would seize her forthwith, saw them depart, but they saw her not. Now this happened through a miracle [which was wrought by] our father TAKLA HÂYMÂNÔT (Fol. 191*b*. 2). And when the robbers found nothing they went on their way. May his prayer and blessing be with his (Fol. 191*b*. 3) beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.





፲ ተከምሪ ሁለት
ቡድኑ ተከለ፡ሃይማ
ኖት፡ጸሎቱ፡ወበ
ረከቱ፡የህሉ፡ም
ከለ፡ፍቁቱ፡ተከለ
ሃይማኖት፡ለሃሉ
መ፡ዓለም፡አሚን፡
ወኮነ፡በምድረ፡ከ

ተታ፡በሀገር፡ኢየ
ተ፡ትሰመድ፡የከ
ውሳ፡በዕለተ፡ፅረ
ፍቱ፡ለክሱ፡ተክ
ለ፡ፃይማኛት፡አብኡ
ከሉሙ፡አብኡ፡ሀ
ገር፡ማየ፡ጸሎት፡
ከመ፡ይትነበብ፡ለ

ፅሁሁ፡መጽሐፈ፡
 ገደ፡ሉ፡ወሶበ፡ተ
 ፈአመ፡ወሰዱ፡ኹ
 ሉሙ፡ኅበ፡ቢቶሙ
 ወክሐቲኒ፡ወሰተ፡
 ክምኒህሙ፡ነሥ
 ኦት፡ቀሱታ፡እም
 ኅበ፡እንበረቶ፡ወ
 ጾረት፡በመታክፍ
 ቲሃ፡ወክኅዘት፡ከ
 ሙትሐር፡ወእን
 ዘ፡ተሐውር፡ኦንጠ
 ብጠበ፡ክምክፈ፡
 ቀሱታ፡ሳፅሉ፡ክል
 ባሲሃ፡ወሳፅሉ፡ክ
 ክጋረሃ፡ወተመይ
 ጠት፡ለፈ፡ወለፈ፡
 ወኪደክመረት፡ክ
 ሙኅበ፡ተክፅወ፡
 ሳፅሉሃ፡ወይቡል
 ዋ፡ለምንት፡ማስ

The Seventh Miracle. How a stream of water was made to appear in the courtyard of the house of a woman who needed water wherewith to make sweet drink for the festival of Takla Hâvmânôt

(See chapter VII)



CHAPTER VII.

THE MIRACLE OF THE FOUNTAIN OF WATER.

THE SEVENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXVII).

There was in the country of GĒRÂRYÂ a certain woman who [was about] to make *sawâ*¹ (Fol. 192*a*. 1) for the festival of the birthday of our father TAKLA HÂYMÂNÔT, but she became faint suddenly, and she became after the manner of women, and she was unable to fetch the water [which was necessary]; now she was alone [at the time,] and had neither daughter nor son [there]. And she prayed, saying, "O worker of miracles, my father, bring hither to me some one to fetch water [for me], so that I may "make ready for the festival of thy birthday." Soon after this her husband came back from the fields, and she said unto him, "Go and bring a water-pot (Fol. 192*a*. 2) from the courtyard, and if thou findest a man [there] "ask him to fetch me some water;" and when he had gone into the courtyard he found there a fountain of water which was welling up from the ground and flowing round about, and when they saw this they marvelled and were silent with astonishment. Then the man made the preparations according to what his wife shewed him, and when they had completed them the fountain of water was not to be found, and [it disappeared] on the [very] day whereon it was made manifest, and whereon they had drawn water from it. Now the drink [which had been made from the water] was exceedingly [good], and was much sought after (Fol. 192*a*. 3) by those who sat at meat, and it was very pleasant (*or*, sweet) to the taste, [like] wine with sugar in it. Thus our father TAKLA HÂY-

¹ A kind of drink which resembled sweetened ale.



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በከመ፡አይድዑነ፡
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ዘከመ፡ሀይወ፡ድ
ውያን፡አምላካ፡
ገተቆይክዚኒ፡ይቅ
ብዓነ፡ቅብዓ፡መን
ክራቲሁ፡ለክለ፡ተ
ጋባዕነ፡ከመ፡ገንግ
ር፡በዐለ፡ልሂቱ፡

ወረድ፡ፋደሰ፡ለክለ
ንሰመዕ፡መጽሐ
ፈ፡ተአምረሁ፡ኦን
በለ፡ተዋክቶ፡ጸ
ሎቱ፡ወበረከቱ፡የ
ሀሉ፡መከለ፡ፍቁ
ፋ፡ተክለ፡ሃይማኖት፡
ለዓለመ፡ዓለ
መ፡አሚን፡

ፀ፡ተአምረሁ፡ለክለ
ቡነ፡ተክለ፡ሃይማኖት፡
ፍቶ፡ጸሎቱ፡ወበ
ረከቱ፡የሀሉ፡መከለ
ለ፡ፍቁ፡ተክለ፡ሃ
ይማኖት፡ለዓለመ፡
ዓለመ፡ወከነ፡በመ
ድረ፡መገር፡ተበ
ሀሉ፡በበይናቲህ
ሙ፡ከብክ፡ይክቲ፡
ሀገር፡ገዑ፡ገንበር፡
ተዝካሮ፡ለክለ፡
ተክለ፡ሃይማኖት፡
ለለወርቶ፡ክሰመ፡
ዝንቱ፡ሐዋርያነ፡ወ
መመሀርነ፡ወገብ
ፋ፡በዝንቱ፡መክር፡
ኩሉ፡ወፈክመ
ኒህሙ፡ይቤ፡ኦንሱ
ኦ፡ይቶክሀለኒ፡ዘክ
ንበለ፡አግበር፡መ



The Eighth Miracle. How some water was turned into olive oil through reading over it the history of the contendings of Takla Haymanot.

(See chapter VIII.)



MĀNÔT wrought a great miracle on the day previously when they made the drink, when they drew water from the fountain. And when water was lacking [at the festival] they brought out some of the water which they had drawn from the fountain that was in the courtyard, and the men of the congregation drank therefrom and marvelled, and ascribed blessing to the holy man. May his prayer protect us for ever and ever! Amen.

CHAPTER VIII.

THE MIRACLE OF THE WATER WHICH WAS TURNED INTO OLIVE OIL.

(Fol. 192*b*. 1) THE EIGHTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. May his prayer and blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen (see Plate CXXVIII).

And it came to pass in the country of KATATĀ, (Fol. 192*b*. 2) in a city which was called YAKWĒSĀ, that, on the day of the death of our father TAKLA HĀYMĀNÔT, all the people of the city brought water of prayer that the Book of the Contendings of the holy man might be read over it; (Fol. 192*b*. 3) and when the reading was ended they all betook themselves to their houses. And among them was a certain maiden who took her water-pot from its stand, and having lifted it up upon her shoulders, she set out to go [to her house]. Now as she was going along the way, some of the water splashed over the lip of the vessel upon [Page 116] her raiment and upon her feet, and she turned herself about, hither and thither, not knowing wherefrom the water was pouring down upon her. And the people said unto her, "Why hast thou spoiled thy [garments] with 'the lamp oil?'" And again they said unto her, "Dost thou know if thou 'didst stand beneath the lamp(?) of the church?'" And she said unto them, "I did not stand [there]." Then a certain man looked into the mouth of her vessel, and saw that [the water] had become veritable olive oil;



and when they saw this they said unto the maiden, "Was the lamp of the church alight when thou didst carry out thy water-pot?" And they said unto the keeper of the church, "Prithee look (Fol. 193*a*. 2) and see if it be lighted;" and when they had all looked they found that the lamp of the church had not been lighted. Then, when all the priests had come in and seen the water of the vessel which had become veritable olive oil, they marvelled and held their peace through astonishment. And one of them said, "I was sitting on my seat opposite this maiden and [her] water-pot, and I was listening to the [reading of] the Book of the Contending of our father, and I saw drops dripping into the water-pot from the upper portion of the dome of the church, and I thought that there was a hole in the roof and the drops which came through appeared to me to be (Fol. 193*a*. 3) like drops of rain." Then all those who were afflicted with diseases of every kind gathered together there, and as soon as they had been anointed with that olive oil they were healed of their sicknesses straightway; and they laid up with care that olive oil there so that it might be a means of healing for those who were anointed therewith, and it continueth there unto this day, and it still worketh healings. And now, (Fol. 193*b*. 1) we have written down everything according to what the men of that city have made known to us, and how those who were sick have been healed through the continuance of his (*i. e.*, the holy man's) word; and at this present the oil of his wonders shall anoint us who have gathered together [here] to declare the festival of his birth, (Fol. 193*b*. 2) and especially those of us who listen to the Book of his Miracles without doubting. May his prayer and blessing be with his beloved TAKLA HĀYMĀNŪT for ever and ever! Amen.



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 ዩ፡ በግ፡ ጉዳ፡ ወ ካ
 ህናት ስ፡ ኢ፡ ይረክ
 ይዎ፡ ዘክረበለ፡ ይ
 ኦቲ፡ ብክሲት፡ ወ
 ክምዝ፡ ር፡ ባት፡ ፍ
 ጡ፡ ነ፡ ወአው፡ ፅክ
 ት፡ ዘላብኦት፡ በው
 ሣጢ፡ ቢታ፡ ወአር
 ኦጸት፡ ለካህናት፡ ፍ
 ወነገረቶሙ፡ ኩሉ፡
 ክምጥንቱ፡ ክከክ፡
 ተፍጻሚቱ፡ ዘክመ፡
 ኮነ፡ ወርክኦሙ፡ ብ
 ሁኡ፡ ዘክመ፡ ኮነ፡ ድ
 ከሐ፡ ክንከሳ፡ በተክ
 ምረሁ፡ ለክሉኑ፡ ተ
 ክለ፡ ሃይማኖት፡ ክ
 ክኩትዎ፡ ለበይገብ
 ር፡ መንክረ፡ በላፅ
 ለ፡ ቅዱሳኒ ሁ፡ ፍጹ

ቱ፡ ወበረከቱ፡ ዩህሉ፡
 ምክለ፡ ገብሩ፡ ተክ

ለ፡ ሃይማኖት፡ ለዓ
 ለመ፡ ዓለም፡ ክሚንቱ



፤ ተክምረህ፡ ለክሉ
 ኑ፡ ተክለ፡ ሃይማኖት፡
 ጸሎቱ፡ ወበረከቱ፡
 ዩህሉ፡ ምክለ፡ ፍቁ
 ሩ፡ ተክለ፡ ሃይማኖት፡
 ት፡ ለዓ ለመ፡ ዓለም፡
 ክሚንቱ፡ ወሀለውት፡

ብክሲት፡ ላረት፡ በኡ
 ሐቲ፡ ሀገር፡ ዘትገ
 ብር፡ ተዝካር፡ ለኡ
 ቡኑ፡ ተክለ፡ ሃይማ
 ኖት፡ ወኮነ፡ በ፩፡ ፅለ
 ት፡ ክመ፡ ታብከል፡
 ላብከተ፡ ለተዝካ

The Ninth Miracle. How the dough of a woman who scoffed at Takla Hāymānōt bred worms, and how the saint dragged her by her hair to the place where she had buried it and made her produce it in the presence of the priests and people.

See end of / V



CHAPTER IX.

THE MIRACLE OF THE DOUGH WHICH BRED WORMS.

(Fol. 193^b. 3) THE NINTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen. (see Plate CXXIX)

And it came to pass that the people of the country of MÛGAR said among themselves, "Come, and let us celebrate the commemoration of our father TAKLA HĀYMĀNÔT each month, for this man was our apostle and teacher;" and they were all like-minded in this matter, and of one opinion. And one of them said, "I am unable to do this unless I can do it in company with (Fol. 194^a. 1) my wife, otherwise she will depart to her mother's house;" and they said unto him, "What is there to prevent thee [from doing as thou wishest]? Art not thou the head of the woman, even as the Apostle saith? And she shall do that which is good because of thee, and because of it thou shalt not hate her." So they commanded the man to celebrate the day of the saint, and he prepared large masses of flour, and made dough and set it to ferment; and when he had done these things [his] wife returned, and her husband told her everything according to what had happened. Now when the woman heard this she became angry, (Fol. 194^a. 2) and said unto him, "I know not this man TAKLA HĀYMĀNÔT of whom thou speakest, and I know not why we should do such things for him;" and again she said unto him, "Go thou and tell the men that I am not able to do this, for I have no provisions." And when he had told them, our father TAKLA HĀYMĀNÔT made the dough which was fermenting to breed worms and creeping things, and as soon as the woman saw this wonderful thing, by reason of her great shame she buried the dough in her house.

And there was a certain woman who (Fol. 194^a. 3) lived nigh unto



the house of the wife of the man, and who was greatly beloved by our father TAKLA HĀYMÂNÔT, and she was in the habit of celebrating the commemoration of the saint. And he appeared unto her in visible form with many saints, and said unto her, "Go thou and say unto the woman 'who liveth nigh to thy house, 'Bring forth that which thou hast hidden 'in the midst of thy house, so that all men may see it, and may give 'thanks unto the name of my GOD'." And when the woman had heard this, she said unto one of the saints, trembling as she did so, "O my lord, 'tell me, when the woman (Fol. 194*b*. 1) shall say unto me, [Page 117] 'Who hath sent thee', what shall I answer her?" And our father TAKLA HĀYMÂNÔT said unto her, "Speak," and having thus spoken unto her he disappeared from before her. Then the woman went away running, and said unto her neighbour, "Hearken unto me, O my sister. This very hour 'there hath gathered together to me the army of the monks, each one of 'them being adorned with his [proper] raiment, and the appearance of 'their faces resembled that of the painting in the church, and in their midst 'was our father TAKLA HĀYMÂNÔT. (Fol. 194*b*. 2) And now, hearken 'unto me, O my sister. Our father saith unto thee, 'Bring forth that which 'is in thy house, in order that thanks may be rendered to the NAME of 'my GOD'." Now when the wife heard these words, she was greatly perturbed, and she said unto her neighbour in a shamefaced manner, "Get 'thee into thine own house, for I have nothing whatsoever in my house." Then she rose up and ran into the church carrying incense and lamps, and she said unto the priests, "O my fathers, (Fol. 194*b*. 3) forgive me, 'because I have committed a great sin;" and before she could make an end of her words, our father TAKLA HĀYMÂNÔT appeared unto her, even as he had appeared to her neighbour before, with many saints, and he laid hold upon her neck, and seized the hair of her head, and he dragged her out from the church and said unto her, "Did I not tell thee to bring 'forth that which thou hast with thee in thy house, so that thanks may be



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 ንዘኢትውዒ፡አ
 ሐቲ፡እመሥዕር
 ተ፡ርእሱ፡ወኢህሉ፡
 ሳፅሊህ፡ዓፍ፡ዘእ
 ስት፡ኦፍቀራንዮ፡
 ንዑ፡ንሰብሐ፡ንዑ፡
 ንወድሶ፡ንዑ፡ንባር
 ኮ፡ለእግዚአብሔ
 ሮ፡እመሳክነ፡ከመ፡
 ይትፍገረነ፡ተክም
 ረ፡አቡነ፡ለነበልባ
 ለ፡እሳት፡ዘረሸዮ፡
 ከመ፡እነተ፡ማይ፡
 ኦክቡነ፡ፈድፋደ፡
 ተሰባሕከ፡ወእፍ፡
 ተነግረ፡መንክራቲ
 ከ፡ኮበሐ፡ኢፈተድ
 ከ፡ከመ፡ይትነገር፡
 እመኢዓቀብኮ፡ለ
 ውክቶ፡ሕፃን፡ከመ፡

እ.ይብልኦ፡እሳት፡
 በማዕከሉ፡እትን፡
 ነጽፋ፡ፍቀራንዮ፡ከ
 መ፡ይጽሕቅ፡ዝንቱ
 እቡነ፡ይግበሩ፡ሎ
 ቱ፡ተዝካሮ፡ለዘገ
 ብረት፡ዝካሮ፡እ
 ማዕከሉ፡ነበልባል፡
 ከውፅኦ፡ለእግዓ፡ወ
 ይክዚኒ፡ፍቀራንዮ፡

ንዑ፡ንግበር፡ተዝ
 ካሮ፡ለእቡነ፡በፍ
 ሥሐ፡ከመ፡ደብእ
 ነ፡ነበ፡ይነብር፡ው
 ኦቱ፡ውከተ፡ገነተ፡
 ተድሳ፡አሎቱ፡ወ
 በረከቱ፡የሀሉ፡ም
 ከለ፡ፍቀሩ፡ተክለ፡
 ሃይማኖት፡ለዓለ
 መ፡ዓለም፡አሚን፡



The Tenth Miracle. How a child who wandered into a heated oven was preserved by Takla Hāymānōt, how he played with the flames, and came out unscathed.

(See chapter X)



"ascribed unto the NAME of my GOD? Get thee in this moment, (Fol. 195*a*. 1) and bring it out to me in haste." But the priests did not see the holy man, and only the woman saw him. Then she ran quickly and brought out that which she had hidden in her house, and she shewed it to the priests, and she related unto them the whole matter, from the beginning to the end, even as it had happened; and they looked at the sour dough and saw that it had bred worms and creeping things by the marvellous power of our father TAKLA HÂYMÂNÔT, and they gave thanks unto Him that doeth wonders through His saints. (Fol. 195*a*. 2) May his prayer and blessing be with his servant TAKLA HÂYMÂNÔT, for ever and ever! Amen. (Fol. 195*a*. 3)

CHAPTER X.

THE MIRACLE OF THE CHILD WHO WENT INTO A FIERY FURNACE.

THE TENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. (see Plate CXXX)

Now there was in a certain city an excellent woman who used to celebrate the commemoration of our father TAKLA HÂYMÂNÔT, and it came to pass one day that she began to bake some bread (Fol. 195*b*. 1) for the feast of the commemoration of our blessed father; and having placed a large quantity of wood in the furnace and set fire to it, she went to make ready the flour and the yeast, whilst the fire was burning up. And she left her little child there, but when she returned she did not find him, and she ran about hither and thither seeking for him; and she said, "Where hath my child gone? Since I cannot find him either the wild beasts or the dogs must have devoured my child." Then as there was no sign of him, (Fol. 195*b*. 2) she put her head inside the door of the furnace, at the



same time standing away some distance from it, and she saw her child inside, and said, "It seemeth to me that I see him in the midst of the burning coals of fire." And she cried out with a loud voice, saying, "O father TAKLA HÄYMÂNÔT, dost thou desire that the fire should consume my child? What is there on me (*i. e.*, what offence have I committed) that thou should desire to do [this]?" Now the other folk wished to bring out the child by pouring water [upon the fire], but his mother said unto them, "Let [him] alone, for I am going to put to the test this blessed man, my father. I do not believe (Fol. 195*b*. 3) that he can deliver me from earthly fire only, and I have confidence in him that he will enable me to escape from the fire of heaven also." And the people stood at a distance [from the furnace], and they saw the child dancing up and down in the midst of the fire, and he held fire in his hands, and leaped about according to his wont; and they made a sign to the boy to come out, and to throw down the fire which was in his hands. And he came out to them, crawling upon his hands and his feet, and they found (Fol. 196*a*. 1) that he was unharmed, and that not a single hair of his head had been consumed, and that there was upon him no smell whatsoever of fire.

Come, O my beloved, and let us glorify GOD, come, [Page 118] let us praise Him, come, let us ascribe blessing to the LORD our GOD, and let us speak together concerning the miracle of our father, who made the raging flame of fire to be like water. O father, thou shalt be praised [by us] exceedingly; and yet how can thy wonderful works be described adequately? If thou hadst not wished that the matter should be spoken of, thou wouldst not have protected the child and prevented him from being burned (Fol. 196*a*. 2) by the fire which was in the furnace. And ye may see, O beloved, that our father desireth men to celebrate his commemoration, by the story of the woman who commemorated him, and by his saving her child by bringing him out from the fire. And now, O my beloved, (Fol. 196*a*. 3) come and celebrate the commemoration of



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 አግዚአብሔር:ወ መንክር:በረከቱ
 አንክርዎ:ለአቡነ: ይፅቀበነ:ለገብሩ:
 ተክለ:ሃይማኖት: ተክለ:ሃይማኖት:አ:



፲፪ ተአምረሁ:ለአ ኖሳ:ለሃስመ:ዓለ
 ቡነ:ተክለ:ሃይማኖት: ሙ:አሚን:ወከነ:
 ት:ጸሎቱ:ወበረከ በመድረ:ሙንር:
 ቱ:የሀሉ:ምስሐፍ እንዘ:ይተለሐዩ:
 ቱ:ተክለ:ሃይማኖት: ሕፃናት:በውከተ:

ሐቅል:ተበ:ይነብ
 ቱ:አራዊተ:ገዳም:
 ተበሀሉ:በበይናቲ
 ሆሙ:አመኮነ:አ
 መ:መጽአ:ነመር:
 ትቢነ:ወይቤ:፩ክ
 ምኒሆሙ:ለአመ:
 መጽአ:ተቢዩ:ነመ
 ር:ወለአመ:አተዘ
 ኒ:በአቡነ:ተክለ:
 ሃይማኖት:አት
 ብልፃኒ:አብሉ:
 ወአንዘ:ይብል:ዘ
 ንተ:መጽአ:ነመር:
 ወተፅፅነ:ላሕለ:ሕ
 ፃን:ወይቤሉ:ለ
 አቡነ:ተክለ:ሃይማኖት:
 አት:በልዐኒ:
 ወሶበ:አምዐ:ከሞ
 ዩንገፀ:ውአቱ:አ
 ርዊ:ወኢተክህሉ:

The Eleventh Miracle. How a crocodile seized an ox, and how being adjured by the name of Takla Hāymānōt, his teeth were unable to bite through its skin, and how he brought it to the river bank and set it free.

(See chapter XI.)



our father with joy, so that he may bring us into the place where he himself dwelleth, that is to say, into the Garden which hath been prepared [for us]. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XI.

THE MIRACLE OF THE CROCODILE AND THE OX.

(Fol. 196*b*. 1) THE ELEVENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. (see Plate CXXXI)

And it came to pass in the country of GÔYAM, in the land of MÛGAR, that as certain men were bringing some oxen in order to plough up the land on [the day of] the commemoration of our father TAKLA HÂYMÂNÔT, they drew nigh to the river which is called GEYÔN, that is to say, 'ABBÂWÎ; and when they had entered the stream a crocodile came, and seized, and (Fol. 196*b*. 2) carried off one of the oxen. And as the crocodile was taking away the ox, the master of the oxen said, "O my father, thou worker of miracles, art not thou he who in days of old didst lay a ban upon the wild animals? And now, O my father, do thou lay a ban upon this wild beast of the river, for I wish to plough the earth at thy commemoration; and if thou wilt not do this, then thou must love wild beasts more than the bellies of the poor. And who hath laid it upon me to celebrate thy commemoration?" Then (Fol. 196*b*. 3) our father TAKLA HÂYMÂNÔT rebuked the crocodile and told him that he was not to devour the ox, and the teeth of the crocodile would not fasten in the ox, and [they] broke. Now when the crocodile was unable to devour the ox, he dragged him from place to place, and then took him and pushed him out [of the water] opposite MÛGAR, where those who had been driving the ox were con-

ከመ፡ይብልዎታል
 ሶበ፡ኢተክህሉ፡ለ
 በሊዕ፡ወስዶ፡ፀዊ
 ሮ፡ገበ፡ማገረህ፡፤
 ወክመዝ፡ተጋብኡ፡
 ስብክ፡ይክቲ፡ሀገር፡
 ከመ፡ይገሥሥዎ፡
 ለሕፃን፡ወክመ፡ይ
 ረከብዎ፡ለክጽሙ፡
 ይቅብርዎታል፡ሆሥ
 ዎ፡ወኢረከብዎታል፡
 ወክመዝ፡ረከብዎ፡
 በሣልስት፡ዕለት፡ለ
 ውክቱ፡ክርዊ፡ጸዊ
 ሮ፡በመታከፍቲህ፡
 ሕፃን፡ዘወሰደ፡፤
 ሶበ፡ርእዮሙ፡ለስ
 ብክ፡ዘኢህ፡ክንበ
 ረ፡ሎሙ፡በፍፍቶ
 ሙ፡ከመ፡ዘይብል፡
 ንሥኡ፡ሕፃን፡ዘወ

ሰድኩ፡ወኢተክለ
 ኒ፡ከመ፡ክብልዎታል፡
 ወተክክልዎ፡ለው
 ክቱ፡ሕፃን፡ዘከመ፡
 ነበረ፡፤
 ወይቡሎሙ
 ክመዕለተ፡ወሰደ
 ኒ፡ውክቱ፡ክርዊ፡
 ክከክ፡ትመጽኡ፡ክ
 ንትሙ፡ነበረ፡ክቡ
 ኑ፡ተክለ፡ሃይማኖት፡
 ሕይወቱ፡ወይቡ
 ለኒ፡ኢተፍራህ፡ሕ
 ፃን፡ወተገብኡ፡ገ
 በ፡ክቡክ፡ወክመክ፡
 ወሰደዎሙ፡ዘንተ፡
 ስብሕዎ፡ለክግዚ
 ክብሒር፡ወወደከ
 ዎ፡ለክቡኑ፡ተክለ፡ሃ
 ይማኖት፡ወክመ
 ይክቲ፡ዕለት፡ገብ
 ቶ፡ተዝካሮ፡ለለወ

ርት፡፤ ጸሎቱ፡ወበ
 ረከቱ፡የሀሉ፡መ
 ስለ፡ፍቁሩ፡ተክለ፡
 ሃይማኖት፡ለዓለ
 መ፡ዓለመ፡ክጸን፡፤



The Twelfth Miracle. I. How a panther seized upon a child

II. How, having been adjured not to eat him by the child, in the name of Takla Haymānôt, the animal carried him home to his village on the third day

(See chapter XIV)



tinuing their journey; and the ox ran after them in great haste, bowing as he went, as much as to say, "Do not forsake me, for I am coming." And when the men saw him following them, (Fol. 197*a*. 1) they gave thanks unto GOD, and marvelled at our father TAKLA HÂYMÂNÔT, (Fol. 197*a*. 2) who performed miracles and wonders. May his blessing protect his servant TAKLA HÂYMÂNÔT [for ever and ever]. Amen.

CHAPTER XII.

THE MIRACLE OF THE PANTHER AND THE CHILD.

THE TWELFTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen. (see Plate CXXXII)

And it came to pass that whilst some children were playing together (Fol. 197*a*. 3) in a field near the place where wild beasts lived in the country of MÛGAR, they talked amongst themselves, saying, "Suppose that a panther were to come upon us;" and one of them said, "If a panther were to come to me and lay hold upon me, I should say unto him, 'By our father TAKLA HÂYMÂNÔT, thou shalt not eat me.'" And as the child was uttering these words, a panther came and leaped upon him, and the child said unto him, "By our father TAKLA HÂYMÂNÔT, thou shalt not eat me;" and when the animal heard the name [of the holy man], he was frightened, and was unable to devour the child (Fol. 197*b*. 1) and being unable to eat the child, he took him and carried him off to his den. Then the men of that district gathered together to seek after the child and, if they found him not [alive], to bury his bones; but they found him not. Now on the third day they found the panther, and he was carrying on his shoulders the child which he had seized; and when the animal saw the men, he laid the child [Page 119] down on their path, as much as to say, "Receive ye the child

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ትንትዮ፡ዘነሥኢ፤
ወሰብ፡ርኣዮ፡ዘንተ
መንከረ፡ሰብሐ
ዎ፡ለክግዚኤብሐ

ር፤ዘይገብር፡መ
ንከረ፡በሳዕለ፡ቅ
ዱሳኒህ፡ቆጸሎቱ፡
ይዕተበነ፡ኦሚንቆ



፲፱ ተክምረሁ፡አ
ኦቡነ፡ተክለ፡ሃይማ
ኖት፡ጸሎቱ፡ወበ
ረከቱ፡የሀሎ፡መክ
ለ፡ፋቱ፡ተክለ፡ሃ
ይማኖት፡ለዓለመ
ዓለም፡ኦሚንቆወ
ዘነ፡በመድረ፡ኦም
ሐረ፡ሀለወት፡ኦ
ሐቲ፡ቢተ፡ክርክ
ቲዩን፡ዐገይ፡ኦከ
መ፡ክብርት፡ይኦ
ቲ፡በዕለተ፡ተዝካ
ሩ፡ለክቡነ፡ተክለ፡
ሃይማኖት፡ኦሠር
ገውዋ፡በዘዘዚኦ
ሁ፡ሠርገ፡በደገ
ጋት፡ኦለ፡ቦን፡ወር
ቅ፡ወብሩር፤ወነነ
ፉ፡ዘርቢታተ፡ዐ
ንተ፡ክብረ፡በዐለ

The Thirteenth Miracle. — How a vulture snatched some meat from the hands of a man, but on being adjured by Takla Hāymānōt he brought it back again.

See *Supra* XIII.



"which I carried off, (Fol. 197*b*. 2) and was not able to devour." And the men asked the child how he had been, and he said unto them, "From the day on which the panther carried me off until ye came, our father TAKLA HĀYMĀNÔT dwelt with me, and he said unto me, 'Fear not, O child, for thou shalt return to thy father and mother'." And when the men heard these things they glorified GOD and gave praise to our father TAKLA HĀYMĀNÔT, and from that day onwards they celebrated his commemoration in its proper month (Fol. 197*b*. 3). May his prayer and blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen.

CHAPTER XIII.

THE MIRACLE OF THE VULTURE AND THE MEAT.

(Fol. 198*a*. 1) THE THIRTEENTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. May his prayer and blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen. (see Plate CXXXIII)

Now our father TAKLA HĀYMĀNÔT had power to bind not only the ferocious creatures of the river and the wild beasts of the desert, but also the birds of heaven. There was in the country of 'AMḤARĀ a certain man who was carrying [a basket made of] cords wherein was some meat, and a vulture [swooped down and] snatched it out of his hand; and the vulture having taken it, the man adjured him, saying, (Fol. 198*a*. 2) "O bird, O vulture, I adjure thee by the prayer of our father TAKLA HĀYMĀNÔT that thou eat not my cord[-basket] wherein is the meat." Then the bird, having ascended into the sky carrying the cord-basket with him, [found that] his beak was fettered and that he was unable to eat the meat which was in the cord[-basket]; and being unable to eat the meat, he flew round and round from one mountain to the other carrying the cord[-basket] with him, and at length he brought it back to the man as if saying, (Fol.



ለአቡነ፡ተክለ፡ሃይ
 ማኅተ፡ወሶበ፡ርእ
 የ፡ዘንተ፡፩ብአሲ፡
 ይቢ፡መንት፡ተክ
 ለ፡ሃይማኖት፡አኮ
 ኑ፡፩አመቅዱሳን፡
 ለመንት፡ዘንተ፡ዘ
 ሎ፡ሠርጓተ፡ዘታ
 ሠረግው፡በአንቲ
 አሁ፡ወአዘዘ፡የ፡
 ሥአዎሙ፡ለዲባ
 ጋት፡ወዘንተ፡ገቢ
 ሮ፡ገብአ፡ውከተ፡
 ቢቱ፡ወይአተ፡ጊዜ፡
 አንዘ፡ቀረተ፡ሥጋ
 ወአዘዘ፡የንድዱ፡
 አሳተ፡ዐቢየ፡ወአ
 ገደዱ፡ወፅአ፡
 አግብርቲሁ፡አፍ
 አ፡ወሶቢሃ፡አንዘ፡
 ነገርጋር፡ወአንገ

ሮገር፡በማክክለ፡
 አሳት፡ወረክብዎ
 አግብርቲሁ፡አንዘ
 ይበልዎ፡አሳት፡ወ
 አመድ፡ሳረ፡ሐቅ፡
 ሞተ፡በውእቱ፡ቀ
 ስለ፡አሳት፡ርእዩ፡
 ዘንተ፡መንክረ፡ዝ
 ንቱ፡በአኪ፡በቃሉ፡
 ሞተ፡ተረ፡አመ፡በላ

ዕሊሁ፡ዘተብህለ፡
 በቃል፡አውሶዎ፡ለ
 ሞት፡ወዘተብህለ
 አመቃልከ፡ትጸድ
 ቅ፡ወአመቃልከ፡ት
 ትኳንን፡አሉቱ፡ይ
 ዕቀበነ፡ለዙልነ፡ስ
 ማዕደን፡ለሃለሙ፡
 ዓለሙ፡አሚን



The Fourteenth Miracle. How an unbeliever who scoffed at Takla Häymänöt was burned to death.
 (See chapter XVII)



198*a*. 3) "Take the cord[-basket] which I carried off, for I am unable to "eat the meat." And when the man saw this he marvelled and was silent through astonishment, and he told the story to his friends, saying, "Hearken, "O ye my friends, our father TAKLA HĀYMĀNÔT had power to restrain "the wild beasts of the desert, and the [rapacious] birds of the air, when "he was in the body, and behold, at this time also, having adjured him "by his own name, he restrained this vulture, and it hath brought back "(Fol. 198*b*. 1) to me my cord[-basket] which it carried off from me, [as] "ye can see." And when they saw this thing they glorified GOD (Fol. 198*b*. 2) Who performeth wonderful things through His saints. May his prayer protect us! Amen.

CHAPTER XIV.

THE MIRACLE OF THE UNBELIEVER WHO WAS BURNED TO DEATH.

(Fol. 198*b*. 3) THE FOURTEENTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. May his prayer and blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen (see Plate CXXXIV).

Now there was in the country of 'AMĤARĀ a great and beautiful church, and on the day of the commemoration of our father TAKLA HĀYMĀNÔT [the people of the city] decorated it with ornaments of every kind, and draped it with silk hangings wherein were woven [threads of] gold and silver, and they laid carpets upon the floor in honour of the festival (Fol. 199*a*. 1) of our father TAKLA HĀYMĀNÔT. And when a certain man saw this, he said, "Who is TAKLA HĀYMĀNÔT? Was he not only one of "the holy men? Why then do they ornament [the church] so splendidly "on his account?" And he commanded that the people should remove the silk hangings, and this having been done he went back into his house. And immediately afterwards an attack of shivering seized his body, and

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 ብኦሊት፡ወሶብ-
 ነሥኦቶ፡መድ-
 ር፡ኅዲ፡ኅመ፡ሐ፡
 ፍ፡ፍ፡ፍ፡መ፡ወበሳ
 ኒታ፡ተረክበ፡ኅብ-
 ኦንበርዎ፡ወሶብ-
 ርኦዩ፡ኦባ፡መርቶ
 ራዎስ፡ዘንተ፡መ
 ንክረ፡በፅለተ፡ል

ደቱ፡ለኦቲ፡ወወላ-
 በሥላሴ፡ወክንዘ፡
 ይሰመዮ፡ለኦቲ፡
 ተክለ፡ሃይማኖት፡ገ
 ባራ፡ተክመራት፡ት
 ማልም፡ሶበ፡ነሥኦ
 ዎ፡ፈደት፡ኦምኦደ
 ዊህመ፡ኦንጊ፡ፍ፡
 ወሀበ፡ሰነደደን፡ወ
 ለክህናት፡ጸሎቱ፡ይ
 ፅቀበኑ፡ኦሚን፡ፍ

፲፯ ተክመራ ሆ፡ለ
 ኦቲ፡ተክለ፡ሃይማ
 ፍት፡ጸሎቱ፡ወበ
 ረክቱ፡የሀሉ፡መስ
 ለ፡ፍቱ፡ተክለ፡ሃ
 ይማኖት፡ለዓለመ፡
 ዓለም፡ኦሚን፡ወ
 ኮነ፡በመድረ፡ኦም
 ሐራ፡፩፡በኦሊ፡በፅ
 ዓ፡ርኦ፡በፅዓት፡
 ለኦግዚ፡ኦብሐር፡
 ከመ፡የሥመር፡ወ
 ኢደውስብ፡ብኦ
 ሲተ፡ተዘኢር፡ዘ
 ይቤ፡ሐጥርደ፡ዘሐ፡
 ኦውስብ፡ይሄሊ፡
 በዘደሠመራ፡ለብ
 ኦሊቱ፡ወዘሐ፡ኢደ
 ውስብ፡በዘደሠመ
 ር፡ለኦግዚ፡ኦብሐ
 ር፡ወራቀደ፡ይመን



The Fifteenth Miracle How some soldiers who stole the meat and drink which Mercurius had prepared for the festival of Takla Häymänöt were made by the saint to restore them. (See chapter XI)

he commanded his servants to light a large fire, and when they had done so they went out of the house; and straightway a fit of epilepsy came upon him, and it caused him (Fol. 199*a*. 2) to fall into the fire. And his servants found him there with the fire consuming him, and after a short time the man died of the wounds which were caused by the fire. Now consider ye this wonderful thing, and how this man died through his own words; and in him was fulfilled (Fol. 199*a*. 3) that which is [Page 120] said, "Through the voice (*or*, word) He called him to death;" and consider also that it is said, "By thy words thou shalt be justified, and by thy words 'thou shalt be judged.'" May his prayer protect all of us who are listening [here], for ever and ever! Amen.

CHAPTER XV.

THE MIRACLE OF THE RESTORATION OF THE BREAD AND SWEET DRINK WHICH HAD BEEN STOLEN BY THE SOLDIERS.

(Fol. 199*b*. 1) THE FIFTEENTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen (see Plate CXXXV).

There was a certain monk, who was a righteous man and a fearer of GOD in the country of 'AMḤARĀ, whose name was MARKÔZÊWÔS (MERCURIUS), and he loved our father TAKLA HĀYMĀNÔT, and he celebrated his commemoration according to the means in his power. And it came to pass that one day he sent to his kinsfolk, saying, "On the twenty-fourth day of the month TĀKSHĀSH (Fol. 199*b*. 2) [the festival of] the 'birth of our father TAKLA HĀYMĀNÔT will take place, [therefore] prepare 'ye bread and sweet drink for us to give to the priests and the poor." Now whilst they were carrying [the bread and the drink] to the priests, certain soldiers, who were servants of the king, carried them off. And when ABBĀ MERCURIUS heard this, he said, "O worker of miracles, my father TAKLA



ራንዩ፡ከመ፡ደወ
ዎ፡አቡነ፡ለዝንቱ፡
ብክሉ፡ክምዓለም፡
በግርማ፡ክርፎ፡መ
ደንግጽ፡በከመ፡ደ
ወዎ፡ክግዚክነ፡ለ
ጳውሎስ፡በድን፡

ዲ፡መብረቅ፡። ጸሎ
ቱ፡ወበረከቱ፡የሀ
ሱ፡ምከለ፡ፍቱሩ
ተክለ፡ሃይማኖት
ለዓለመ፡ዓለም፡
ክሚን፡✠ ✠

፲፯ተክምሪሁ፡ለ
አቡነ፡ተክለ፡ሃይ
ማኖት፡ጸሎቱ፡ወ
በረከቱ፡የዘሉ፡ም
ከለ፡ፍቱሩ፡ተክለ፡
ሃይማኖት፡ለዓለ
መ፡ዓለም ክሚን፡
ወኮነ፡በምድረ፡ክ
ምሐራ፡ነበረት፡
ክሐቲ፡ብክሉት፤
ክንዘ፡ትዓዲር፡በ
ሐማመ፡ወሊድ፤
ስሙኑ፡መዋዕለ፡ቀ
ራሶ፡ፅዒሳ፡ውከቲ፡
ማሳበና፡ክንዘ፡ክ
ይወፅኦ፡ወክም
ብዝኃ፡ሐማማት
ክገዝ፡በክግብሂዓ
ከማዩ፡ወምድረ፤ወ
ትከውኒ፡ከመ፡ም
ውት፡። ወኮሉዓ፡ር



The Sixteenth Miracle. I. A man who had vowed himself to the monastic life wished to take a wife, and was attacked by a panther which threatened to devour him in consequence.

II. The man repents and receives absolution from Takla Hāymānōt

(See chapter XVI.)



"HÂYMÂNÔT, let thy wonderful power be made manifest this day; it is not "for the sake of the bread that I care, but only that the men of 'AMḤARÂ "may not say, Why did not the worker of miracles (Fol. 199*b*. 3) himself "perform a miracle when the envoys were carrying off the bread and the "drink which had been made for the festival of his birth?" Thereupon all those who had carried off the bread and the drink were restrained, and they lost their hearts (*or*, appetite), and were unable to eat; and moreover, although the royal envoys and servants wished that their loads of bread and drink might depart, the earth laid hold upon them, and held them back, and the earth helped our father TAKLA HÂYMÂNÔT, even as it is written, "And the earth (Fol. 200*a*. 1) became a helper to that woman." And when the earth had taken up the burdens which they had left, they went on their way, and on the morrow the loaves of bread and drink were found at the place where they had been laid formerly. Now when ABBÂ MERCURIUS saw this wonderful thing which took place on the day of the birth (Fol. 200*a*. 2) of our father, he spent the day in praising the TRINITY, and he gave to our father TAKLA HÂYMÂNÔT the name of "Worker of miracles," for he had rescued the bread and the drink from the hands of the thieves the day before, and had given them to the poor and to the priests. May his prayer preserve us [for ever and ever]! Amen.

CHAPTER XVI.

THE MIRACLE OF THE PANTHER AND THE MONK.

(Fol. 200*a*. 3) THE SIXTEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXXVI).

There was in the country of 'AMḤARÂ a certain man who had vowed

* Revelation xiii. 10.



himself to GOD, in order to perform His good pleasure, and he did not marry a wife because he remembered that which the APOSTLE saith, "Who-soever is married thinketh of that which will give pleasure to his wife," and "he who is unmarried thinketh of that which will give pleasure to GOD." Now this man wished to become a monk (Fol. 200*b*. 1) in the house of our father TAKLA HĀYMĀNÔT, but having agreed within his soul that he would do the will of GOD, the Hater of that which is good sowed seed in his heart, and the seed was evil, and after [he had taken his] vows he wanted to marry a wife. And it came to pass one day that as he was going by himself along a road in the open country, a wild beast of the desert, that is to say a panther, leaped upon him, and hurled him to the ground that he might devour him; (Fol. 200*b*. 2) and the monk adjured the beast, saying, "By our father TAKLA HĀYMĀNÔT, do not eat me." Now when the panther heard the adjuration he crouched down in consternation, and lay across the body of the monk for three days and three nights, and the monk himself became like a dead man. And on the third night our father TAKLA HĀYMĀNÔT appeared to him in a vision of the night, and said unto him, "Why hast thou relinquished that which thou didst vow with thy mouth concerning the monastic life? This wild beast which croucheth over thee doeth so by the command of GOD (Fol. 200*b*. 3). And now he shall be lifted up from on thee, but [Page 121] halt not between two opinions in future, and let not thy career be an uncertain one. My son, that which thou hast vowed with thy mouth pay." Now when the morning came the wild beast lifted itself off him, having fulfilled the appointed time of three days, according as it had been commanded, and then that monk went into the house of TAKLA HĀYMĀNÔT, and he became an excellent and strenuous follower of the ascetic life, and performed good works of every kind. Observe ye, O my brethren, (Fol.

¹ I Corinthians vii. 33.



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 መሐራ፡፤ወበኩሉ፡
 ን፡አህጉር፡በመረ፡
 ተ፡መቃብረህ፡፤ወ
 ጸማ፡ቅ፡ዘከመ፡
 ወህገን፡ለመካናት
 ውሉደ፡፤ወዘከመ፡
 ፈወቦን፡ለኦሉ፡፤፤፤
 መማ፡በጊዜ፡ወሉ
 ድ፡ወዘከመ፡ወህ
 ገሙ፡ለሕ፡፤፤፤፤
 ዘርኦ፡፤ወዘከመ፡
 ፈወቦሙ፡ለድው
 ፤፤ወዘከመ፡አጥ
 ፋኑሙ፡ለአራዊ
 ተ፡ገዳመ፡ወለኦራ
 ዊተ፡ከርሙ፡ዘከ
 ይትከህል፡ይትትል
 ምሙ፡ዘኦንበለ፡ይ
 ከተዩ፡መረረ፡፤ወለ
 ኩሉ፡ዘገብረ፡ተኦ

መረ፡አቡነ፡ተክለ፡
 ሃይማኖት፡በመ
 ፈተ፡መቃብረህ፡
 ወጸማ፡ቅ፡ከይት
 ከህል፡ይትልቀኦ

ሥወከይትከህ
 ል፡ይንግርሥ፡በበ
 ገኡ፡ጸሎቱ፡ይፅ
 ቀበነ፡ለገብት፡ተክ
 ለ፡ሃይማኖት፡ከጸ፡



I. The woman drinks. I. A woman who is sitting on the earth pours drink water out from a white bowl into the grave and drinks with her carelessly.

II. The woman drinks water carefully just from the saint's grave, and straightway conceives.

III. She conceives and gives birth.



201*a*. 1) that our father led this man away captive from the world by means of fear of that terrible wild beast, in the same way that our LORD led away captive PAUL by means of fear of the lightning¹ (Fol. 201*a*. 2). May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever. Amen.

CHAPTER XVII.

THE MIRACLES OF THE WOMAN IN CHILDBIRTH AND THE BARREN WOMEN.

(Fol. 202*a*. 3) THE SEVENTEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXXVII).

Now there lived in the country of 'AMĤARÂ a certain woman who was suffering grievously from the pains of childbirth, for the child in her womb had drawn nigh to the birth, but had continued unborn for eight days, and it could not come forth [into the world]; and by reason of her exceedingly great pain she clutched at the heavens and the earth with her fingers, and she became as one dead. And at that time [her husband] saw (Fol. 201*b*. 1) a monk journeying along the highway of the city of RÔH, and he laid hold of him, and said unto him, "O holy father, hearken unto us, for there is at this very moment a woman dying in the agonies of childbirth; read thou on her behalf [a passage from] the BOOK." And he said unto the people, "I am not a priest, and I have no knowledge of the BOOK; nevertheless I have it in my power to give you salvation. When I was travelling round about in the mountains wherein the monks live I came to DABRA LÎBÂNÔS, where is the grave of (Fol. 201*b*. 2) our father TAKLA HÂYMÂNÔT, so that I might salute [the saint]. From

¹ Acts of the Apostles ix. 3, 4



"this place I brought away some dust [which was taken from] the place "where one of the legs of the holy man was broken. [Here is some of it, "take it] and give it to the woman, and let her believe in him, and put it "in water over which a prayer to him hath been said." Then they gave the woman the dust and water in the way which the monk had commanded them [to do], and at the time of giving birth the dew of mercy [came upon her], and she brought forth [her] child without any pain whatsoever.

And when a certain woman, who was barren, heard this, she said, "I, even I, also shall obtain a child;" and she asked [the monk] give her some of the dust, and he did so, (Fol. 201*b*. 3) and she drank it [in water], so that GOD might work a miracle by means of His saints. Then straightway her womb, which had remained closed, was opened, and she conceived and gave birth to a child, and called his name "ŠABLA TAKLA HĀYMĀNÔT." And there was also another woman who had been barren, who said, "Did not I also find (*or*, obtain) the dust of his grave on the "day of his commemoration [with my] bread? And when I had eaten it "the holy man opened my womb, and gave me a child." Thus having eaten [the dust] she obtained a child. Now this happened (Fol. 202*a*. 1) in the country of 'AMḤARĀ, and [similar things took place] in all countries through the dust of the grave of our father and of his cell; by means thereof he gave children to barren women, and he gave relief unto women who suffered pain at the time of childbirth, and he gave seed to eunuchs, and he healed the sick, and he destroyed the wild beasts of the desert, and the wild beasts of the belly, which it is impossible to slay without drinking bitter herbs. And it is impossible to count (Fol. 202*a*. 2) the number of the miracles which our father (Fol. 202*a*. 3) TAKLA HĀYMĀNÔT performed by means of the dust of his grave and the dust of his cell, and it is impossible for any man to narrate them [all] to his neighbour.



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ራጌ፡በ ከመ፡ይቢ፡
ሎ፡ክርክል፡መ
ልክክ፡ለ ፅዝራ፡ኃ

ቢይ፡ጸሎቱ፡ወበ
ረክቱ፡የሀሉ፡መከ
ለ፡ፍቁቶ፡ተክለ፡ሃ
ይማሣ፡ለ፡ዓ፡ዓ፡ክ፡

፲፱ ተክለ መሪ ሆኖ፡ለ
ክቡኑ፡ተክለ፡ሃይ
ማሣ፡ጌሎቱ፡ወ
በረክቱ፡የሀሉ፡መ
ከለ፡ፍቁቶ፡ተክለ፡
ሃይማሣ፡ለ፡ዓለመ
ዓለመ፡አሚንቶወ
ሀሉ፡፱ብክከ፡በሀ
ገረ፡ወረብ፡ዘይገ
ብር፡ተዝካር፡ለክ
ቡኑ፡ተክለ፡ሃይማ
ሣ፡ወኮኑ፡ባፅሉ፡ፈ
ድፋደ፡ወሉለዩ፡ክ
መኑ፡አንከካሁ፡ዘ
ይከውን፡ለተዝካ
ረ፡ክቡኑ፡ተክለ፡ሃ
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ክግብርተ፡ወክክ
ማተ፡ወኮኑ፡፱ፅሉ
ተ፡በፅሉተ፡ተዝካ
ተ፡ለክቡኑ፡ሀለወ፡



The Eighteenth Miracle. I. A woman drinks rain water which fell on the day of Takla Häymânôt's festival.
II. She brings forth the child which had been conceived three years and seven months previously.
(See chapter XVIII.)



CHAPTER XVIII.

THE MIRACLE OF THE WOMAN WHO CONCEIVED AFTER DRINKING RAIN WATER.

(Fol. 202*b*. 1) THE EIGHTEENTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen (see Plate CXXXVIII).

And there dwelt in the city of RÔH a certain woman who had been with child for three years and seven months, and when the body of the child that was in her womb would not come to the birth, [Page 122] she said, "I have heard that the dust of the grave of my father TAKLA HĀYMĀNÔT will make children to come forth from the womb, and that it giveth (Fol. 202*b*. 2) children unto barren women. And even though I cannot obtain dust from his tomb I will put my faith in his prayer on the day [of the commemoration] of his death, and I believe that he will pour down rain, and that the rain of mercy shall come upon me, and that when I have drunk [some of] it, he will bring to the birth the bone of the child which is in my womb." Now on that day the rain did not fall heavily, but only in the form of a light shower, and the woman set a bowl outside her house and caught a small quantity of rain, that is to say, enough for one drink, and having drunk the rain in firm belief at one draught, and without setting the bowl down on the ground, the pains of childbirth seized her, (Fol. 202*b*. 3) and she gave birth to a child of beautiful form and appearance. And because the child had remained in the womb for three years and seven months, they found that he had cut his teeth, which was a marvellous thing that had been done by GOD, Who worketh miracles by means of His saints. Now this woman had added to the [proper] period of her being with child two years and ten months, although it is impossible for other women to add even one day to

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 በታሕተ፡ይክቲ፡፤
 ፅ፡ወክምዝ፡ሶበ፡
 ክ፡ግብኩሙ፡ለክ፡ግ
 ብርቲሁ፡ውስተ፡
 ቤቱ፡ወ፡፩ክምኒህ
 ሙ፡ክልህ፡በዲዲ
 ሁ፡ኦ፡ገዝ፡ይብል፡ኦ
 ስብክ፡ዘቲ፡ቤት፡ኦ
 ሙ፡ብክሙ፡ስዋ፡
 ተሳዩወ፡ኒ፡መቀ
 ነተ፡ወወዲኩሙ፡
 ከ፡ገዝዎ፡ወክ፡ግብክ
 ዎ፡ጎበ፡ክ፡ግዚኩሙ፡
 ወሶበ፡ቅመ፡ቅድ
 ሙ፡ክ፡ግዚኩ፡ደ፡ገ፡
 ፀ፡ወዳልሙ፡ገዡ፡
 ወተ፡ፈትሐ፡መሊሊ
 ተ፡ሐቋሁ፡ወተ፡ጉ
 ድክ፡ብረኪሁ፡፤

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 ውስተ፡ካልኦ፡ህ፡ገ
 ር፡ወዘክሙ፡ተመ
 ዩጥኩ፡ውስተ፡ቤ
 ትነ፡ኦ፡ደክመርኩ፡
 ወስሚዎሙ፡ዘ፡ገ
 ተ፡ተክምረ፡ዐቢ

የ፡ስብሕዎ፡ለክ፡ግ
 ዘክብራር፡ወክ
 ስተብ፡ፅኦዎ፡ለክቡ
 ነ፡ተክለ፡ሃይማኖት
 ትብ፡ፀ፡ፅ፡ጸሎት፡
 ወበረክቱ፡የሀሉ፡
 ምስለ፡ገብሩ፡ተ
 ክለ፡ሃይማኖት፡ለ
 ዓለሙ፡ዓለም፡ኦት



The Nineteenth Miracle. I. Takla Hāymānōt tells a man of Warab where his servants have hidden the things they have stolen.

II. The man of Warab finds his goods and his servants where the saint had told him.
See chapter XIX



their period when the nine months (Fol. 203*a*. 1) have been fulfilled, even as the angel ʾŪR'ÊL spake unto EZRA the Prophet, (Fol. 203*a*. 2). May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XIX.

THE MIRACLE OF THE RESTORATION OF THE POSSESSIONS OF THE MAN OF WARAB.

(Fol. 203*a*. 3) THE NINETEENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXXXIX).

There was a certain man in the city of WARAB who was in the habit of celebrating the commemoration of our father TAKLA HÂYMÂNÔT; now he was exceedingly rich, and he set apart certain animals from his flocks and herds for the commemoration of TAKLA HÂYMÂNÔT, and he ruled over menservants and maidservants. And it came to pass that this man was (Fol. 203*b*. 1) in the church on one of the days of the commemoration of our father, and he was reading the Book of the Contendings of the holy man, when the people came and told him, saying, "Thy menservants and thy maidservants have all run away, and they have carried off all the furniture which was in thy house, and they have left behind nothing, not even the skirt wherein thy wife arrayeth herself." And when the man heard these words he said, "Wherefore hath this thing come upon me? I will continue to read concerning his wonderful acts, and then I shall know what he will do about his menservants, and his maidservants, and the furniture of his house;" so he completed the celebration of the commemoration of our father, and came to his house. (Fol. 203*b*. 2) And as he was about to go to sleep, he said [to the saint], "In respect of thy

¹ II Esdras iv. 40.



"menservants, and thy maidservants, and thy property, which thou thyself hast willed to give him, what is it incumbent on thee [to do]? Who will celebrate thy commemoration [if such things happen to him]? Do thou thyself consider this thing." And having said these words to our father he fell asleep.

And that very night our father TAKLA HÂYMÂNÔT appeared unto the man and said unto him, "Rise up in the morning, and set out on thy way, and thou shalt find all [thy servants and possessions] under such and such a tree." And when the morning had come, the man saddled his ass and set out to seek his servants (Fol. 203*b*. 3) in the place where our father had told him, and he found them all gathered together under the tree, and they were carrying his goods on their backs, but they were staggering about and feeling their way by touching the ground, because their eyes had become blind; then having turned themselves round in the direction of his house their eyes were opened, and having counted his servants the man found that not one of them [was wanting]. And he said unto them, "Where hath such and such an one gone?" And they said unto him, "He hath taken the skirt and hath gone to buy some sweet drink for us, and he said unto us, (Fol. 204*a*. 1) 'Wait ye all here under this tree until I come back'." And when the master of the house had brought his servants into the house, one of them cried out in the courtyard thereof, saying, "O ye people of this house, if ye have any sweet drink sell me some to the value of a skirt;" then when the servants had gone out, they seized him, and brought him in to their lord. Now when that man stood up before his lord he was greatly frightened, and his face became black, and the muscles (*or*, members) of his loins were relaxed, and his knees trembled; and (Fol. 204*a*. 2) he said unto them, "I thought that I should sell this skirt in some other city, and how I came to return to our house I have no knowledge whatsoever." And when the men heard this great miracle (Fol. 204*a*. 3) they gave praise [Page 123] to GOD, and they



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 ድ፡ማዕከሊሆሙ፡ ገብሩ፡ተክለ፡ሃይ
 ዘምስለ፡ማዕጠን ማኅተ፡ለዓ፡ዓ፡አቆ

፳፬ ተክምረሁ፡ለ
 አቡነ፡ተክለ፡ሃይ
 ማኅተ፡አሎቱ፡ወ
 በረከቱ፡የሀሎ፡ም
 ከለ፡ጥቁሩ፡ተክለ፡
 ሃይ ማኅተ፡ለዓለ
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The Twentieth Miracle. How Takla Hāymānōt appeared above the beam of the church whilst a rainbow rested on it for three hours

(See chapter XX).



ascribed blessings unto the blessed man our father TAKLA HĀYMĀNÔT. May his prayer and his blessing be with his servant TAKLA HĀYMĀNÔT for ever and ever! Amen.

CHAPTER XX.

THE MIRACLE OF THE RAINBOW WHICH RESTED FOR THREE HOURS OVER THE CHURCH.

(Fol. 204*b*. 1) THE TWENTIETH MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen (Plate CXL).

Now on the day of the commemoration of the death of our father TAKLA HĀYMĀNÔT in the country of GŌYAM, a mighty miracle was made manifest unto the men of the city, who were gathered together to celebrate the commemoration of the holy man, for a rainbow rested itself upon the dome of the church; (Fol. 204*b*. 2); the middle portion thereof surrounded the beam of the church, and on the upper part of the beam the form of a white cloud made itself visible, and it took up its place there. Then the men marvelled at the rainbow and also at the sweet smell which was there, and one of the saints who was looking on with open eyes said, "I see our father TAKLA HĀYMĀNÔT sitting upon the white cloud above the beam of the church, and he is blessing our city with his hands." And he spake unto them again, saying, "Behold, our father was descending from his seat, and he went round (Fol. 204*b*. 3) about us in the form of clouds of incense, and he blessed each one of us." And he spake unto them again, saying, "Behold, our father went up into the heavens after he had made an end of blessing [all] those who were gathered together here this day in the church." And when he had said these words the rainbow, which had been stationary there from the early morning until the third hour of the day, removed itself; and having seen this the men marvelled,

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 ከመ፡ክፈሎ፡ንለባ
 ሕረ፡ኢርትራ፤ወለ
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 ው፡ከሎሙ፡ደቂ
 ቁ፡ጸዊር፡ቶሙ፡ለ
 ተዝካረ፡ክቡኑ፡ወ
 ሶበ፡አደው፡ከሎ
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The Twenty-first Miracle. How Abbâ Zacharias caused the monks to pass through the waters of a river in flood on the day of the festival of Takla Hâymânôt.

(See chapter XVI)



and were silent with astonishment. Then they glorified GOD and ascribed blessings unto our father TAKLA HĀYMĀNÔT, (Fol. 205*a*. 1) because he had blessed them openly and had gone round about among them in the form of clouds of incense. (Fol. 205*a*. 2) May his prayer and his blessing be with his servant TAKLA HĀYMĀNÔT for ever and ever! Amen.

CHAPTER XXI.

THE MIRACLE OF THE PASSAGE THROUGH THE WATERS OF THE RIVER
IN FLOOD.

(Fol. 205*a*. 3) THE TWENTY-FIRST MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen (Plate CXLI).

There was in the city of 'ANSÂT a son of our father TAKLA HĀYMĀNÔT whose name was ABBÂ ZAKÂRYÂS, and he was a righteous man, and a fearer of GOD, [and he occupied himself] in every kind of good work; and as for his ascetic life he was not a single day with our father MARAḤ KRĒSTÔS, and it was he who began (Fol. 205*b*. 1) to celebrate the commemoration of our father TAKLA HĀYMĀNÔT in the city of 'ANSÂT. And he made [ready] three bushels [of flour] for the bread, and three large vessels of fruit-wine, of the kind called *meshasha*, and he commanded three men to bake the bread, and three men to draw water, and he said, "Let none come hither except those who are to minister, so that the "blessing of our father TAKLA HĀYMĀNÔT may descend upon you." Now they laboured in this manner from the time of the third hour of the night until (Fol. 205*b*. 2) the ninth hour of the [following] day, and even then the work was not ended. And there descended upon him the blessing of our father TAKLA HĀYMĀNÔT, even as ABBÂ ZAKÂRYÂS said, and the loaves of bread and the wine were without end, and [the people were so



many that] they lacked places whereon to sit. This was the first miracle which our father TAKLA HĀYMĀNÔT wrought [in] the city of 'ANSÂT. And when the men of the city saw this wonderful and miraculous thing, they celebrated his commemoration, and on the day of the commemoration of our father TAKLA HĀYMĀNÔT they slaughtered (Fol. 205*b*. 3) oxen, and sheep, and young goats in commemoration of our father TAKLA HĀYMĀNÔT; now the number of the kids of the goats which were slaughtered was two or three hundred.

And it came to pass on one of the days of the commemoration of our father, that there were there present the sons of ABBÂ ZAKÂRYÂS whom he had begotten in the Spirit, and their house was situated on the other side of the river, [Page 124] and they were not able to carry the bread and wine across the river because it was full of water. And when ABBÂ ZAKÂRYÂS heard [this], he rose up and went to the river that he might see by what means the river (Fol. 206*a*. 1) might take them [over], and standing on the brink of the river he prayed the [following] prayer, and said, "O father, my father, entreat thou thy GOD that He may divide this "river even as He divided the SEA OF ERYTHREA, and the river JORDAN;" and straightway the river was divided, and all his children passed over laden with [the things necessary] for the commemoration of our father. And when all the children of ABBÂ ZAKÂRYÂS had passed over, and had gone forth from the bed of the river, immediately the river (Fol. 206*a*. 2) returned [to its former condition], and filled [its bed] up to the very edge thereof. And when the men of the city saw this great miracle, and how the river had made a way for [the monks] to carry over wine and bread for the celebration of the commemoration of our father TAKLA HĀYMĀNÔT, (Fol. 206*a*. 3) they glorified GOD, saying, "Let us praise the glorious GOD, "Who is [meet to be] praised, even as the children of ISRAEL praised "[Him] when they had come forth from the SEA OF ERYTHREA." May his prayer protect us! Amen.



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The twenty-second Miracle. I. A vulture carries off a cock which was intended for the festival of Takla Häymánót, and brings it back again.

II. Certain soldiers kill and cook some of the descendants of the cock, but they come to life again (See chapter XXII).



CHAPTER XXII.

THE MIRACLE OF THE HEN OF THE WIDOW OF 'ANGÔT.

(Fol. 206*b*. 1) THE TWENTY-SECOND MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (Plate CXLII).

Hearken, O my beloved, how our father TAKLA HÂYMÂNÔT wrought a great miracle like the APOSTLES and MARTYRS. There was a certain woman who was a widow in the city of 'ANGÔT, and she was a faithful follower of 'ABBÂ ZAKÂRYÂS; now she was a poor woman, and she possessed nothing whatsoever. And it came to pass one day that she went into the (Fol. 206*b*. 2) market to buy a hen wherewith to celebrate the commemoration of our father TAKLA HÂYMÂNÔT, and on the very day whereon she bought it, a vulture carried it off. Then she adjured the vulture, saying, "O thou vulture, I adjure thee by our father TAKLA HÂYMÂNÔT not to eat my hen which [I have bought] to present at the commemoration of my father;" and the vulture brought the hen back to the woman on the eighth day, even as she had adjured him [to do], and he had not been able to eat it.

Now that hen produced a great number of chickens, (Fol. 206*b*. 3) and the woman made them ready for the commemoration of our father TAKLA HÂYMÂNÔT. And it came to pass one day that certain of the soldiers of the king took up their abode in that city, and [their] servants carried off some of the chickens of this hen. And the woman said unto them, "My lords, I tell you that ye should not do this thing, for ye will not be able to eat the chickens, because they belong to my father TAKLA HÂYMÂNÔT;" nevertheless, the soldiers took the chickens, and because of their strength they carried them off. Then the woman spake unto them again, saying, (Fol. 207*a*. 1) "I have no strength [to prevent you], but my



"father is a mighty one, and he shall judge betwixt me and you." And the men took the chickens and set them on the fire to boil in a cooking pot, and they threw in it some salt, and some oil, and made them savoury with condiments, and when the time for supper had arrived, they wished to open the cover of the cooking pot, but it refused to be removed from the vessel; and because of the difficulty of removing it, one of the men put near his hand in order to lift out the carcasses of the chickens, and straightway his fingers (Fol. 207*a*. 2) became fettered (*or*, tied together), and he became helpless, and his whole body was beaten as with blows. Then he cried out with a loud voice, saying, "The woman who owned these chickens hath worked upon me with magic, for she spake to me with many words "when I took away her chickens." And when some of them had gone they brought the woman [there], and they said unto her, "Speak, and unfetter that which thou hast bound fast by thy magic;" and she said unto them, "I am not one who can bind fast [by magic], but the handmaiden "of him that worketh miracles, namely, TAKLA HĀYMĀNÔT." (Fol. 207*a*. 3) And when the officer of the king heard her mention the name of the worker of miracles, that is to say, of [our] father, he said unto the woman, "If thy father be a worker of miracles, let him take back for thee thy "chickens which are in this cooking pot," and at the same time he gave the men orders to beat her, so that she might be made to unbind that which she had fast bound by her magic. Then straightway the woman wept, saying, "O my father TAKLA HĀYMĀNÔT, thou who workest miracles, "what hath become of thee this day? Thou knowest that I am not a "sorceress (Fol. 207*b*. 1). O my father, take away for me these chickens, "[Page 125] so that thine handmaiden may not die." And when the woman said these words, the chickens rose up alive and came forth out of the cooking pot, and they flapped their wings, and flew up into the air, and departed in the direction of their home; and they uttered cries as much as to say, "Glory be to GOD Who hath raised us up after we were dead."



Now when the soldiers of the king saw [this], they were afraid, and were in great consternation, and they became like unto dead men (Fol. 207*b*. 2); and the woman went back to her house uttering blessings on her father, and she found the chickens in the place where they lived [before]. And these same chickens produced very many chickens, and their offspring survive until this very day, and the people prepare them for the commemoration of our father TAKLA HÂYMÂNÔT (see Plate CXLII).

O my beloved, do ye not perceive how difficult was the work which our father wrought in raising from the dead chickens which had been boiled? Verily, verily, our father TAKLA HÂYMÂNÔT was a worker of miracles. (Fol. 207*b*. 3) O my beloved, come ye and rejoice in GOD, and cry aloud with words of joy unto our LORD, and let us come before His face in faith, and let us sing a psalm unto Him with gladness. For great is the work of the LORD our GOD, Who hath led us into the light of this our father TAKLA HÂYMÂNÔT, and Who hath protected us by the hand of our good and wise shepherd from the mouth of the ravening wolf. And let us all say together, "Glory be to the FATHER, and to the SON, and to the HOLY GHOST, (Fol. 208*a*. 1) Who shall be praised continually, in the "East, and in the West, in the North, and in the South, and in every place "which the heart can imagine, for ever and ever. Amen."

[Here] endeth the Twenty-second Miracle of our father TAKLA HÂYMÂNÔT, for we count it as the twenty-second in the series [of his miracles]; and had we not done so we should not have written down so many of his numerous miracles.

And now this man, our father, who raised up to life the chickens, which were dead and had been boiled, shall raise us up, (Fol. 208*a*. 2) and shall deliver us from the death of sin, and he hath the power to deliver on this day, which is the day of his birth, those who have gathered together to hear his miracles and to praise him. And on this day, which is the day of his birth, may he grant his own peace unto us who wait upon him, that



is, to each of us whose name hath been proclaimed, and he shall sanctify us, and shall bless us with his right hand which is stretched out. And, moreover, when our soul shall go forth we shall not stand up naked, and he shall wash away our impurity in the water of life, and having made [us] clean, he shall make us to inherit his city, and shall guide us into it, (Fol. 208*a*. 3) even as JOSHUA made the children of ISRAEL to inherit [the promised land], and brought them into JERICHO, for ever and ever. Amen.

Here endeth the Book of the Miracles of our father TAKLA HĀY-MĀNŌT of Ethiopia, the new Apostle, and it shall be read on the day of his birth, which is the twenty-fourth day of the month TAKHSHĀSH. May his intercession make the ship of our souls to attain to rest and to a harbour of refuge, and may the destroying power of the winds neither make it to toss about nor wreck it; and may his intercession preserve (Fol. 208*b*. 1) from all evil his servant TAKLA (Fol. 208*b*. 2) HĀYMĀNŌT for ever and ever! Amen.

(Fol. 208*b*. 3) In the NAME of GOD ALMIGHTY, the GOD Who is the LORD of the universe, Who hath made the heavens to be a canopy for the earth, and like a tent which He hath suspended over it; Who hath made the earth ready [to be inhabited, and hath removed] the darkness which was over it, and hath divided it into seven parts, and hath made the trees which bear fruit to put forth blossoms and fruit, each according to his kind; Who hath made the seven divisions of the earth to form a trough for the waters; Who planted trees for ADAM in the GARDEN, each [bearing fruit] possessing a taste after its kind; Who gave ADAM permission to eat of all of them except of one tree which was in the midst of the GARDEN, (Fol. 209*a*. 1) but of this one tree he did eat, and having eaten thereof he brought, as it is said, death upon himself and slaughter upon his children. Then, five thousand and five hundred years after man had put on his body, GOD had mercy upon him in abundance, and had



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The scribe copying the Book of Miracles of Takla Hāymānōt
 See chapter XXII.



compassion upon him, and because of this come ye, and let us love Him with eager hearts, and let us glorify Him without weariness. And if there be any man who loveth Him, and who doth not praise (?) Him, may the fire of heaven and the fire of earth scorch him and dry him up until he becometh like a shadow, (Fol. 209*a*. 2) and after he hath become like a shadow, may it destroy him, and may the whirlwind carry him away for ever and ever! Amen. And let all the people say, "So be it, so be it." Bless, O LORD, [my] five talents so that I may gain [other] five, and let my profit be such that Thou mayest say unto me, "Be thou over five cities." Bless, O LORD, my way, and give me ten talents that I may gain therewith other five talents, so that Thou mayest say unto me, "Be thou over five [other] cities. Make Thou me, (Fol. 209*a*. 3) O LORD, a good merchant who shall multiply the talents of his LORD, [Page 126] and make Thou me not to be, O LORD, like unto the wicked servant who buried his LORD's talents, and cast Thou me not forth, O LORD, into the outer darkness, and into weeping and gnashing of teeth, but, in the multitude of Thy mercies, associate Thou me with the blessed lambs for ever and ever! Amen (see Plate CXLIII).

Hearken ye, O my beloved, to these parables of our LORD which are written in the Gospel concerning (Fol. 209*b*. 1) those who teach good doctrine, and listen now, also, to a good narrative, so that ye may hear a miracle of our father, which GOD wrought for him. To-day, yea this very day, is the beginning of the festival of the father of all of us who have gathered together [here] from out of every country. On this day, which is the twenty-fourth day of MAGÂBÎT,¹ on this very day, I say, our father TAKLA HÄYMÂNÔT was conceived, and on this day was fulfilled that which MICHAEL spake unto ŞAGÂ ZA'AB, (Fol. 209*b*. 2) saying, "Behold, thy wife shall conceive, and shall bring forth a son, and the odour of his

¹ *I. e.*, March 20.



"beautiful perfume shall fill all the world." In this wise did MICHAEL speak on the day whereon he brought him forth out of the abyss of the sea, after he had remained there hidden for three days and three nights from the murderous spear, when a horseman belonging to the army of MATA-LÔMÊ, the king of DÂMÔT, was pursuing him. To-day, on this very day, a beautiful seed was sown in the earth, (Fol. 209^b. 3) and it took root and brought forth fruit a hundredfold and a thousandfold, and its fruit can not be counted, for it is as the stars of heaven and as the sands of the sea. On this day was laid the foundation of the temple, which was a glorious structure, and it was completed in nine months, on the twenty-fourth day of the month TAKHSHÂSH;¹ and the beauty of the building was fair, and it was goodly in appearance and beautiful, and among all the edifices which were in the country of ETHIOPIA there was not to be found one which was like unto it. And when the time arrived for (Fol. 210^a. 1) our father GÊRLÔS (CYRIL) the Bishop to consecrate the temple, he made it a pure temple, and a temple for the HOLY GHOST, a pure temple, wherefore we say, Amen. Amen.

Our father TAKLA HÄYMÂNÔT himself it was who became a temple for the HOLY SPIRIT, even as PAUL the Apostle saith, "Know ye not that 'ye are the abode of the HOLY SPIRIT?'"² For the sake of our father TAKLA HÄYMÂNÔT, who was sanctified from his mother's womb, (Fol. 210^a. 2) like JEREMIAH and like JOHN THE BAPTIST, cease ye [to pollute the temple], and concerning us he saith, "Pollute not the house of the 'HOLY SPIRIT whereby ye are sealed in the day of salvation.'"³ Let us return now to the praise of our father TAKLA HÄYMÂNÔT. Hearken ye, O my beloved, how should the memorial of his name be exalted? When [the name of] our father TAKLA HÄYMÂNÔT is mentioned the heart is lifted up even as by the playing of an organ, and of the strings of a

¹ *I. e.*, December 20.² I Corinthians iii. 16.³ Ephesians i. 13.



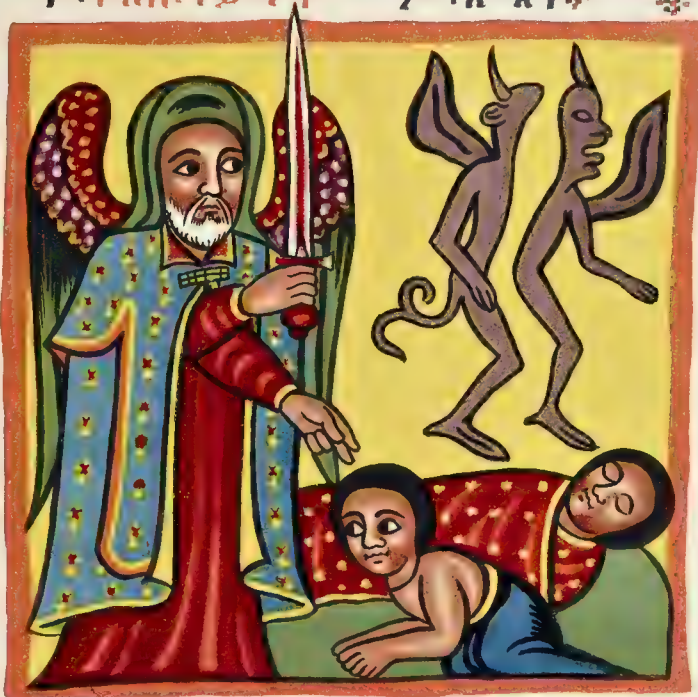
harp, and the drum and the cymbals [as on] the day when (Fol. 210*a*. 3) the Prophets prophesied. How sweet is the mention of the name of our father TAKLA HÂYMÂNÔT! Yea, it is like the drinking of wine to the throat, and like the drinking of milk, and the eating of bread. How sweet is the odour of the memorial of the name of our father TAKLA HÂYMÂNÔT! Yea, it is like the smell of galbanum, and the sea-onyx, and aspalathus. And how warming is the memorial of his name to your hearts! It is like unto the sun which a man loveth in the days of winter, and on the day of cloud and darkness, when the clouds have removed themselves (Fol. 210*b*. 1). And how greatly doth the memorial of his name make a man to rejoice! When the memorial of the name of our father TAKLA HÂYMÂNÔT is uttered, it maketh hearts to rejoice, even as doth the light of the moon in the night, and the light of a lamp in the darkness. And how greatly doth the memorial of the name of our father TAKLA HÂYMÂNÔT make a man to rejoice! It is like unto the ornament of the bridegroom, and the head-attire of the bride, and like the crown which shineth with rays of light on the head of kings. When they adorn the memorial of the name of your father, and (Fol. 210*b*. 2) when our father TAKLA HÂYMÂNÔT is mentioned, men are adorned as the heavens are adorned with stars, and as the earth is adorned with the beauty of flowers. How shall I ever be able to draw a picture of thee accurately, and how shall I ascribe blessings unto thee adequately, O my blessed lord, who didst fear GOD, and who didst desire His commandment exceedingly? May thy seed become strong in the earth, and may the generations of the righteous be blessed with honour and riches in their houses, and may his righteousness (Fol. 210*b*. 3) endure for ever! O my lord, blessed art thou, and pure are the way and all thy heart, O thou who didst fear GOD. O my lord, who is able to praise thee? And who is able to enumerate to the end the blessings which are thine, [Page 127] O my lord? And since we are not able to praise thee adequately, let us, for this reason, ascribe praise to



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GOD, saying, "Glory be to GOD, Who purified and sanctified thee from thy mother's womb, for ever and ever! Amen." And now, (Fol. 211*a*. 1) after that we have ascribed blessings to the blessed man our father, according to what is ordained in the written law, let us turn to the writing down of certain of the miracles (Fol. 211*a*. 2) of our father TAKLA HÂYMÂNÔT, whose works were exceedingly abundant. May his prayer and blessing be with his servant TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXIII.

THE MIRACLE OF THE CASTING OUT OF THE DEVIL BY THE SAINT'S SWORD OF FIRE.

(Fol. 211*a*. 3) THE TWENTY-THIRD MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his servant TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXLIV).

There was a certain man who dwelt in the city of WARAB and who was possessed of a devil, and this devil threw him down on the ground wheresoever he found him, and afflicted him grievously. And having continued to suffer from this terrible sickness for many years, the man meditated in his heart, and said, "I will go forthwith to the grave of our father TAKLA HÂYMÂNÔT, the worker of miracles, (Fol. 211*b*. 1) on the day of his commemoration, and he shall perform a miracle upon me, and he shall cast out him that lieth in wait for me, and him that throweth me down upon the ground wheresoever he findeth me." And having come to his grave, he wept and made supplication, saying, "O my father, who workest miracles, make entreaty on my behalf to thy GOD, so that He may release me from this bond of the Enemy. O my holy father, think not shame of me, but help me, and let not me be put to shame again through the people of WARAB saying unto me, 'TAKLA HÂYMÂNÔT did not heal him



"that went to him, (Fol. 211^b. 2) for he was not able to do so." Then having spoken in this wise to our father, he fell into a sleep on the day of his commemoration; now he had eaten nothing whatsoever, in order that [our father] might heal him. And on that very night our father TAKLA HÄYMÂNÔT came down, and he was holding a sword of fire; and as soon as the devil saw him, he was greatly terrified, and he cast the sick man down on the ground, and made his body to quake violently and his legs to twist about, and he cried out, "O TAKLA HÄYMÂNÔT, do not beat me with thy sword of fire, for whilst thou wast yet afar off the flame thereof scorched and burned me." Then our father (Fol. 211^b. 3) made a sign to the devil with his sword to come forth quickly, and the devil cried out, saying, "O TAKLA HÄYMÂNÔT, O TAKLA HÄYMÂNÔT, beat thou me not with thy sword of fire, and do not hurry me. Behold, I will go forth, and I will not return. And I swear unto thee if, after I have gone forth from this house of mine, wherein I have dwelt for such a long time, I ever return, or if I ever set foot upon the ground of thy shrine, that the wild beast shall devour my body." (Fol. 212^a. 1) And having said these things unto our father, the devil in the man went forth from him. Now the sick man who was made whole said, "After our father had made the devil to come forth from me, TAKLA HÄYMÂNÔT beat him with his sword of fire, and cut him in twain, and after this he cast him down a mighty precipice which was situated in the lower part of the mountain." And having thus spoken the man departed, praising GOD, and ascribing blessings to our father TAKLA HÄYMÂNÔT. May his prayer and his blessing be with (Fol. 212^a. 2) his servant TAKLA HÄYMÂNÔT for ever and ever! Amen.



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The Twenty-fourth Miracle. Takla Hāymānôt assisting a woman to bring forth her child.
(See chapter XXIV).



CHAPTER XXIV.

THE MIRACLE OF THE GIFT OF A DAUGHTER TO THE WOMAN OF DEMBÎ.

THE TWENTY-FOURTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen (see Plate CXLV).

And there dwelt in the city of DEMBÎ (Fol. 212^{b.1}) a certain woman who was always grievously sick and who suffered greatly through the pains of childbirth, and on the day whereon she brought it forth her child always died. And because of this thing, whensoever the time for her to bring forth her child arrived, she would go over to some habitation of the holy men in order that she might give birth to her child within their precincts, and that her child might not die; now she had done this three times, and had gone to the three monasteries in the mountains, and three of her children had died, and wheresoever she went, death followed [her child] after she had brought it forth. [Page 128] Now when she conceived again, she said, "I will go to the grave of our father TAKLA HĀYMĀNÔT, (Fol. 212^{b.2}) so that he may keep alive my child, and that it may not die as my [other] children have died." And having arrived at the place where the women were, she told all those who came to her [about the matter], and how her children had died. Now whilst she was talking to them, the pains of childbirth took hold upon her, and when they saw that her travail was to be hard, the women said unto her, "What wouldst thou do in this our abode? No women have ever given birth to children in this place since the time when our father TAKLA HĀYMĀNÔT entered into this desert (Fol. 212^{b.3}). Cease then, O sister, for no women who have understanding may give birth to children here, because even the beasts who have no understanding do not give birth to their young in this abode of ours." And when they had spoken in this wise, they seized her and



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The Twenty-ninth Miracle. Takla Häymänot drawing iron splinters from the right hand of the wounded workman.

(See chapter XXX).



thrust her forth [that she might go] to the people who were in the world, and as they were pushing her down the hill of the monastery, the woman gave birth to a beautiful daughter, and our father TAKLA HÂYMÂNÔT appeared on the spot, and he sealed the child with the sign of the Cross. And having fulfilled the days of her purification the woman went to her own city, and she left (Fol. 213*a*. 1) her daughter behind, saying, "I have given her to our father TAKLA HÂYMÂNÔT, so that she may be a hand-maiden to him;" (Fol. 213*a*. 2) and the maiden is a daughter of the place even to this day. May his prayer and blessing be with his servant TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXV.

THE MIRACLE OF THE HEALING OF THE RIGHT HAND OF A WORKMAN.

(Fol. 213*a*. 3) THE TWENTY-FIFTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his servant TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXLVI).

And it came to pass that when they were building the MARY-Chapel, one of the masons, through the hatred of Satan, fell sick, and his right hand became cramped, and he was unable to take part in the work of building. And when our father MARAÏ KRĒSTÔS saw him, he said unto the men, "Observe, O my children, for behold, Satan hath the desire concerning us that the building of the church shall be stopped. (Fol. 213*b*. 1) "Now go ye, and make the hand which is cramped touch the golden box "of our father TAKLA HÂYMÂNÔT, so that he may heal him by his prayer;" and they did even as our father MARAÏ KRĒSTÔS had commanded them. And on that same day the man with a cramped hand saw a vision, wherein a young man took him and brought him into the church, and made him to stand up in the place where our father TAKLA HÂYMÂNÔT



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The Twenty-sixth Miracle. How the sacramental bread which had been stolen by a woman
 turned into dung

See chapter XXVI



was sitting on his throne, (Fol. 213 *b*. 2) and our father said unto the young man, "Where hath the sickness seized him?" And the young man shewed him, saying, "In this place and in that hath it seized him, and he is fettered with chains, and he hath three nails of iron in him." Then our father TAKLA HÂYMÂNÔT drew out from upon him three chains of fire and three nails, by means of a pair of pincers whereon was [inscribed] the sign of the Cross, and he said unto him, "Go, and perform thy work, (Fol. 213 *b*. 3) "for GOD hath unloosed from thee the fetters of the Enemy." And after this the man who had been sick awoke from his slumber, and he found life in his hand, and on that very day he went forth [again] to work at building the church with joy; and when those who were working saw him, they marvelled and held their peace through astonishment, for it was they by whom it was said, "He will die to-day or to-morrow." May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXVI.

THE MIRACLE OF THE SACRAMENTAL CAKE WHICH TURNED INTO COW'S DUNG.

(Fol. 214 *a*. 1) THE TWENTY-SIXTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT (Fol. 214 *a*. 2) for ever and ever! Amen (see Plate CXLVII).

A certain man stole, during the festival of the commemoration of our father TAKLA HÂYMÂNÔT, (Fol. 214 *a*. 3) twelve cakes of bread which were called *gûbâ'ê*, and brought them into his house; and on the morrow, he wished to eat one of the *gûbâ'ê* cakes, [Page 129] and having made himself ready to do so, he went in the morning to the place where he had laid up the bread-cakes to fetch one, but he found that it had become



ብፅዕዎ፡ለክቡኑ፡
ተክለ፡ሃይማኖት፡
ጸሎቱ፡ወበረከቱ

የሀሉ፡ምክለ፡ፍቱ
ጉ፡ተክለ፡ሃይማ
ኖ፡ለዓለሙ፡ዓ፡ክፉ

ጌ፤ ተክምረህ፡
ለክቡኑ፡ተክለ፡ሃ
ይማኖት፡ጸሎቱ፡
ወበረከቱ፡የሀሉ፡
ምክለ፡ፍቱ፡ተክ
ለ፡ሃይማኖት፡ለዓ
ለሙ፡ዓለሙ፡ከሚገፉ
ወኮኑ፡፩፡በክሉ፡ድው
ደ፡በሀገረ፡ወረብ፡
ወነበረ፡በዓረቱ፡በ
ዙ፡ፖ፡ዓመታተ፡ክን
ዘ፡ክ፡ይገነዛ፡ክ፡
ክምድ፡ፋረዝ፡ተበ
ሀሉ፡በበይፍቲህ
ሙ፡ክዝማዲህ፡ን
ዑ፡ንከድ፡ፋበ፡መታ
ቃብረ፡ክቡኑ፡ተክለ፡
ሃይማኖት፡ገግረ፡
ተክምረ፡ወውክቱ፡
ደክል፡ፈውሶቶ፡
ወከመዝ፡ብሂሉ



The Twenty-seventh Miracle. I. A bird carries a packet of incense to a woman from a priest who had promised to bring it, but who was prevented from doing so by the river being in flood.

II. The woman telling the priest how the miracle occurred.

(See chapter XXXVII)

cows' dung. Then he said, "When I placed you in my cupboard ye were "twelve bread-cakes, but behold, I find that ye have turned into cows' dung, "through the prayer of our father TAKLA HÂYMÂNÔT, because ye are the "things which I stole at the festival (Fol. 214*b*. 1) of his commemoration." And thus also did it happen in the case of another thief in SHAWÂ who stole a vessel of wine at the festival of the commemoration of our father TAKLA HÂYMÂNÔT, for when he wanted to drink it he found that it had become like (Fol. 214*b*. 2) the urine of men and the urine of cattle, and he knew that it was the saint himself who had brought it into this corruptible state; and the thief was unable to drink it. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXVII.

THE MIRACLE OF THE INCENSE WHICH WAS BROUGHT BY A VULTURE.

(Fol. 214*b*. 3) THE TWENTY-SEVENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXLVIII).

And there was in the country of 'AMĤARÂ a certain God-fearing woman, and she was learned in the BOOKS of the PROPHETS and APOSTLES, and she loved our father TAKLA HÂYMÂNÔT, and she was wont to celebrate his commemoration each month; and this woman had a certain good priest, a man in the country of GÖYAM, (Fol. 215*a*. 1) who ministered unto her in every good work. And it came to pass one day that she said unto him, "Bring me some incense for the commemoration of our "father TAKLA HÂYMÂNÔT, which is to take place on the twenty-fourth day "of the month NAHASÊ," but he was unable to bring it on that day because

¹ *i. e.*, August 17.



it was the days of rain, and the flood of the river TACAZÊ prevented him from crossing over. Now when the priest did not bring the incense the woman was very sorry, and she wept, saying, "Woe be to me! Woe be to me! Whom can I send to (Fol. 215*a*. 2) such and such an one in the "country of GÔYAM to bring me incense? If only I were able to do so I "could wish to send the winds, or the clouds, or the birds of the sky which "move swiftly." And since she lacked the means of carrying out her wish she prayed to our father TAKLA HÄYMÂNÔT, saying, "O worker of "miracles, my father, send thou to me a messenger who shall make haste "to bring me incense from the land of GÔYAM, from such and such an one. "The birds of the heavens are servants which have ministered unto (Fol. "215*a*. 3) the righteous, let them then minister unto thee, and send one "unto me, O my father, even as an eagle was sent unto the prophet "JEREMIAH from JERUSALEM to BABYLON, and a dove from PHILEMON to LEDYÂ, to the house of ANDREW."

Now when that priest found that he was unable to take the incense to the woman, he decided to go to the church, and he placed in his apparel his cross, saying, "Since I am unable to bring the incense to the "woman I will go into the church instead, (Fol. 215*b*. 1) and this incense "shall in this manner be accepted [by GOD]." And having arrived in the church, he laid down his cross on the ground whilst he washed his hands, and at that moment a vulture swooped down and snatched up his cross and his incense, and carried them off unto the country of 'AMHARÂ, and brought them straightway to the place where that woman was standing in prayer, and he laid them down at her feet as much as to say, "Our father "TAKLA HÄYMÂNÔT (Fol. 215*b*. 2) saith unto thee, Accept this incense." Now when the woman saw the incense fall in front of her she was frightened, for she imagined that SATAN had hurled a big stone at her to kill her, but as soon as she saw the cross above it her heart returned to her, and she rejoiced, and she gave the incense to the priests that they





might offer it up in fulfilment of her vows. And some time afterwards when that woman met the priest, she asked him, "Why didst thou not bring unto me incense for the commemoration (Fol. 215 *b.* 3) of our father TAKLA HÂYMÂNÔT?" Then he told her everything according as it had happened, and how a vulture had carried off the incense, and she told him how the vulture had brought it unto her; and when he had heard her [words] he marvelled and held his peace, and she gave him back his cross. And it came to pass that when he saw his cross he said, "Verily, verily, our father TAKLA HÂYMÂNÔT is a worker of miracles, [Page 130] and the birds of the heaven minister unto him." And those who heard of this miracle glorified GOD and ascribed praise (Fol. 216 *a.* 1) unto our father TAKLA HÂYMÂNÔT; may his prayer and his blessing (Fol. 216 *a.* 2) be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXVIII.

THE MIRACLE OF THE HEALING OF THE CRIPPLE.

(Fol. 216 *a.* 3) THE TWENTY-EIGHTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CXLIX).

Now there was a certain sick man in the city of WARAB who had lain upon his couch for many years without rising therefrom, and some time afterwards his kinsfolk spake together, saying, "Come, let us carry him to the grave of our father TAKLA HÂYMÂNÔT, the worker of miracles, for he should be able to heal him;" and thus saying (Fol. 216 *b.* 1) they took him up and brought him [there], and they laid him down in the cell wherein the saint had dwelt during his lifetime, and there he remained suffering sorely from his disease until the day of the translation [of the body] of our father TAKLA HÂYMÂNÔT, which took place on the twelfth



ጽፀተክምረህ፡ለ
 ኢቡነ፡ተክለ፡ሃይ
 ማኅተ፡ጸሎቱ፡ወ
 በረከቱ፡የህሎ፡ም
 ከለ፡ፋቱ፡ተክለ፡
 ሃይማኖት፡ለዓለ
 ሙ፡ዓለም፡አሚን፡
 ወነበረ፡፩ብክክ፡በ
 ደብረ፡ሊባኖክ፡ኦገ
 ዙፋኑም፡በሕ
 ማሙ፡ተክለ፡ሥጋ፡
 ብዙ፡ዓመታተ፡
 ወክምዝ፡ዐርገ፡በ
 ጽባሕ፡ውከተ፡ጸ
 ማዕቱ፡ለክቡነ፡ተ
 ክለ፡ሃይማኖት፡ወ
 በጸሐ፡ህዮ፡ጸለዮ፡
 ወይቢ፡ክቡነ፡ዘ
 ኦውዓክክ፡ለዝንቱ፡
 ማይ፡በቡረኪ፡ኦገ
 ከወይኦዚኒ፡ኦገ

ቡዮ፡ባርክ፡ላዕሊ
 ዮክሙ፡ኦመቶ፡
 ወክመዝ፡ብሂሎ፡
 ተመምቶ፡በውኦ
 ቱ፡ማይ፡ወከነ፡ሕ

ያው፡ኮቢሃ፡ከመ፡
 ዘኢሐመ፡ምንተኒ፡
 ግመራ፡ጸሎቱ፡ይ
 ዕተሶለገብኑ፡ተክ
 ለ፡ሃይማኖት፡አሚን፡



The Twenty-ninth Miracle. A man is healed of a loathsome disease by bathing in the stream which ran near the cell of Takla Häymānot.

(See chapter XXIX)



day of the month GENBÔT.¹ And it came to pass that on that day our father TAKLA HÄYMÂNÔT came to him with his face shining with seven-fold splendour, and he made over him the sign of the CROSS, and said unto him, "Arise," and he rose up (Fol. 216*b*. 2) without [any mark of] disease [in him]. Now formerly his body had been filled with putrefying sores, and small worms and matter used to come forth from his wounds. And when that man saw this great miracle he believed that he had risen from the dead; and he did not (Fol. 216*b*. 3) depart into his city, but he put on the monastic garb by the hands of ABBÂ MARAH KRĒSTÔS, and he continueth to be a monk until this day. May his prayer and his blessing be with his beloved TAKLA HÄYMÂNÔT for ever and ever! Amen.

CHAPTER XXIX.

THE MIRACLE OF THE HEALING OF THE MAN WHO WAS FULL OF SORES.

(Fol. 217*a*. 1) THE TWENTY-NINTH MIRACLE OF OUR FATHER TAKLA HÄYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÄYMÂNÔT for ever and ever! Amen (see Plate CL).

And there dwelt a certain man in DABRA LĪBÂNÔS who was sick of an evil disease, and his body had been full of wounds for many years. Now one day he went up early in the morning into the cell of our father TAKLA HÄYMÂNÔT, and having arrived there he prayed, saying, "O our father, who didst make to come forth this water by the benediction of thy hand, bless thou me now, (Fol. 217*a*. 2) O my father, and grant that "I may be baptized [in it];" and even as he was saying these words he was baptized in that water, and (Fol. 217*a*. 3) he recovered straightway, and became as one who had suffered from no sickness whatsoever. May his prayer preserve his servant TAKLA HÄYMÂNÔT! Amen.

¹ *I. e.*, May 7.



ማታክምረሁለክ
 ቡኑተክለ፡ሃይማኖት
 ት፡ጸሎቱ፡ወበረከ
 ቱ፡የሀሉ፡ምክሉ፡ፋ
 ቱ፡ተክለ፡ሃይማ
 ኖት፡ለዓለመ፡ዓለ
 ም፡ክሚንቶ፡ወከማ
 ሁ፡ካሕበ፡ካልኡኒ፡
 ብክኪ፡ነበረ፡በደብ
 ረ፡ሊባኖክ፡ክንዘ፡የ
 ሐምም፡ክዲሁ፡ወ
 ይቢልዎ፡ክንከሳሁ፡
 ሐረ፡ነበ፡ክቡኑ፡ተ
 ክለ፡ሃይማኖት፡ወ
 ትድ፡ፋን፡ክክምት፡
 ክለ፡ክልሶሙ፡ልብ፡
 ክለ፡በሐሳል፡ወበ
 ልጓም፡ይመይዋም
 ሙ፡መላትሐህሙ፡
 ክመ፡ይትዓወት፡ተ
 ክምረ፡ክቡኑ፡ተክ

ለ፡ሃይማኖት፡ክለ፡ክል
 ቦሙ፡ልብ፡ክለበወ፡ሎ
 ቱ፡ክግዚኡብሐረ፡
 ወዝንቱ፡ዘኮነ፡ክኮ፡
 በረኅቱ፡ክሳ፡በት፡

ብ፡በሀገር፡በደመ
 ኖ፡ወበሕበይ፡ጸሎ
 ቱ፡ይህቀሶ፡ለገብት፡
 ተክለ፡ሃይማኖት፡
 ለዓለመ፡ዓለም፡ክ



ማታክምረሁለ
 ክቡኑ፡ተክለ፡ሃይ
 ማኖት፡ጸሎቱ፡ወ
 በረከቱ፡የሀሉ፡ም

ክለ፡ፋቱ፡ተክለ፡
 ሃይማኖት፡ለዓለ
 ሙ፡ዓለም፡ክሚንቶ
 ወኮነ፡በመድረግ

The Thirtieth Miracle. A horse and a mule speak and tell a man that if he goes to Takla Hāymānōt's shrine he will be made whole.

(See chapter XXX).





ህገ ይተክምረሁ፡ለ
 ክብኝ፡ተክለ፡ሃይማ
 ናት፡ጸሎቱ፡ወበረ
 ክቱ፡የሀሉ፡ምክለ
 ፍቱሩ፡ተክለ፡ሃይ
 ማናት፡ለዓለሙ፡ዓ
 ለሙ፡አሚን፡ወክ

ነ፡በመድረ፡ግራር
 ያ፡በክሐቲ፡ሀገር፡
 ሥርዓት፡የሙ፡ያከተ
 ጋብኩ፡እከክ፡ማክ
 ረር፡ውከተ፡ጀቢት፡
 ክመ፡ይከን፡ለተዝ
 ካረ፡ክብኝ፡ተክለ፡ሃ

ይማናት፡ወክኑ፡ጀ
 ዕለተ፡ጋደሩ፡ሐራ፡
 ንጉሥ፡ውከተ፡ቤ
 ተ፡እክሉ፡ለክቡኝ፡
 ወክው፡ፅኑ፡እም
 ውክቱ፡እክል፡ለክ
 ፍራሲሆሙ፡ወይ
 ቤሉ፡ሙ፡በዐለ፡ቤ
 ት፡ኢት፡ግበሩ፡አጋ
 እዝት፡የኋላ፡ወኢተህ
 ቡ፡ዘንተ፡እክለ፡ለ
 ክፍራሲክሙ፡ወ
 ዝንቱ፡እክል፡ዘክ
 ቡኝ፡ተክለ፡ሃይማ
 ናት፡ውክቱ፡ወይቤ
 ልዎ፡ሚላ፡ዕለኝ፡ዘ
 መኑሂ፡ይከን፡ወወ
 ህቡ፡ለክፍራሲሆ
 ሙ፡ወቶ፡ወህብ
 ዎሙ፡ዐበዩ፡በሊዐ፡
 ወክሐሱ፡ርክሶሙ

The Thirty-first Miracle. A bird snatches a mass of thread from a woman, and afterwards restores it in the sight of all the people.

(See chapter XXXI)



CHAPTER XXX.

THE MIRACLE OF THE CATTLE WHICH SPAKE.

(Fol. 217*b*. 1) THE THIRTIETH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT! Amen (see Plate CLI).

Moreover there was another man who dwelt in DABRA LÎBÂNÔS, and he had a disease in his hand, and his cattle said unto him, "Go thou to our father TAKLA HÂYMÂNÔT, and thou shalt be made whole." Now these [beasts] which have no understanding, and the mouths of which are moved by muzzle and bridle, had knowledge of the miracles of our father TAKLA (Fol. 217*b*. 2) HÂYMÂNÔT, and by means of these creatures which have no understanding GOD gave understanding to that man, and [what they had said] came to pass not only afar off but near (Fol. 217*b*. 3) in our city May his prayer preserve his servant TAKLA HÂYMÂNÔT for ever and ever! Amen [Page 131].

CHAPTER XXXI.

THE MIRACLE OF THE VULTURE AND THE THREAD.

THE THIRTY-FIRST MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT! Amen (see Plate CLII).

And it came to pass in the country of (Fol. 218*a*. 1) GĒRÂRVÂ that whilst a certain woman was walking across the market-place, and carrying some thread¹ which she was going to sell, a vulture came and snatched

¹ Probably some woven garment.



ከመ፡ዘይብሉ፡ንሕ
 ነሐ፡ኢንበል፡ወ
 ሶበ፡ርኦ፡ዘንተ፡
 ተክመረ፡ዐቢዮ፡ይ
 ቢልዎ፡ዐቀብተ፡ህ
 ገር፡ወአ፡ፍራሰ፡ሥ
 ራዮ፡ገብረ፡ዝንቱ፡
 ብከሊ፡ከመ፡ኢይ
 ብልዑ፡አፍራሲ፡ኢ
 ወይቢሉ፡ሙ፡አን
 ስኢተንከ፡መሠ
 ሮዮ፡ቀዳሚ፡ነገር
 ኩከሙ፡ነሱ፡ወ
 ኦመዝ፡አመ፡ጽኡኢ
 ከለ፡ካልኦ፡ወሶበ፡
 ሮክይዎ፡ኦመሮ፡ፋ
 ቅ፡ኦነዙ፡ይዕመቁ፡
 መ፡ዘይብሉ፡ዕንቋ
 ፍ፡ኦንቋ፡ዕ፡ሶቢ፡ሃ፡በ
 ልዕዎ፡ፍ፡ጡ፡ነ፡ጸሉ

ቱ፡ወበረከቱ፡ሃህ

ሉ፡መከለ፡ፍቁዝ፡

ተክለ፡ሃይማኖት፡

ለዓለመ፡ዓለም፡አ፡



፲፱፡ተክመረህ፡ለ

አቡኩተክለ፡ሃይማኖት፡

ት፡ጸሉ፡ቱ፡ወበረከ

ቱ፡ሃህሉ፡መከለ፡ፍ

ቁዝ፡ተክለ፡ሃይማ

ኖት፡ለዓለመ፡ዓለ

መ፡አሚን፡ወከማ

ሁ፡በካልኦትኒ፡አህ

ጉር፡ኦመኦከለ፡አቡ

ነ፡ዘወሀብዎ፡በቀል

ከመ፡ይብላ፡ዐቢዮ

በሊዐ፡ዕ፡ብ፡ግብ፡

The Thirty-second Miracle. I. A certain man gives some of the grain which belonged to Takla Hāymānōt to a mule and a horse, but these animals refuse to eat it.

II. Ordinary grain is then given to them, and they eat it with a keen appetite.

See chapter XXXII.



it out of her hands, and flew up into the sky with it. Now when the woman saw [what had happened] she lifted up her eyes after the bird, and she adjured him, saying, "By my father TAKLA HÂYMÂNÔT, thou shalt "not carry off my thread." And after this the vulture departed a long way from the city whilst all the men in the market were looking after him, and they saw him holding the thread in his claw, and it appeared to them (Fol. 218*a*. 2) as a white cloud, and he disappeared from their sight. And afterwards, when the sun was about to set, the vulture came back carrying with him the thread, now the men of the market did not see him as they had seen him at the beginning, and he was looking for the woman. And when he did not find her in the place where she had been at first, he flew up above the market-place, and looked about for her, lest some other person should snatch the thread from him. Then, after a time he saw her selling [her wares] in another place (Fol. 218*a*. 3), and he dropped the thread down over her apparel, as much as to say, "Take thy thread "because of the adjuration wherewith thou didst adjure me." And when the men of the market saw this great miracle they glorified God, and ascribed blessing to our father TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen, and with all of us children of baptism for ever and ever! Amen.

CHAPTER XXXII.

THE MIRACLE OF THE HORSES AND THE GRAIN WHICH WAS VOWED TO
TAKLA HÂYMÂNÔT.

(Fol. 218*b*. 1) THE THIRTY-SECOND MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLIII).

Now the people who dwelt in a certain city of the (Fol. 218*b*. 2)



ለእግዚአብሔር፡
አለ፡ከልዎሙ፡ልብ፡
አለበው፡ወወዘኑ፡ከ
ሆሙ፡ይቤ፡ነቢይ፡
ኢትኩት፡ከመ፡ፈረ
ስ፡ወበቅል፡ከአ፡ከ
ልዎሙ፡ልብ፡ከአለ
ው፡ወዘቁ፡ከአ፡ሥ
ጋሁ፡ከመብዝሩ፡ይ
ዌሁ፡ዘይትረአይ፡አ

ዕጽምቲሁ፡ወክ
ሉ፡ዘርክዮ፡ያገሦ
ጥጥ፡ሥጋሁ፡ከ፡ያ
ህኒ፡ፈወሰ፡ከቡነ፡
ተክለ፡ሃይማኖት፡
ፈዋሲ፡ጸሎቱ፡ወ
በረከቱ፡የህሉ፡ም
ስለ፡ፍቁቶ፡ተክለ፡
ሃይማኖት፡ለዓለ
መ፡ዓለም፡አሚን፡

ጌ፡ተክለምረሁ፡ለአ
ቡነ፡ተክለ፡ሃይማኖት
ት፡ጸሎቱ፡ወበረከ
ቱ፡የህሉ፡ምስለ፡ፍ
ቁቶ፡ተክለ፡ሃይማ
ኖት፡ለዓለመ፡ዓለ
ም፡አሚን፡፡ወክ
ምድረ፡ከተታ፡ተ
በህሉ፡በበይና፡ቲሆ
ሙ፡ሰብአ፡ይአቲ፡
ህገር፡ገዑ፡ገግበር፡
ተዝካረ፡ከቡነ፡ተ
ክለ፡ሃይማኖት፡ወ
ተግባረኒ፡ኢንግበ
ር፡በዕለተ፡ዕረፍቱ፡
ውትብቶ፡በዝንቱ፡
ምክር፡ክሉ፡ሙ፡ወ
መንፈቅሙ፡ፈ፡ጸ
ሙ፡በከመ፡ተናገሩ፡
ወመንፈቅሙ፡ወዐ
ሉ፡ውስተ፡ገራህቶ



The Thirty third Miracle Takla Hāymānōt heals a man whose body is covered with sores by means of his cross.

(See chapter XXXIII).



country of GĒRÂRYÂ were in the habit of gathering themselves together at the season of harvest in a certain house, that they might celebrate the commemoration of our father TAKLA HÂYMÂNÔT (Fol. 218^b. 3). And it happened one day that there were present with them certain soldiers of the king in the eating chamber of our father, and they took out some of the food which they were eating to their horses. Then the master of the house said unto them, "Do not [this thing], O my masters, and give not "ye this food to your horses, for this is the food of our father TAKLA "HÂYMÂNÔT." And they said unto him, "What is there upon us to prevent "this taking place?" And they gave the food to their horses. Now when they had given the food to the horses, the animals refused to eat it, and they turned aside their heads, (Fol. 219^a. 1) as much as to say, "We will "not eat it." And when they saw this great miracle the keepers of the city and of the horses said, "This man hath worked magic, so that our horses "may not eat;" but the master of the house said unto them, "I am not a "magician, and I told you the whole matter before it happened." Then they brought out another kind of food, and when the horses saw it some distance off, they began to paw the ground and to whinny, as much as to say, 'Excellent, excellent'; and they ate it up straightway. May his prayer (Fol. 219^a. 2) and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXXIII.

THE MIRACLE OF THE MULE WHO REFUSED TO EAT TAKLA HÂYMÂNÔT'S GRAIN.

(Fol. 219^a. 3) THE THIRTY-THIRD MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLIV).



country of GĒRÂRYÂ were in the habit of gathering themselves together at the season of harvest in a certain house, that they might celebrate the commemoration of our father TAKLA HÂYMÂNÔT (Fol. 218^b. 3). And it happened one day that there were present with them certain soldiers of the king in the eating chamber of our father, and they took out some of the food which they were eating to their horses. Then the master of the house said unto them, "Do not [this thing], O my masters, and give not 'ye this food to your horses, for this is the food of our father TAKLA HÂYMÂNÔT." And they said unto him, "What is there upon us to prevent 'this taking place?" And they gave the food to their horses. Now when they had given the food to the horses, the animals refused to eat it, and they turned aside their heads, (Fol. 219^a. 1) as much as to say, "We will 'not eat it." And when they saw this great miracle the keepers of the city and of the horses said, "This man hath worked magic, so that our horses 'may not eat;" but the master of the house said unto them, "I am not a 'magician, and I told you the whole matter before it happened." Then they brought out another kind of food, and when the horses saw it some distance off, they began to paw the ground and to whinny, as much as to say, 'Excellent, excellent'; and they ate it up straightway. May his prayer (Fol. 219^a. 2) and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXXIII.

THE MIRACLE OF THE MULE WHO REFUSED TO EAT TAKLA HÂYMÂNÔT'S GRAIN.

(Fol. 219^a. 3) THE THIRTY-THIRD MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLIV).

XXXX



ሙ፡ኤንዝ፡ዩት፡ጊበ
 ፋ፡፤ወበ፡ጊዚ፡ዘየዓ
 ፅዋ፡መጽኤ፡ዝና
 ም፡ዐቢ፡ዩ፡ወወረ
 ደ፡ኤብን፡በረድ፡ላ
 በ፡ኤለ፡ተገብሩ፡በ
 ፅለተ፡ተዝካሩ፡ዘ
 ውኤቱ፡ኤመ፡፤ወ
 ፬ለንሐሴ፡ወሶረዩ
 እክለ፡ገራውህ፡መ
 ራተ፡ከመ፡ዘኤበቱ
 ለ፡ላፅሊህ፡ምንት
 ኔ፡ወለኤለ፡ገብሩ፡
 በሀለ፡ሴለዩ፡ኤብኔ፡
 በረድ፡ወለኤለኔኮ
 ኔ፡ምድሮ፡ሙ፡ማኤ
 ከለ፡ኤለ፡ሠዓሩ፡በ
 ማፅከል፡ኦትረ፡፤
 ወፈለጠ፡ምድሮ
 ሙ፡ከመ፡ኤንተ፡ይ
 ፈልጥ፡ናሳዊ፡ከባፃ

ዓ፡እምዓጣሊ፡ዘከ
 መዝሱ፡ተእምሮ፡
 ብዙ፡ኃ፡ውኤቱ፡ዘ
 ተገብረ፡በበሀገሩ፡

ዘኤይትኃለቱ፡፤
 ለቱ፡ወበረከቱ፡የ
 ሀሉ፡ምስለ፡ፋቱ፡
 ተክለ፡ሃይማኖት፡ኤ



፬፤ተኤምረህ፡ለ
 ኤቡኔ፡ተክለ፡ሃይማ
 ኖት፡ጸሎቱ፡ወበረ
 ከቱ፡የሀሉ፡ምስለ፡
 ፋቱ፡ተክለ፡ሃይ

ማኖት፡ለዓለመ፡ዓለ
 ም፡ኤሚን፡ወኮኔ፡በ
 ኤሐቲ፡ሀገሮ፡በፅለ
 ተ፡ተዝካሩ፡ለኤቡን፡
 ተክለ፡ሃይማኖት፡

The Thirty-fourth Miracle. Certain men are warned not to attempt to reap on the day of Takla Hāymānôt's commemoration, but some of them persist in doing so, and a hail storm comes and washes away all the wheat they have cut, and beats the standing corn into the earth.

(See chapter XXXIV.)



And similarly in another city they gave of the grain belonging to our father to a certain mule, in order that he might eat a full meal, but the matter was grievous to GOD, Who hath taught us that such animals have no understanding, for (Fol. 219*b*. 1) the Prophet saith concerning them, "Be ye not like unto the horse and mule which are without "understanding."¹ And our father the holy man TAKLA HÂYMÂNÔT, the healer, also healed a man whose body was full of sores by reason of the severity of his disease, (Fol. 219*b*. 2) and whose bones protruded through his skin, and everyone saw that his whole body was a mass of corruption. May the prayer and blessing [of our father] be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXXIV.

THE MIRACLE OF THE HAIL STORM.

(Fol. 219*b*. 3) THE THIRTY-FOURTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLV).

And it came to pass that the men of the city of KATATÂ said among themselves, "Come ye, and let us celebrate the commemoration of our "father TAKLA HÂYMÂNÔT, and we will perform no labours whatsoever "in the fields on the day on which he went to his rest;" and they were all of one mind in this matter. Now one half of the men did even as they had agreed to do, but the other half passed the day in their fields working (Fol. 220*a*. 1). And it came to pass that at the time when they went out to reap their harvest a mighty rain-storm came, and hailstones fell upon the lands of those who had worked in their fields on the day of the

¹ Psalm xxxii. 9.



እንተደክቲ፡ፅለቲ፡
 ፅረፍቱ፡ወዐለ፡፩
 ብክሉ፡ውከተ፡ማ
 ሳረኸ፡ወበይክቲ፡
 ፅለት፡ቀተለ፡ክከዋ
 ሪሁ፡ክብነ፡በረድ፡
 ወሐፀዓ፡ለይክቲ፡
 ገራህት፡ከመ፡ዓሐ
 ል፡ዘተሐፅበቆወክ
 ማህ፡ካፅበ፡በካል
 ክትኒ፡ሀገር፡፩ብክ
 ሲ፡ወዐለ፡እንዘ፡ይ
 ጸሐይይ፡ገራህት፡
 መንፈቆ፡ጸሐየዩ፡
 ወመንፈቁ፡ተርፈ፡
 በይክቲ፡ፅለት፡ለክ
 ንተ፡ጸሐየዩ፡ደም
 ሐሳ፡ክብነ፡በረድ፡
 ወይክዚኒ፡ኦፍቁ
 ራንዩ፡የሀበነ፡ክግ
 ዚክብሐ፡ር፡፩ል

በ፡ከመ፡ናብፅላ፡ለ
 ይክቲ፡ፅለት፡በተ
 ጠናቅቆ፡ነክረን፡
 ዘወረደ፡መቀሠፍ

ተ፡ሳፅለ፡ካልኢን፡
 ጸሐቱ፡ወበረከቱ፡
 የሀሉ፡ምከለ፡ፋቁ
 ፋ፡ተክለ፡ሃይማኖት፡



ግ፡ቲ፡ተክምረሁ፡ለ
 ክቡነ፡ተክለ፡ሃይማ
 ኖት፡ጸሐቱ፡ወበረ
 ከቱ፡የሀሉ፡ምከለ፡
 ፍቁት፡ተክለ፡ሃይ

ማኖትለዓለመ፡ዓለ
 ም፡ክሚንቆወኮነ፡
 በምድረ፡ከተታ፡በ
 ፅለተ፡ተዝካት፡ለ
 ክቡነ፡ተክለ፡ሃይማ

The Thirty-fifth Miracle. Certain men are warned not to plough on the Saint's day, but having persisted in doing so, a violent storm of hail comes, and the oxen are slain, and the earth is washed out of the furrows.

(See chapter XXXV)

commemoration of our father, which is the twenty-fourth day of NAHASÊ, and they beat down the standing corn into the furrows of the fields in such a manner that none of it would ever grow again, but the hailstones made a distinction between the fields of those who had kept the feast of our father. Now the lands of these men were situated in the midst of those of the men who had not kept the feast, and though they were in the very middle of them the hailstones spared them, and their fields were separated as distinctly as the sheep are separated from the goats by the shepherd. (Fol. 220 *a.* 2) Now very many miracles of this kind were performed in each city of this district, and they were innumerable. (Fol. 220 *a.* 3) May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT! Amen.

CHAPTER XXXV.

THE MIRACLE OF THE HAIL STORM.

THE THIRTY-FIFTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLVI).

And it came to pass in a certain city that on the day of the commemoration of our father TAKLA HÂYMÂNÔT, (Fol. 220 *b.* 1) which is the day whereon he went to his rest, a certain man went forth into the fields and passed the day in ploughing, and on that very day the hailstones killed his oxen, and the rain washed the fields bare of earth, like a platter which hath been washed. And again from another city a man went out to pass the day [of the commemoration of our father] in weeding his fields; he weeded one half of them, but the other half he left unweeded that day because the hailstones destroyed the half of the crop which he had weeded. And now, O my beloved, may God give us a heart (Fol. 220 *b.* 2) to





keep that day as a festival with scrupulous care and attention, and to keep in mind the punishments which (Fol. 220*b*. 3) descended on other folk. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXXVI.

THE MIRACLE OF THE BROKEN PLOUGH.

THE THIRTY-SIXTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLVII).

And it came to pass in the country of KATATÂ, on the day of the commemoration of our father TAKLA HÂYMÂNÔT, (Fol. 221*a*. 1) that a certain husband-man took up his plough to go and work in his fields, and as he was going our father TAKLA HÂYMÂNÔT met him on the road as he was entering into the city. And our father said unto him, "Where goest thou, O ploughman?" [And the man made answer, "I go] to "plough my fields." Then our father said unto him, "If thou plougest "this day thou wilt gain no reward, [Page 133] and if thou forbearst to "plough thou wilt suffer no loss; get thee back into thy house." And the ploughman said unto him, "Master, when the men of my house shall say unto me, (Fol. 221*a*. 2) Why hast thou returned? let me be able to tell "them thy name. Who art thou?" And our father TAKLA HÂYMÂNÔT said unto him, "I am he whose festival of passing to rest is celebrated "this day;" and having said these words unto him he disappeared. So the ploughman turned back, and wondered, and held his peace. And he went into a church and found the priests offering up incense and illuminating the building with lamps, and he asked them, saying, "For whom are "ye lighting up the church in this fashion?" (Fol. 221*a*. 3) And they said





ግጽ ተክምረ ሁለ
አቡነ፡ተክለ፡ሃይማ
ኖሳ፡ጸሎቱ፡ወበረ
ከተ፡ሃሀሉ፡ምስሉ፡
ፍቁሩ፡ተክለ፡ሃይ
ማኖሳ፡ለዓለሙ፡ዓ
ለም፡አሚን፡ወከ
ነ፡በምድረ፡አንደ፡

ግብጦን፡በዕለተ፡
ታዝካሩ፡ለአቡነ፡
አንዘ፡ያበረሀ፡ንሂ
ጉ፡ክምቀሱ፡ጌ
ይሩ፡ወዘተረ፡በ
በንስቲት፡አከተ
ጋብኡ፡ክምነ፡አዋ
ከው፡በውክቱ፡ቀሉ

ት፡ዘክም፡አዎ፡
ወመልአኩም፡
ፍቁሩን፡ተክምረ፡
ከቡከሙ፡ዘታ፡ት
ት፡አሚ፡ዐ፡ለማየ፡ጸ
ሎት፡ከመ፡ረአዮ፡
ትብሀ፡ወለተሱ፡
ንሂ፡ጉ፡ከመ፡ረአዮ፡
ምሉዐ፡ወበአንተ
ዝ፡ንከብሉ፡ለክግ
ዚክብሉ፡ረ፡ክም
ለክነ፡ረቱ፡ዓ፡ጸሎ
ቱ፡ወበረከቱ፡ሃሀ
ሉ፡ምስሉ፡ፍቁሩ፡
ተክለ፡ሃይማኖሳ፡
ለዓለሙ፡ዓለም፡
አሚን፡ወምስሉ፡
ከልነ፡ውሉ፡ፂ፡ዋ
ምቀት፡ለዓለሙ፡
ዓለም፡አሚን፡ወ
አሚን፡ለዮኩን፡ለዮ

The Thirty-seventh Miracle. How the water in a woman's water pot was turned into the finest olive oil.
(See chapter XXXVII).



unto him, "Knowest thou not that this is the day of the death of our father TAKLA HÂYMÂNÔT?" Then he said unto them, "In the times which are past I knew it not, but I heard it this very day from his own mouth as he was coming into the city. I was going out to plough, and I met him this very day on [my] way [to the fields]. And he said unto me, 'If thou dost plough thou wilt reap no benefit, and if thou dost not, thou wilt suffer no loss. Get thee back into thy house.' " Now from that day whereon they heard this great and wonderful thing (Fol. 221*b*. 1) the men of the city observed the day of the death of our father as a festival. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

CHAPTER XXXVII.

THE MIRACLE OF THE WATER WHICH WAS TURNED INTO OIL.

(Fol. 221*b*. 2) THE THIRTY-SEVENTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLVIII).

And it came to pass in the country of KATATÂ, on the day of the commemoration of our father TAKLA HÂYMÂNÔT, (Fol. 221*b*. 3) that the people placed an earthenware oil jar which was empty side by side with one containing the water of prayer. And as soon as they had to light the lamps the priests came and drew out some of the water of prayer, but thought as they did so that they were drawing from the empty oil vessel; and when the day dawned the vessel with the water of prayer in it was found to have been emptied for lighting the lamps, whilst the empty oil vessel remained untouched. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever. Amen.





ግ፱ ተአምረ ሁለ
አቡነ፡ተክለ፡ሃይማ
ኖት፡ጸሎቱ፡ወበረ
ከቱ፡የሀሉ፡መክሉ፡
ፍቱ፡ተክለ፡ሃይማ
ኖት፡ለዓለመ፡ዓለ
መ፡አሚንቅ ወኮነበ
መድረ፡አንጎት፡ይ

ገብሩ፡ተዝካሮ፡ለ
አቡነ፡ተክለ፡ሃይማ
ኖት፡ወይጠብሉ፡
አልህመተ፡ወጠሊ
ወደዋርህ፡ክሉ፡ዘ
ከመ፡ረክበ፡ባዕል፡
ዘከመ፡ብዕሉ፡ኋወነ
ዲይ፡ዘከመ፡ገደቱ

ወበክንተዝ፡ሐረ
ት፡አሐቲ፡ብክከ
ት፡ከመ፡ትሳየጥ፡
ውከተ፡መሥጽጥ፡
ወተሳየጠት፡ደ
ርሆ፡ለተዝካረ፡ክ
ቡነቅወበዕለት፡ዘ
ተሳየጠት፡ነሥ
ክ፡ዐፈ፡ክውከት፡
ወሶበ፡ነሥክ፡አም
ሐለት፡አንዝ፡ትብ
ሐ፡በክሙነ፡ተክለ፡
ሃይማኖት፡ክትብ
ልዎ፡ለደርሆ፡ዘ
ተሳየጥክዎ፡ክ
መ፡ክግድሉ፡ለተ
ዝካረ፡ዚአሁቅወ
አምድሳረ፡ዝንቱ፡
በሳመንት፡ዕለት፡
በዕለተ፡ተዝካሩ፡
ለአቡነ፡ተክለ፡ሃይ
ማኖት፡ረክብዎ፡

The Thirty-eighth Miracle Takla Hāymānōt causes an oil jar, which was almost empty, to become full of oil

(See chapter XXXVIII)



ለጽርህ፡በመድ
ረከብተ፡ከርከቲ
የገ፡እንዘ፡ይቀም
ል፡እገረ፡ከክና

ፊህ፡ጳጵስ፡
ወበረከቱ፡የሀሉ፡
ምስለ፡ፍቅሩ፡ተ
ክለ፡ሃይማኖት፡ፊት



ሀገቱንምረህ፡ለአ
ቡነ፡ተክለ፡ሃይማ
ኖት፡ጳጵስ፡ወበ
ረከቱ፡የሀሉ፡ም

ስለ፡ፍቅሩ፡ተክለ
ሃይማኖት፡ለዓለ
መ፡ዓለም፡አሚን
ወከነ፡በምድረ፡መ

ገር፡ዓቃቤ፡በቅል፡
ከምጽክ፡በቅሉ፡ከ
መ፡የከቲ፡ማይ፡ወ
ሀለወት፡አሐቲ፡በ
እኩት፡በታሕቲህ፡
እንዘ፡ትቀድሕ፡ማ
የቀወትቤሉ፡እስ
ከ፡አቀድሕ፡ተዓገ
ሆኒ፡ወአታከቲ፡በቅ
ለከ፡ወዐበዮቅወሶ
ቤሃ፡ከምሐለቶ፡በ
ክቡነ፡ተክለ፡ሃይማ
ኖት፡ወሶበ፡ስም
ዐ፡በቅል፡ታለ፡መሐ
ላ፡ዐበዮ፡ስትየቅወ
አሐስ፡ርክሶ፡ከመ፡
ዘይብል፡ኢይትከህ
ለኒ፡በእንተ፡ዘስማ
ህኩ፡መሐላ፡ወአኅ
ዘ፡አፉህ፡ዓቃቤ፡በ
ቅል፡ከመ፡የከትዮ፡

The Thirty-ninth Miracle. A vulture carries off a cock which had been vowed to Takla Haymanot, but on being adjured in the saint's name restores the bird.

See also p. XXXV



CHAPTER XXXVIII.

THE MIRACLE OF THE EMPTY OIL JAR.

(Fol. 222*a*. 1) THE THIRTY-EIGHTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen (see Plate CLIX).

And it came to pass in the country of 'ENDAGBĒTŌN (Fol. 222*a*. 2) that the priests, when it was time for lighting the lamp, on the day of the commemoration of our father, came and found the oil jar well-nigh empty; but the very small quantity which remained on the sides of the jar they collected into the vessel which they had brought, and so filled [the lamp] (Fol. 222*a*. 3). Hearken, O ye my beloved, who love to listen to the story of a miracle of your father, who turned the water of prayer into oil, and made an empty vessel to be a full one. Therefore let us praise the LORD our righteous GOD. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen. And with all of us who are children of baptism, for ever and ever! Amen. And Amen. So be it. So be it.

CHAPTER XXXIX.

THE MIRACLE OF THE VULTURE AND THE COCK.

(Fol. 222*b*. 1) THE THIRTY-NINTH MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. May his prayer and blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen (see Plate CLX).

And it came to pass in the country of 'ANGÔT (Fol. 222*b*. 2) that the people were about to celebrate the commemoration of our father TAKLA HĀYMĀNÔT, and they slew oxen, and goats, and chickens, every man



ወረገጽ፡በእንተ፡ዘ
ኢ. ስምዐ፡ቀለ፡መ
ሐላቅ፡ወእምዝ፡ቀ
ከፅኖ፡ከመ፡ያከተ፡
ወወረደ፡ኅበ፡ታሕ
ተ፡በኢሲ.ኅ፡አሚሂ.

ከትዮ፡በገ፡ገ፡ዓ ብ
 ጸ ለ፡ቱ፡ወበረ ከቱ፡
 የሀሉ፡ምስለ፡ኛ
 ቱ፡ፋ፡ተክለ፡ሃይማ
 ኛ፡ፋ፡ለዓለመ፡ዓ
 ለም፡ኦማ፡ገ፡ፋ



ማፀተኝ ምረ ሁ፡ለኔ
 ቡ፡ኑ፡ተክለ፡ሃይማኖት፡
 ጉ፡ጌሎ፡ቱ፡ወበረክ
 ቱ፡የሀሎ፡ምክለ፡ፍ
 ቱ፡ፋ፡ተክለ፡ሃይማ
 ኖት፡ለዓለሙ፡ዓለ
 ሙ፡አጻንቆወኮ፡
 በምድረ፡ሙገር፡
 ፩ብክሉ፡ፀዊር፡
 ሙዐረ፡ቦክ፡ማክከ
 ለ፡ዝርክት፡ወአም
 ሐሎ፡በዐለ፡ክክል፡
 በጌሎተ፡ክቡኑ፡ተ
 ክለ፡ሃይማኖት፡ወይ
 ቢሎ፡ውክቱ፡ብክ
 ሲ፡ምንት፡ከሎ፡ጊ
 ዜ፡ዘትብለኒ፡ተክ
 ለ፡ሃይማኖት፡ኢን
 ብየ፡ኢበለክቆወክ
 ሙዝ፡ብሂሎ፡ሶበ፡
 ኢንሥክ፡ምሥጋረ፡

The Fourth Miracle—A mule which has been brought to the water refuses to drink on being assured by a woman in the name of Takla Haymanöt.

(See chapter XI.)



according to what he found [in his house], the rich man [Page 134] according to his riches, and the poor man according to his poverty (Fol. 222 *b.* 3). For this reason a certain woman went to the market to buy [something], and she bought a cock for the commemoration of our father. And on the very day on which she bought him a vulture carried him off, and whilst he was carrying off the bird she adjured him, saying, "By our father TAKLA HÂYMÂNÔT, thou shalt not eat my cock which I have bought to offer up at the commemoration of the saint." And it came to pass on the eighth day after this, on the day of the commemoration of our father TAKLA HÂYMÂNÔT, she found (Fol. 223 *a.* 1) the cock in the porch of the church picking vermin out of his wings. (Fol. 223 *a.* 2) May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT! Amen.

CHAPTER XL.

THE MIRACLE OF THE MULE WHO REFUSED TO DRINK AND TO DEFILE THE STREAM.

THE FORTIETH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLXI).

And there was in the country of MÛGAR (Fol. 223 *a.* 3) a certain muleteer who brought his mule to drink water [at a stream], and there was, a little lower down, a woman who was drawing water therefrom; and she said to him, "Wait a little, and do not let thy mule drink until I have filled my water pot," but the man was a fool [and paid no heed to her request]. Then straightway she adjured him by our father TAKLA HÂYMÂNÔT, and immediately the mule heard the words of the adjuration he refused to drink, and he turned aside his head as much as to say, "I cannot drink, because I have heard the adjuration of the woman." Then the muleteer took hold

PPPP



ክግር፡ከመ፡ክሐ-
ር፡ማክከለ፡ክከል፡
ክዝርክት፡ተዓቅ
ፈ፡ክግር፡ወተሰብ
ረ፡መዐር፡ወውክ
ተ፡ገዢ፡መጽኡ፡ክ
ገህብት፡ወገደፍጆ
ወከልክዎ፡ከመ፡ኪ
ደገሥክ፡መዐረብ
ክገተ፡ዘኢሰመዐ፡
ታለ፡መሐላ፡ወክው
ፅክዎ፡ፅራቅ፡በገ-
ገዓ፡ክገዘ፡ይገድፍ
ዎ፡ወሚጥዎ፡ፋበ፡
ዘመጽኡ፡ፍናት፡ወ
ኪወህብዎ፡ይሐር፡
ማክከለ፡ክከል፡ዝ
ርክት፡ጸሎቱ፡ወበ
ረክቱ፡የህሉ፡ምከለ፡
ፍቱ፡ተክለ፡ሃይማ
ኖት፡ለዓ፤ዓለ፤ክ፤



፲፩ ተክምረሁ፡ለ
ክቡነ፡ተክለ፡ሃይማ
ኖት፡ጸሎቱ፡ወበረ
ክቱ፡የህሉ፡ምከለ፡
ፍቱ፡ተክለ፡ሃይ
ማኖት፡ለዓለመ፡ዓለ
ም፡አሚ፡ገደውኮነ፡በ
ምድረ፡መገር፡በክ
ሐቲ፡መካኑ፡ለክቡ

ነ፡ተክለ፡ሃይማኖት፡
ክገተ፡ትከመይ፡ደት፡
ወበፅለት፡ተዝካሩ፡
መጽኡ፡ክሐቲ፡ብ
ክሐት፡መጽገ፡ፅት፡
ከመ፡ትከከል፡ምጽ
ዋተ፡ወክት፡ዝከሳ
ዳ፡ምከለ፡ክብራኪ
ሃ፡ወክ፡ይትክህሳት

The Forty-first Miracle. A man goes to work in the fields against the advice of the Saint, but his shears break, and he is stung severely by a swarm of bees.

(See chapter XLI).



of his mouth that he might make him drink, (Fol. 223*b*. 1) whereupon the mule kicked him because he had not listened to the adjuration of the woman. Then the man got on the back of the mule so that he might make him drink, and the animal went to a place on the river bank which was below the woman, and then (Fol. 223*b*. 2) he drank eagerly. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen.

CHAPTER XLI.

THE MIRACLE OF THE BROKEN PLOUGH AND THE MAN WHO WAS STUNG
BY BEES.

(Fol. 223*b*. 3) THE FORTY-FIRST MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. May his prayer and blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen.

Now there was a certain man in the country of MÛGAR who was carrying his plough, and he wanted to pass in among the growing crops with it; and the master of the crops adjured him not to do so by the prayer of our father TAKLA HĀYMĀNÔT. Then the man said unto him, "Why is it that thou art always talking to me of TAKLA HĀYMĀNÔT? I tell thee that I do not wish [to hear of him]." And having said these words to him he took up the rope work (Fol. 224*a*. 1) that he might go on among the standing crops, but his foot was caught in the ropes, and he tripped up and the plough was broken. And at that very moment the bees came, and drove him away, and prevented him from taking up his [broken] plough, because he had not listened to the words of the adjuration [of the farmer]. And the bees made the man to go out naked and in haste, and they drove him along, and forced him back to the place on the road from which he had come, and they did not let him go



ት መየዋ፡ይመና፡
 ወጽግማ፡ወማየኑ
 ኢትሐቲ፡በጽዋ፡
 ዘእንበለ፡በጸሐ፡
 ወእንዘ፡ትሐቲ፡አሃ
 ዘ፡ከሳዳ፡ኦቡነ፡ተክ
 ለ፡ሃይማኖት፡ወሐ
 ሐሐባ፡እንተ፡ድሃ፡
 ሃ፡በእድ፡ፋብእት፡
 ወእከተራትዓ፡ወ
 ሶቢሃ፡ከልሀት፡በዐ
 ቢይ፡ቃል፡እንዘ፡ትብ
 ል፡ወተናተዋ፡ኩሉ፡
 ኦኦጽመትየ፡እደ፡
 ብእኪ፡ፋብእት፡ሐ
 ሐበተኒ፡እንተ፡ድሃ
 ራየ፡ወከመዝ፡ብሂ
 ላ፡ትገሥኦት፡ወቐ
 መት፡በእገራሃ፡ርቱ
 ዓ፡ወሀለወት፡እከከ
 ደእዚ፡እንዘ፡ትነብ

ር፡ዘከመ፡ፈወሐ፡እ
 ግዚኦብሒር፡በእ
 ደ፡ኦቡነ፡ትክለ፡ሃይ
 ማኖት፡፡ጸሐቱ፡ወ

በረከቱ፡የሀሉ፡መ
 ከለ፡ፋቱ፡ትክለ፡
 ሃይማኖት፡ለዓለ
 መ፡ዓለመ፡አሚን፡



ሳይ ትክመራሁ፡ለክ
 ቡነ፡ትክለ፡ሃይማኖ
 ት፡ጸሐቱ፡ወበረከ
 ቱ፡የሀሉ፡መከለ፡ፋ
 ቱ፡ትክለ፡ሃይማ

ኖት ለዓለመ፡ዓለ
 መ፡አሚን፡ወኮነ፡በ
 መድረ፡መገር፡ኦሃ
 ዝዋ፡ለኦሐቲ፡ብእ
 ኪት፡መበለት፡ከመ



in among the standing crops. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen.

CHAPTER XLII.

THE MIRACLE OF THE HEALING OF THE PARALYTIC WOMAN.

(Fol. 224*a*. 2) THE FORTY-SECOND MIRACLE OF OUR FATHER TAKLA HĀYMĀNÔT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen.

And there was in the country of MÛGAR a certain place where there was a shrine of our father (Fol. 224*a*. 3) TAKLA HĀYMĀNÔT, and it was that which was called DAGÔ, and on the day of his commemoration a woman who was a paralytic came there to beg for alms; now her head and neck were bent down to her knees, and she was unable (Fol. 224*b*. 1) to turn either to the right or to the left. [Page 135] Now she could not drink water from out of a cup, but only from a plate, and as she was drinking, our father TAKLA HĀYMĀNÔT laid hold upon her head and neck, and drew them back behind her with an unseen hand, and her body was made straight. And immediately she cried out with a loud voice, saying, "All my bones gave forth a sound [when] the hidden hand of a man drew my head and neck backwards behind me;" and having said these words she rose and stood upright on her feet in a straight position, and she remaineth until this present as she was (Fol. 224*b*. 2) when God healed her by the hand of our father TAKLA HĀYMĀNÔT. May his prayer and his blessing be with his beloved TAKLA HĀYMĀNÔT for ever and ever! Amen.



ረ፡ውክቱዘይቶው
ሀብ፡ጢጢ፡ወክ
ምድሳረ፡ዝነቱ፡ወ
ረድሳ፡ሐሰ፡ክሙን
ቱ፡ሳክካን፡ዐበይ፡
መቀሣኖት፡ክም
ኅበ፡ክግዚክብሐ
ረ፡ወቀሣ፡መ፡ን
ፑሥ፡ወንሥክ፡ክ

ሎ፡ንዋሃ፡ሙቱወን
በ፡ክንዘ፡ይብሎ፡
ዘንተ፡ክሉ፡ክም፡
ክ፡ሳ፡ሐሰ፡ክሙን፡
ክሉ፡ሃይማኖት፡በ
ክንተ፡ክሳንቱ፡ክን
ክት፡ክሉ፡ቱ፡ይ፡
ቦ፡በ፡ግብ፡ተክሉ
ሃይማኖት፡ክሚ፡

፱፡፱ ተክምረህ፡ለ
ክሉ፡ተክሉ፡ሃይማ
ኖት፡ክሉ፡ቱ፡ወበ
ረክቱ፡ሃህሉ፡ምክ
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ወክ፡በምድረ፡መ
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ክምሐት፡ተ፡
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ተንሥክ፡ተ፡ወይበ
ሎ፡በክሉ፡ተክሉ፡
ሃይማኖት፡ተንሥ



The Forty-third Miracle Two men beat a woman with rods, but when she calls upon the name of Takla Hāymānōt the rods break into pieces

(See chapter XLIII)



CHAPTER XLIII.

THE MIRACLE OF THE WOMAN AND THE BROKEN RODS.

(Fol. 224*b*. 3) THE FORTY-THIRD MIRACLE OF OUR FATHER TAKLA HÄYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÄYMÂNÔT for ever and ever! Amen (see Plate CLXII).

And it came to pass in the country of MÛGAR that the people seized a certain woman who was a widow, (Fol. 225*a*. 1) in order to make her to contribute to the work of the building of the church, and she said unto them, "I have no means whatsoever which I can devote [to the work], "for I am a poor woman;" then the soldiers commanded men to punish her and to beat her with many stripes. And she said unto them, "Ye "shall not do this to me, and ye shall not make me to stand up without "[my] clothes on, and this I swear by our father TAKLA HÄYMÂNÔT, who "worketh miracles." And it came to pass that when the envoys heard her mention the name of the worker of miracles as her father, they said unto her, "If thy father would appear to us (Fol. 225*a*. 2) as a worker of "miracles let him deliver thee from this punishment speedily." And she said unto them, "How is it possible for him to come quickly, for he is "fatigued? How is it possible for him to come quickly, for my father hath "no foot? How is it possible for him to walk quickly, for I have heard "that my father hath broken one leg?" Now when she had said these words unto them the soldiers laid her down on the ground that they might beat her, and the rods [wherewith they beat her broke into] several pieces. And when they saw this wonderful thing the envoys said unto her, (Fol. 225*a*. 3) "Is it thus then? Thy father is indeed one who maketh haste "and runneth." And the woman said unto them, "How can my father "be one who maketh haste and runneth, seeing that his leg is broken?" Then they let go their hold on the woman, and she departed. And the





The Forty-fourth Miracle. I. A panther which had attacked a man, being adjured in the name of Takla Häymânôt, departs into the desert.

II. The man, being beaten by the command of the governor, who wishes him to desist from the observance of the saint's day, cries to Takla Häymânôt, and the rods are straightway broken in pieces.

(See chapter XLIV)



men of MÛGAR seized the woman again, and she said unto them, "Have patience with me until my husband cometh, but if he cometh not my father TAKLA HÂYMÂNÔT is greater than ye are, and he shall deliver me from this punishment." Then they said unto her, "Speak now so that he may deliver thee." And straightway they seized her, and began to beat her, whereupon the rods which were being used to beat her (Fol. 225*b*. 1) were broken in pieces. And after these things a great punishment came upon these soldiers from GOD, and the king had them beaten with stripes, and he confiscated all their (Fol. 225*b*. 2) possessions, and they were saying continually, "All these things hath our father TAKLA HÂYMÂNÔT brought upon us because of this woman." May his prayer protect his servant TAKLA HÂYMÂNÔT! Amen.

CHAPTER XLIV.

THE MIRACLE OF THE MAN AND THE PANTHER.

(Fol. 225*b*. 3) THE FORTY-FOURTH MIRACLE OF OUR FATHER TAKLA HÂYMÂNÔT. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen (see Plate CLXIII).

And there was a certain man in the country of MÛGAR, in the neighbourhood of SANKHÂ'A, who was journeying homewards from his fields when a panther leaped upon his back, and he adjured the animal by such and such a person, saying, "Get thee off my back, and do not eat me," but the panther refused to remove itself from him. Then the man said, "By TAKLA HÂYMÂNÔT, remove thyself (Fol. 226*a*. 1) from my back," whereupon the animal became frightened straightway, and came down from off him quickly. Now the wild beast continued to dog the man's steps, and when the man saw that he was doing so, he adjured him again by our father TAKLA HÂYMÂNÔT, saying, "Thou shalt not follow me, and

qqqq



"thou shalt not draw nigh unto me;" and when the panther heard these words he turned aside to his lair. And when the man [Page 136] saw this great miracle, he celebrated the commemoration of our father TAKLA HÂYMÂNÔT each month, and because of this the people dragged him (Fol. 226*a*. 2) into the presence of the governor of SANKHÂ'A so that he might make him to desist from his custom. Then the governor commanded them to beat him with rods, and when they did so, the rods became cut into pieces. Now when the governor of SANKHÂ'A saw this wonderful thing, he gave orders that the man should do as he pleased in future, for he said, "I am unable to fight against GOD;" so the man continueth to celebrate the commemoration of our father until this day. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT (Fol. 226*a*. 3) for ever and ever! Amen.

HERE FINISH AND COME TO AN END THE FORTY-FOUR [MIRACLES] OF OUR FATHER TAKLA HÂYMÂNÔT. [MAY] HIS PRAYER [AND BLESSING] BE WITH US! And we have made the number of them to be forty-four in accordance with the number of the generations of the pilgrim, which we have counted and make to be forty-four; and if we had not done this we could have written down a very much larger number of his miracles. And now may this our father TAKLA HÂYMÂNÔT, whom we love, keep us at every hour, and throughout each day for ever and ever! Amen.

(Fol. 226*b*. 1) Here endeth the BOOK OF THE MIRACLES OF OUR FATHER TAKLA HÂYMÂNÔT, the Apostle of ETHIOPIA, which shall be read on the day of his conception, which is the twenty-fourth day of the month MAGÂBÎT,¹ which precedeth the month MîYÂZYÂ. May his intercession be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

¹ *I. e.*, March 20.



And may thorns and weeds not sprout and grow up in the furrows of the field of our hearts, and may the wild pig not trample upon our pearl, (Fol. 226*b*. 2) and may our faith be conceived in orthodoxy, and may it deliver his beloved TAKLA HĀYMÂNÔT from the evil of the Robber (*z. e.*, the Devil). And, moreover, let us all say with one accord, "Glory be unto 'the LORD our GOD, and the Workman,'¹ for ever and ever! Amen. Halle-lujah. May his prayer and blessing come to us, and may his unspeakable help protect us, and may his intercession compass us round about! 'And together with the scribe may he have mercy upon us who are 'gathered together in this holy church (Fol. 226*b*. 3) for ever and ever! 'Amen. And Amen. So be it! So be it!"

O my father TAKLA HĀYMÂNÔT, curse thou me not because of the omissions which I have made, but correct thou them by thy words. May GOD pardon unto you your transgressions. Amen.

Now at the end [of the book] there was [written] another miracle which I desire to read [to you]; let it not pass you by.

THE FLOOD WHICH WAS STOPPED BY A MIRACLE.

(Fol. 227*b*. 1) A miracle of our father the holy man TAKLA HĀYMÂNÔT, the chief of the Fathers like ANTHONY, the head of the monks, who was girt about with wings like the angels, who understood mysteries like the PROPHETS, who preached the GOSPEL like the APOSTLES, and who was a witness of righteousness like the MARTYRS. May his prayer and his blessing be with all the children of baptism, and may he preserve

¹ *Z. e.*, the Worker of miracles.



his servant TAKLA HĀYMĀNÔT from the second death for ever and ever! Amen.

O ye children of Christians who love our father in your hearts, and who are bound together with the rope of the orthodox faith, come ye and look upon the work which was wrought by our father, the holy man TAKLA HĀYMĀNÔT, the worker (Fol. 227*b*. 2) of miracles, who wrought wonderful things on the earth. Now the manner in which he wrought his miracles was thus:—

There was a certain righteous and God-fearing man who dwelt in the district of MÛLĀDÛ, in the country of 'AMḤARĀ, and he loved our father the holy man TAKLA HĀYMĀNÔT with all his mind, from his earliest childhood even to his mature age, and he ceased not to celebrate his commemoration each year on the twenty-fourth day of the month TAKHSHĀSH, which was his birthday, and on the twelfth day of GENBÔT, which was the day of the translation of his body, and on the twenty-fourth day of NAHASÊ, which was the day of his holy death, and he gave the hungry food to eat in abundance, and he gave drink (Fol. 227*b*. 3) in abundance to those who were athirst, and he clothed the naked. Now he was not in the habit of making a festival for the great folk of the city, but for those who were poor and in want, for he remembered the words of the GOSPEL¹, which said, "When thou makest a feast and spreadest a meal, thou shalt invite thereto the poor and the needy, and thou shalt not invite thine own friends, and familiar folk, and the sojourner in thine house, and thy companion, for they are able to invite thee in return, and thou shalt have no reward with them." And after these poor folk had eaten and [Page 137] were filled, this man would invite the priests of the sanctuary of our father, the holy man, TAKLA HĀYMĀNÔT, and all the various kinds of great men of the city to celebrate with him a feast with honour (Fol. 228*a*. 1) and with

¹ St. Luke xiv. 12—14.



joy, for they were wont to make as much preparation for the festival of the holy man TAKLA HÂYMÂNÔT as for the festival of the holy RESURRECTION of our REDEEMER CHRIST, to Whom be glory! Now we have been obliged to delay and to speak concerning the excellence of this man, which was boundless, but we will now turn to the subject of the miracles and wonderful deeds of our father, the holy man TAKLA HÂYMÂNÔT.

Now a spring of water welled up in the house of this man who was about to keep the feast of the holy man, and it filled the whole house, from the bottom to the top, and the rise of the water was so great and so strong that it was found to be impossible to discover any trace of the furniture, and the grain, and the other necessary articles which were in the house.¹ (Fol. 228*a*.2) And when the master of the house saw the flood of water, and saw that his possessions were being destroyed, he was exceedingly sad and sorrowful in his heart, and he said, "My sorrow is not for my possessions, but lest the celebration of the festival of my father TAKLA HÂYMÂNÔT should be prevented, for it is his grace which hath preserved me both soul and body." Then his menservants, and maidservants, and those who were with him said unto him, "Let us bring vessels of earthenware and bale out the water, so that thy possessions may not be destroyed." And when the man heard their words he rebuked them, and said unto them, "(Fol. 228*a*. 3) My father the holy man TAKLA HÂYMÂNÔT knoweth how to deliver [me] both soul and body. Bring ye some water of prayer and let us sprinkle it about, for he will make his power to work on my behalf. As for you, there is no strength in you." And they said unto him, "We consent," and they went and brought the water of prayer of our father the holy man TAKLA HÂYMÂNÔT; and when the men of his house saw the boldness of his mind, they laughed in the conceit of their

¹ In the text these words follow:—"In the reign of king ÎYÔ'AS DENGEL and the martyr, who finished his testimony in patience;" they appear to be out of place here.



intelligence, and they said "If water be added unto water will "it not be made more? Will it decrease [in the house] or fill [it]?"

Now these foolish men did not remember the words of the BOOK which say, "If ye have in you faith (Fol. 228*b*. 1) as large as a grain of "mustard seed, and ye say to this mountain, Remove thyself, it shall remove "itself for you."¹ Then the master of the house said unto his servants, "Let us sprinkle the water about, and then we will shut the doors of my "house, and ye shall not look any longer [at the water to-day], but to- "morrow we will look at it [again];" and they did even as he had com- manded them, but his words were hard for them to understand, and even to the man himself they appeared difficult to comprehend, [but he said], "Behold, our father the holy man TAKLA HÂYMÂNÔT hath spoken."

And on the following morning he rose up from his bed and opened the doors of his house, and he looked everywhere, but he could find of the water no trace whatsoever which was as large as a drop of dew, and nothing except dry dust. And he said, "Well did I know the power of "my father the holy man (Fol. 228*b*. 2) TAKLA HÂYMÂNÔT, and also that "he could deliver me from everything of which I am afraid." And when the king and his nobles heard of these things they marvelled at the power of our father the holy man TAKLA HÂYMÂNÔT, and they said, "GOD "[worketh] wonderful things by His saints;" and this story was heard throughout all countries. And after these things the man committed to his son the duty of celebrating the festival of the holy man—now by the grace of baptism he was called TAKLA HÂYMÂNÔT—so that there might be no cessation in the observance of the festival of our father the holy man TAKLA HÂYMÂNÔT, and more than to all his other children did he commit the duty to his daughter WALATTA DENGEL. And he had the history of his contending written down (Fol. 228*b*. 3) [at the cost of] much

¹ St. Matthew xvii. 20.



money, and he gave it to the shrine of our father TAKLA HÂYMÂNÔT, which was called the "place of his bone", and which was built by the king of kings ÎYÂSÛ, so that it might be a memorial from generation to generation. Observe then, O Christian people, that the power of our father the holy man TAKLA HÂYMÂNÔT dwelleth upon those who love him. May his prayer and his blessing be with his beloved TAKLA HÂYMÂNÔT for ever and ever! Amen.

Salutation to thee, O TAKLA HÂYMÂNÔT, who didst find Paradise
in the midst of the desert.

Thou hadst nothing to eat therein, O father, and thou hadst
To dwell with thee no Eve, who was taken from Adam's bone, and
Without and within thou wast a solitary dweller. (Fol. 229a. 1)

Through thy water of prayer do thou make to appear coolness and
refreshing of water throughout the world.

THE MIRACLE OF THE WOMAN WHO WAS HEALED OF HER DISEASE.

A MIRACLE OF OUR FATHER THE HOLY MAN TAKLA HÂYMÂNÔT.
May his prayer and blessing be with his beloved [handmaiden] WALATTA
TAKLA HÂYMÂNÔT for ever and ever! Amen.

Hearken ye with your spiritual ears, which sin hath stopped up, to
[the words of] the book, and after [the following miracle] hath been
recited they will be deafened thereby, O holy and blessed ladies of DABRA
LÎBÂNÔS! [Here beginneth] the miracle of the water of prayer of our
father the holy man [Page 138] TAKLA HÂYMÂNÔT, who was the envoy
of our LADY MARY, the God-bearer, and the envoy of the most high
kings who were not created [in material form], and whose pre-eminence
is remote from the eyes of the men who have been created [in material
form], and from the other kinds of beings of the spirit, that is to say, the



angels of high heaven. Now he wrought a mighty deed of power in respect of [the disease] which was in the loins of this woman WALATTA TAKLA HÂYMÂNÔT, even as that which was wrought in respect of the sickness which was in HEZEKIAH, and which he removed through his own prayer (Fol. 229 *a.* 2) and through the anxious care of the chief [prophet] ISAIAH, and the sign of the mercy of Him that said, "My NAME is the "Compassionate and the Merciful", was made known to man by the turning back of brightness of the sun on the dial.

And now, understand ye the matter of the coming of the holy man into the house of this woman one night, at the season of the second watch. And our father the holy man TAKLA HÂYMÂNÔT appeared above her bedside and he sat down by her in the form of a young man, now he was most beautiful to look upon, and the words of his tongue said, "O my sister, (Fol. 229 *a.* 3) perform thou an act of salvation with the water of prayer "on thy loins." Then this woman WALATTA TAKLA HÂYMÂNÔT woke up from her slumber, and when she had heard these words she was filled with great perturbation, and said, "What is [the meaning] of these words?" And having fallen asleep a second time TAKLA HÂYMÂNÔT came unto her quickly on the wings of an angel, and commanded her straitly, saying, "O my sister, perform an act of salvation with the water of prayer on thy "loins." (Fol. 229 *b.* 1) And having heard the words of his LORD which said, "Be not ashamed, and hesitate not," she told the matter to her servants even as our father the holy man TAKLA HÂYMÂNÔT had commanded her. Then she sent two messengers to the holy church wherein the contending of our father the holy man TAKLA HÂYMÂNÔT had taken place, and when the two messengers had arrived therein, in the most bitter grief and with abundant sobs and tears they prayed the prayer of the contending of our father the holy man TAKLA HÂYMÂNÔT over pure water, which they then took to the woman WALATTA TAKLA HÂYMÂNÔT. And for three days she drank the water and bathed her whole body therein, and

on the third day she was healed of her sickness, and she became perfectly sound and well, and she was even as she had been in former times.

And on the fourth day after these things had taken place she departed into a far country, and she was strong and vigorous in her appearance, and was like unto a young man who is full of strength. Then the members of her household and all her friends rejoiced exceedingly in her recovery; (Fol. 229*b*. 2) now for three months her sickness had been exceedingly sore, but in half a month she was able to strip off her apparel of black sorrow through the honourable bones of TAKLA HÄYMÂNÔT, and to cast it aside. And having heard this story, tell ye it unto him that shall come from afar and from near, so that every man shall declare it, and shall not be able to keep silence with [his] tongue. May his prayer and his blessing be with his beloved WALATTA TAKLA HÄYMÂNÔT, and with all of us who have heard [this miracle] for ever and ever! Amen.

He hath made manifest the mark of the mercy [shewn to] thee after [thy] rebuke had passed away, for TAKLA HÄYMÂNÔT hath made to blossom in thee a seed.



THE BOOK OF THE RICHES OF KINGS

BY

TAKLA HÂYMÂNÔT.

[Page 139] (Fol. 230 *a.* 1) IN THE NAME OF THE HOLY TRINITY—THREE NAMES WHICH ARE SEPARATED INTO THREE IN PRAISE (?) BUT ARE UNITED IN GODHEAD, AND ARE INSEPARABLY CONNECTED IN ONE BOND, [WITH] ONE WILL, WITHOUT DIVISION AND DISTINCTION,—BEHOLD WE WRITE THE BOOK WHICH IS CALLED THE “RICHES OF KINGS,” WHICH WAS FOUND IN THE HAND OF OUR FATHER, WHOSE NAME IS HONOURABLE, OUR FATHER THE HOLY MAN TAKLA HÂYMÂNÔT, WHO IS THE EQUAL OF THE ANGELS, WHO WAS PRE-EMINENT IN MIGHTY WORKS, WHO NEVER TURNED HIS BACK IN FLIGHT BEFORE THE TROUBLING OF THE EVIL ONES, AND WHO HAD THE HABIT OF THE SPIRITS.. MAY HIS PRAYER AND HIS BLESSING DELIVER US FROM DANGER FOR EVER AND EVER! AMEN.

There was a certain king who had risen up from among the kings of ZAGUÊ and who was called Z'ĒLMAKNÛN, (Fol. 230 *a.* 2) and the kingdom of him and of those kings who reigned with him [lasted] three hundred and seventy-two years; and concerning him and their kingdom arose the following reasons for his speaking. Now when GOD was angry with the house of DAVID, He gave the kingdom of DAVID unto these kings of



ZAGUÊ. And it came to pass that whilst this man Z'ELMAKNÛN was living thus, his cock rose up and crowed in the house, saying, "Whosoever shall eat me shall become king of and inherit the kingdom of DAVID, (Fol. 230*a*. 3) and shall have sovereignty for ever; and [this] kingdom shall not pass away to any other man." In this manner did the cock continue to crow for a space of three months, but none knew the interpretation of the cock-crow, neither among the nobles of Z'ELMAKNÛN, nor among his friends the priests, nor among those who were skilled in the knowledge of books, nor any man except the king himself. Then fear laid hold upon Z'ELMAKNÛN.

And whilst he was in this state of fear our father TAKLA HÂYMÂNÔT came, and he entered into the king's palace in great majesty, and the men of his house told the king concerning (Fol. 230*b*. 1) the coming of our father TAKLA HÂYMÂNÔT, and they said unto him, "A monk hath gone into thy palace, and the grace of his form is great; his face is awe-inspiring, and his whole appearance maketh one to quake, and thou mayest declare to him all the sorrow of thy heart." And when they had spoken unto him these words, he answered and said unto the men of his house, "Where is this monk concerning whom thou hast told me 'he hath gone into thy 'palace'?" Then they answered and said unto him, "Behold, he is in the chamber of the angel who is thy might." And having heard the answer which the men of his house had spoken, Z'ELMAKNÛN the king rose up, together with his soldiers, and his princes, and his judges, and went to the place wherein was our father TAKLA HÂYMÂNÔT, and he cast himself down before him and saluted his feet and his hands. Then our father TAKLA HÂYMÂNÔT rose up quickly (Fol. 230*b*. 2), and he lifted up the king, and welcomed him with joy and gladness, and they sat down together; and they made the company to withdraw from their presence so that they might be able to narrate their affairs each to the other, and to hold converse together.



And the king Z'ELMAKNÛN made known to him the matter of the cock-crow, and [asked for] the interpretation of his words, and he said, "I was lying on my couch at midnight, and I was awakened from my slumber suddenly by hearing the crowing of a cock, and the words of his interpretation thereof, but the others did not hear it. O my father, inform me completely concerning this matter, for I am wholly unable to interpret this thing by myself. What is the occasion for these words? And what will be the result of the utterance of the speech of the bird?" Now when the king Z'ELMAKNÛN hath [thus] spoken to the saint with humble words, our father TAKLA HÂYMÂNÔT answered and said unto him, "The matter concerning which thou hast asked me is a difficult one, so difficult indeed is it that there hath never been any like unto it before, and there shall never be any like unto it in times to come." (Fol. 230^b. 3) Now when he had held his peace for the space of an hour, and had remained in a state of great astonishment and wonder over the matter, he opened his mouth and said unto him, "Hearken, and I will speak unto thee [Page 140] concerning that matter about which thou hast spoken unto me. Rise up, seize the cock, kill and eat him, according to the words of the voice of the bird, which said, 'Whosoever slayeth me, the kingdom shall not depart from his house, and he shall reign for ever'."

Then straightway the king Z'ELMAKNÛN rose up and went into his palace, and he called to a certain handmaiden whose name was DALÎ-BÂWÎT, now she was the most honourable of all his handmaidens, and he said unto her, "Rise up, seize that cock, and kill him so that I may eat him quickly, and let not any other woman draw nigh to that cock, but prepare him privily, and let him not be seen by anyone, for the mystery which belongeth to him is a hidden one." And when the king had said these words unto her, she rose up quickly, and seized the cock and killed him, and she put inside him (Fol. 231^a. 1) a great many sweet-scented herbs so as to make the bird smell sweet, and she threw the



head of the cock into the fire[-place] as she was in the habit of doing [with the heads of birds].

Now at that time there lived a certain youth whose name was YAKÛNÔ 'AMLÂK, who was chosen from his mother's womb to inherit the throne of DAVID his father. And GOD remembered the oath which he had sworn to DAVID, saying, "I will make to be builded thy throne for generation after generation. And if thy children forsake My law, and do not walk in My judgments, or if they defile My ordinances and do not keep My commandments, I will visit with the rod their sins, and with punishment their transgressions; but I will not withhold My loving-kindness from them, and I will not do violence to My righteousness, and I will not defile My covenant,"¹ &c.

But let us return to the former matter. Now this youth continued in the service of king ZËLMAKNÛN, and there fell to him the work of cutting grass for the king's mules, and sometimes it was his duty to feed the horses with grain, and sometimes to carry sword and spear and to go before the king. And this youth YAKÛNÔ 'AMLÂK found the head of the cock which the woman (Fol. 231a. 2) had left by the fire-place, and he took it and ate it, and it filled his belly, and it made him an exalted person and so mighty a man that he was superior to every other man of might, and it made his face to shine like the light of the sun, and his majesty filled all the other servants of the king with awe, and all the people feared him, and they marvelled at him, and they loved him exceedingly, and they placed him in their hearts, and they recognized that the grace of GOD was upon him, and they said, "What is the thing which hath come upon this young man?"

Let us return once more to the subject of this history. Now when the king ZËLMAKNÛN did not find the head of the cock among the food

¹ Psalm lxxxix. 27—34.



in the dish, he was greatly disturbed, and he was sad, and was much moved, and he wept exceedingly, and he walked round and round on the ground. Then he rose up and departed with his soldiers to our father TAKLA HÂYMÂNÔT, and when they had met together they made the company to withdraw from their presence as they had done before. And when they were left by themselves the king told our father TAKLA HÂYMÂNÔT about the head of the cock which was missing [from the dish], saying, "I did as thou didst command me, and as thou didst counsel me, but the woman threw away the head of the cock, and I was unable to find it where she had (Fol. 231*a*. 3) thrown it, because she thought that I should not eat the head of the cock. Then was I greatly astonished and dismayed, and behold, I have now come to tell thee the cause of the destruction of the cock's head, O my father; help thou me so far as thou art able to do, and give thou me counsel. For in thee there is the power of GOD, and thy power hath might and it shall have dominion, even as said JAMES the APOSTLE, the brother of our LORD."

Now when the king Z'ËLMAKNÛN had said these words to our father TAKLA HÂYMÂNÔT, and when the blessed and mighty man, the giant our father, had heard these words from the mouth of the king, he rose up, and with his eyes fixed upon heaven he prayed for him a long time, and said, "O GOD, the LORD of lords, the GOD of gods, and KING of kings, hearken thou unto my prayer and my petition, O Thou Who didst hear the prayer of all the PROPHETS, and of the APOSTLES, and righteous men, and martyrs, and virgins, and monks, and the prayer of the watching angels, and the prayer of the LADY of all of us sinners, thou Image thou Store-house of petitions, reject Thou not me, Thy sinful servant, because of my transgression, and reveal Thou (Fol. 231*b*. 1) to this man the matter of the disappearance of the head" [Page 141].

Now when our father TAKLA HÂYMÂNÔT had prayed this prayer, an angel came unto him from heaven, and the angel of GOD said unto



him, "Do not pray on behalf of this king of ZAGUÊ, for the multitude of
 "days, even the space of three hundred and seventy-two years, which I
 "have given unto him, is sufficient for him, and he is unworthy, saith the
 "LORD, therefore cease thou to pray [for him]. And moreover, this day
 "have I brought the kingdom of GOD to YAKÛNÔ 'AMLÂK, the son of
 "DAVID, and to his seed for ever. And the bringing of the kingdom to
 "him shall not be the kingdom only, but it shall be accompanied by a horn
 "of oil, according to the ordinances of the kings who were his fathers, and
 "by the fame of having been anointed with unguents, that is to say, with frank-
 "incense, and myrrh, and cinnamon, and sweet scents, and mandragoras,
 "and the water of nuts, and apples, and the fruit of the grape, which thou
 "shalt prepare and shalt pound together, and shalt pour into a cup. And
 "then thou shalt take three handfuls of incense, and shalt go into the house
 "of the sanctuary of God, and thou shalt cense the ark (*tabôt*) of the LAW
 "of GOD for three weeks of days. And when thou goest (Fol. 231^b. 2)
 "forth from this house of the sanctuary, take thou some dry incense in thy
 "hand, and having mixed it with water pour it into the vessel containing
 "the unguents, and recite over it some of the words of DAVID, namely,
 "'Why have [the heathen] gathered together', 'How have [my enemies]
 "'multiplied', 'When I called upon Him', 'He will hear thee', 'O God, in
 "'Thy strength oppress them', 'God hath heard us', '[My heart] is boiling
 "'over', 'O Lord, have mercy upon me according to Thy great compassion',
 "'Let God arise', 'Look Thou', 'O Lord, Thy judgment', 'Shew Thy mercy',
 "'O Lord, incline Thine ear', 'I will praise Thy mercy', 'The Lord is king',
 "'The nations are dismayed', 'Hear me, O Lord', 'I will lift up my prayer
 "'to Thee.' And out of the [BOOKS of the] PROPHETS [thou shalt] recite
 "the Prayer of HANNAH, and the Prayer of our LADY MARY, and the
 "Prayer of ZECHARIAH, and the Canticle, and five WEDDÂSÊ of our LADY
 "MARY, together with the 'Gates of Light', and the Prayer of the Gospel.
 "And when thou hast prayed these twenty-one prayers quickly this oil of



"kings shall boil, and then thou shalt take YAKÛNÔ 'AMLÂK, and anoint him with thy hand, so that he may be king over all kings, and that he alone may reign over the whole world. And not all the kings who shall reign after him shall (Fol. 231^b. 3) be anointed with this oil, but only those who are of the seed of JACOB, the righteous man, and him that shall arise after the seed of JACOB as king in the days of the seven thousand, two hundred, and sixtieth year of the world, and the days of the years of him that shall thus rule as king shall be three and forty years. And unto thee shall YAKÛNÔ 'AMLÂK give from his kingdom a man who shall be unto thee as a son (*or*, servant); and if there be any who shall act deceitfully against this ordinance of thine, and shall attempt to inherit the kingdom, he shall be accursed. And behold, I have revealed the secret things of God to thee, and do thou hesitate not, but anoint YAKÛNÔ 'AMLÂK king."

And when the angel of God had said these things unto him, he went up into heaven, and our father TAKLA HÂYMÂNÔT, of honourable name, having heard these words from the mouth of the angel, anointed YAKÛNÔ 'AMLÂK king, and sent him off to the war.



THE LIFE OF TAKLA HÂYMÂNÔT.

THE VERSION OF WÂLDEBBÂ.



THE LIFE OF TAKLA HÂYMÂNÔT.¹

TRANSLATION.

[Page 8] In the NAME of the HOLY TRINITY, One GOD, Who hath hung out the heavens like a canopy, and hath made firm the earth on the back of the sea! To Him be praise from the mouth of every being who hath been created, for ever and ever! Amen.

Behold the history of the life of our father TAKLA HÂYMÂNÔT. The country wherein he was born was 'AMḤARÂ, which is called BÂHR KAGÂ, and his family was [called] ḤARB GÂSÊ. From this place there set out a man whose name was YADLÂ for the country of SÊWÂ, and he came to ŞELÂLES, and took up his abode in the land of ZÂRÂRÊ. And he begot ḤEYWATNA BAŞYÔN. ḤEYWATNA BAŞYÔN begot BAKUERA ŞEYÔN. BAKUERA ŞEYÔN begot ḤEZB KADASA. And ḤEZB KADASA begot BERHÂN MASKAL, who begot MASKAL BÊNA, who begot ḤEYWATNA BÊNA; and ḤEYWATNA BÊNA begot ŞAGÂ ZA'AB, the father of TAKLA HÂYMÂNÔT. Now this man feared God, and he married a woman whose name was 'EGZÎ'Ê ḤARAYÂ; and they were both righteous, but they had no children, and because of this they grieved. And they gave alms to the poor, and

¹ For the Ethiopic text and an Italian translation see *Il Gadla Takla Hâymanôt*, by CONTI ROSSINI CARLO, Rome, 1896.



they celebrated the commemoration of MICHAEL, and this they continued to do for many years; and they entreated God to give them children.

Now whilst they were living in this manner, there rose up a certain man of the kingdom of ZĀGĀYA whose name was MATALŌMĒ, and he came to ŠELĀLES, and slew the Christians, and carried them off into captivity. And a certain horseman wished to kill ŠAGĀ ZA'AB, but he fled straightway, and went into [a lake of] water, and remained [there for] three days; his wife, however, they carried off captive. And GOD brought ŠAGĀ ZA'AB forth out of the water, and told him of the son which should be born to him, and that his wife should be brought back from her captivity. And when those who had carried off the woman saw her, they marvelled at the beauty of her appearance, and they told their master, saying, "Among the captives there is a [Page 9] woman of beautiful appearance, and she must be thy wife." And he said unto them, "Bring her [hither]," and they did immediately, even as he had commanded; and when he had looked upon the beauty of her form, he commanded them to take care of her, and to give her whatsoever she desired. Now that holy woman neither ate nor drank, and she besought God and Saint Michael to deliver her from living with the man of iniquity. And when MATALŌMĒ arrived in his city he wished to marry her, but when he commanded them to bring her [to him] GOD sent His angel at the third hour, and he plucked her from among those who were leading her [to MATALŌMĒ], and by the ninth hour he had brought her into her city and taken her into her own house. Now the distance which the angel had brought her [in six hours] was equal to a journey of twelve days. And the angel said unto the holy and blessed woman 'EGZĪ'Ē HARAYĀ, "Thou shalt bring forth a son, who shall be blessed like JOHN, who baptized the Deity, and who preached repentance, and who saved the souls of many by his doctrine." Then the angel, having said these words unto her, disappeared from her straightway.



And it came to pass on that day that, whilst ŠAGĀ ZA'AB was in the church offering up incense, certain people told the husband of the woman that his wife had come, and as soon as he had ended [his service] he came to his house, and when he saw her he rejoiced and gave praise to his God. And he asked her questions about everything, and she told him how the angel had plucked her away, and how he had spoken to her concerning a son; and they rejoiced together, and praised GOD for having brought them together again.

And it came to pass that after a few days his wife conceived, and she bore to him our father the holy man, and his kinsfolk rejoiced on the day of his birth, which was the twenty-fourth of TĀHŠHĀSH; and they made a feast for the poor, and they called the child FESHĀNA ŠĒYŌN, for God had made them to rejoice by his birth. Now his Christian name was ZARA YŌHANNES. And three days after he was born, he stood up and blessed God, and said, "Holy, Holy, Holy is the Living GOD Who "dieth not."

And it came to pass one year (*or*, four years) after he was born that there came a famine into their country, and his father and his mother were sorrowful because they had nothing to give away on the day of the festival of MICHAEL. And his mother said unto the child, "O light of mine eyes, behold, I have not the means to celebrate the festival of MICHAEL, "who gave thee to me, and I cannot observe his commemoration;" and as his mother said these words she wept. Then the child made a sign with his hand towards a vessel wherein was a little flour, but his mother was wroth with him; and when he urged her further she brought forward the vessel, and immediately the child touched it with his hand it was filled with flour which he began to pour out, and when he had divided it, the flour filled twelve baskets [Page 10]. And again, when he touched the flask of oil it filled every vessel in the house; and those who saw these things rejoiced and marvelled. O thou child, who art as joyful as wine,



and whose wonderful deeds are sweet as incense, thou worker of wonders, after many contendings, and exceedingly long fasts, there shall be done by thee what is done by the saints! And thou, being but a child four years old, wast held worthy to work miracles! May thy prayer and the strength of thy might be with us! Amen.

And after the child had grown up a little they instructed him in doctrine, and he fulfilled the law of the Church, and was appointed deacon; and when he had become a young man, he was appointed priest. And he was mighty in his word and deed, and he was exceedingly diligent in the service of the Church by night and by day, and he fulfilled his ministrations in a holy manner, and there was no thought whatsoever of this world in him. Now whilst he was living in this wise the [people of the] cities which were afar off heard the rumour of him, and they came to be blessed by him, and they brought their sick folk to him, and they were healed in the Name of our LORD JESUS CHRIST; and seeing his miracles, many of the people forsook their worship of idols.

And the people told him that there were idols in the city of KATÂTÂ, and that some men bowed down before a tree, and some before the sun, and some before the river, and that some of them practised divination. And when our father the holy man heard this, he went to the city of KATÂTÂ that he might teach them, and make them to cease from the worship of idols. And when he had come there, he began to teach them the worship of God, but as soon as they heard from him the words of a new [doctrine] they were wroth with him and wished to kill him. Now our father was patient in order that he might convert them to the faith in the Trinity, and he said unto them, "What do ye worship?" And they said unto him, "We worship a large tree." And he said unto them, "I pray you to shew it to me." And when the holy man had come to the tree, the Satan who was therein cried out and said unto the men, "Why have ye brought a man who is an alien to my religion?" Now when



they heard these words, they turned round to stone the blessed and holy man TAKLA HÄYMÂNÔT, and they drove him away from them; and he betook himself to a distance, and prayed to God, and when he had made an end of his prayer, he said, "I command thee, O tree, to be pulled up "by thy roots, in the Name of JESUS CHRIST." Now when the tree heard the Name of JESUS CHRIST, it was uprooted, and it went and drew nigh to the place where was the holy man of God, who worked miracles like the Apostles. And the men saw that as the tree was going along, it scattered stones from its roots, and that Satan was shrieking out above it as he fled from before the face of this man; and the holy man TAKLA HÄYMÂNÔT went in front, and the tree followed [Page 11] behind him, and slew three hundred men as it went. And our father punished Satan, and he fled, and those who saw this believed and were baptized in the Name of our LORD JESUS CHRIST. Then our father ordered them to cut down the tree, and whilst they were doing so the governor of KATÂTÂ came, and on seeing the holy man he became wroth; and as the tree was being hacked at, a splinter of wood flew up, and struck the governor in his eyes and blinded him, and he cried out to our father and asked him to heal him. And our father had compassion upon him, and touched him, saying, "May CHRIST heal thee," and straightway He healed him. And he raised to life those who had died through the hurling of the stones [by the tree] by the NAME of our LORD JESUS CHRIST, now they were three hundred in number—and he baptized them all, saying, "In the NAME of the FATHER, "and of the SON, and of the HOLY SPIRIT." And with the wood [of that tree] he built a church, and he dwelt with them for a long time and made them strong in the life-giving worship [of CHRIST] and in the faith of the TRINITY, and he continued to work many miracles.

And MATALÔMÊ came again to that country, and he slew very many people with the edge of the sword, and he carried off the people into captivity, and the holy man also went with him, being prepared to endure



martyrdom. Now when our father TAKLA HÂYMÂNÔT had arrived in the country of DÂMÔT he found there a certain governor of a city whose name was KÂRÂRA WEDEM, and he held converse with him concerning the faith, and the grace of his words entered into his heart, and he taught him the faith of the Trinity, and caused him to forsake the service of idols, and he baptized him in the Name of Christ, and gave him the name of GABRA WÂHAD. And he also taught the multitudes, and turned their hearts to the faith of our LORD JESUS CHRIST; may his prayer, and his blessing, and the gracious power of his preaching be with us! Amen.

And it came to pass that a certain woman saw him holding a book in his hand, now he was reading in it, and she said unto him, "What is 'this book which is in thy hand?" And our father said unto her, "It is 'the BOOK OF THE LAW of my GOD;" and she said unto him, "Is thy 'GOD greater than mine?" And straightway his heart was inflamed with the fire of the faith, and he said unto her, "Yea, my God is greater than 'thine, for He is the Creator of the whole world, and He killeth and 'maketh alive, He maketh [men] to be poor and to be rich, and His 'existence never had a beginning." And she departed and forthwith told MATALÔMÊ everything which our father had said unto her, and straightway he commanded [his servants] to bring him into his presence, and they set him before him. Then MATALÔMÊ asked him questions concerning his coming, and concerning those who had been carried off into captivity with him, and he asked him also why he held the gods in contempt; and our father said unto him, "Because they are polluted." Now when MATALÔMÊ heard how he hated his gods, in anger he commanded [his servants] to bind him in fetters. And the people told MATALÔMÊ also how our father had made KAFAR WEDEM to cease from the worship of the gods, and he commanded them to bring him to him [Page 12].

And it came to pass that when he had come into his presence MATALÔMÊ was exceedingly angry, and he commanded them to throw



the two men into a basket and to hurl them down a steep precipice, which was called TAMA GERÂR; thereupon six of his guards threw them [into a basket], and then hurled them down the precipice, but before they could touch the earth, the angel of God bore them up and carried them to MATALÔMÊ before the guards came to him. And when he saw this he was sad, and he said, "They have taken bribes, and have let them escape 'in safety.'" Then he commanded twelve men to seize our father and GABRA WEDEM, and the six guards also, and to put the eight of them into one basket, and to close [the mouth thereof] with the moist skin of an ox; [and when they had done this] they cast them down the precipice, and the angel of God seized them as he had done before, and laid them before MATALÔMÊ. Now when he saw this, he was angry with our father TAKLA HÂYMÂNÔT, and he commanded them to put a cord round his neck, and to hang him to a tree. And as a man was hanging him, the tree bowed itself and set our father on the ground, and he who was pulling the rope was choked, and died. And MATALÔMÊ commanded them to put our father TAKLA HÂYMÂNÔT in fetters, and the soldiers who were companions of him that was dead besought our father to make him to live [again]. Then he said unto them, "Do ye believe in my God?" and they said unto him, "We do believe;" and he said unto them, "Bring him 'hither to me quickly.'" And our father prayed, and when he had ended his prayer, he took the dead man by his hand, and said unto him, "In 'the NAME of our LORD JESUS CHRIST, arise,'" and having risen up, the dead man bowed low before our father. Then those who were there cried out, and said unto him, "There is no GOD but this HOLY ONE Who is 'thy GOD, and we believe in Him.'" And MATALÔMÊ commanded them to kill those who believed, and they did so, and he ordered them to put our father TAKLA HÂYMÂNÔT in fetters.

Then MATALÔMÊ gathered together the soothsayers, and took counsel with them how he should act, and the soothsayers said unto him,



"Command that the people collect wood, and make a fire, and we will enter therein first, and he shall come in after us; if he conquer us, follow him, and if we conquer him we will kill him." And the people did this, and when the soothsayers had come they leaped into the middle of the fire, and our father prayed with [all] his power that God would make manifest His wonderful deeds; and immediately he had made a sign over the water in the NAME of the HOLY TRINITY, he looked up, saying, "Let GOD arise, and let His enemies be scattered,"¹ and before the words were ended in his mouth, the soothsayers were burned up, and consumed, and become ashes. Then this blessed and holy worker of miracles, the man who preached like the APOSTLES, the man who bore testimony and was the companion of the martyrs, our father ABBÂ TAKLA HÂYMÂNÔT, sang psalms in the midst of the blazing fire, and he sang twelve psalms of David, and then went forth from the fire without the smell thereof being upon him. And when MATALÔMÊ saw him, he believed, together with his hosts, and he commanded them to dance about and to cry out, "The staff² hath conquered, and the soothsayers have been vanquished." Then MATALÔMÊ said unto our father [Page 13], "Baptize me in [the Name of] thy God," and he baptized him in the Name of our LORD JESUS CHRIST; and he built many churches, and he made all the people of DÂMÔT to believe by the sweetness of his doctrine. May his prayer and blessing be with us all! Amen.

And it came to pass that, whilst our father was living during the days of fasting in the desert which is called ZĒBÂ FATAN, our LORD JESUS CHRIST came unto him in the glory of His kingdom, which is meet for His adorable PERSON, and He said unto him, "Peace be unto thee, O My beloved, henceforward thy name shall be TAKLA HÂYMÂNÔT; behold,

¹ Psalm lxxviii. 1.

² Probably in allusion to the materials of which the fire was made.



"I have named thee with a new name, even as I have named ABRAHAM My friend, and I will make thee to be a father unto many, and as thou hast fasted for My NAME's sake, so will I reward thee abundantly for My NAME's sake in My kingdom. And now, depart thou to other cities, and preach unto them in My Name, and I will be with thee continually." Then the holy man said unto Him, "O my GOD, be Thou with me in every place whithersoever I go;" and our LORD answered and said unto him, "My peace be with thee," and having said this unto him, the LORD went up [from him] with glory.

Then this holy man went to the country of SHĒWĀ, and strengthened the men of KATĀTĀ with his doctrine, and after a few days he returned again to the land of DĀMŌT; and as he was journeying along he went up the mountain which is called WIFĀT, and he found [there] an altar of the gods, and he rooted up the altar, and slew a serpent, and he made the men of the city to believe in the NAME of our LORD.

Then he departed from that place, and came to the land of ŠĒGĀGĀ, and rooted up therein the place where divination was practised; and he departed from that place and came again to the country of DĀMŌT, and he found the people thereof firm [in the faith], even as he had taught them, and he tarried with them for a few days, teaching them and working many miracles. After this he returned to the country of SHĒWĀ, and dwelt there, teaching them. May his prayer and the deliverance of the power of his teaching be with us! Amen. And our father once again meditated taking the yoke of the monastic life upon him, and he departed to the country of 'ANGŌT, and he arrived at LAKE HAYK, near the Monastery of SAINT STEPHEN the Proto-martyr. And he found our father SAINT ĪYASŪS MŌ'A, and he held converse with him about the ascetic life, and the Saint said unto him, "Dwell here a little, O my son." Then our father ĪYASŪS MŌ'A put on him the garb of the ascetic life, and he dwelt with him and ministered unto him for nine years; then, having been blessed



by his master, our father ABBÄ İYASÛS MÔ'A, he set out for the country of TĒGRĀY, and he arrived at the Monastery of DĀMMÔ, the Monastery of ABBÄ 'ARAGĀWĭ, and he received there the hood and garb of the Monastery of DĀMMÔ. And in the country of TĒGRĀY he turned many to the monastic life, and he built monasteries wherein they offered up the reasonable OFFERING of the LAMB, and until this day they are called after his name, for he was the father of all the victorious monks who have made their names to be renowned throughout ETHIOPIA [Page 14]. As it is said in the Psalm, "He hath spread abroad his branches unto the "sea, and his roots unto the streams of water,"¹ even so did our father ABBÄ TAKLA HÄYMÂNÔT his branches from sea to sea, and his fruits were like unto the cedars of LEBANON;² for our father TAKLA HÄYMÂNÔT was born of a noble house, and he begot noble children who were as numerous as the stars of heaven, whose light was as that of the sun, and whose purity was as that of the pearl, from the border of the land of DĀMÔT and SHĒWĀ even unto that of the land of TĒGRĀY. And his children were filled and nourished from the table of their father TAKLA HÄYMÂNÔT with the flour of wheat, that is to say, with doctrine old and new. May his prayer and his supplication deliver us from the death of sin and error! Amen.

After this our father dwelt in the land of TĒGRĀY, and by the command of God he returned to the country of SHĒWĀ; and as he was on his way thither he came to LAKE HAYK, to the place where was his teacher ABBÄ İYASÛS MÔ'A. And it came to pass that when they had met, our father İYASÛS MÔ'A said unto him, "O my son, what is this which "is on thy head, and which is on thy neck? Where didst thou find [them]?" And he told him how he was perfect in the laws of the monastic life, and how he had adopted the rule according to the Monastery of DĀMMÔ; and

¹ Psalm lxxx. 11.² Psalm xcii. 12.



he also told him how he had begotten monks in the country of TĒGRÂV. Then ABBÂ ÎYASÛS MÔ'A said unto him, "Explain to me what this rule is, so that I may see if it be good." And our father TAKLA HÂYMÂNÔT said unto him, "O ABBÂ, how is it possible for me to give thee this, seeing that thou art my father?" Then ABBÂ ÎYASÛS MÔ'A said unto him, "Thou art my son, but in this thing be thou to me a father;" and as he urged him, ABBÂ TAKLA HÂYMÂNÔT gave unto his father ABBÂ ÎYASÛS MÔ'A the cowl and the garb, and thus they made agreement together. May their prayer be with us! Amen.

And after a few days our father ÎYASÛS MÔ'A said unto him, "Depart to the country of SHĒWÂ, for it is the command of GOD that thou must go there;" and when he heard this he agreed to do so with humility. So he departed and came to the country of WAYLAKÂ, and from there he passed over to MÛGAR, and he went up into a mighty mountain which was called KUÂ'ÂT, where there was an altar of devils, and Satan used to appear there; and he dwelt there for a few days and fasted and prayed. And immediately Satan observed the praying of this holy man, and how it was about to drive him away, he departed and fled, saying, "Woe be to me! Alas! Whither shall I go from this man?" And when our father heard him, he cursed him so that he might never return to that place. And our father TAKLA HÂYMÂNÔT rose up and went to ZĒMÂ, and he heard of a certain man there who was a magician, and he enquired of him concerning his [method of] work; and the magician [Page 15] told him how he performed it. And having heard him, our father commanded them to give him some food which was prohibited, and he ate it immediately; and our father marvelled. Then the magician said unto our father, "Hearken unto what I shall say unto thee. One day the being whom I worship said unto me, I am going to GUAZÂM, for there is coming a man whose form shall be thus, and whose apparel shall be thus, and he shall take thee from me." And when our father TAKLA HÂYMÂNÔT heard him,

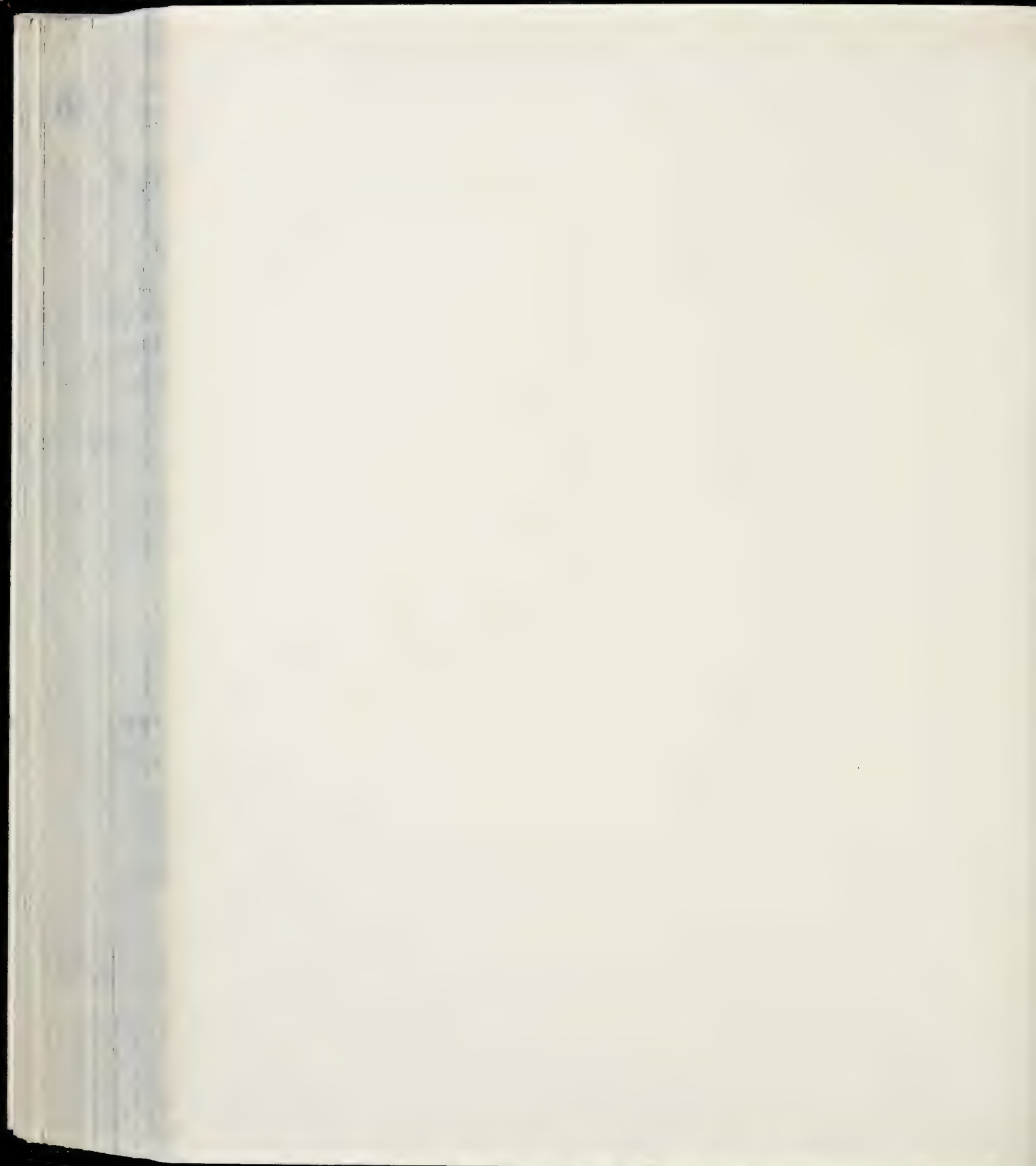


he glorified God, and baptized the magician, and he taught him the law of our LORD JESUS CHRIST. May his prayer be with us! Amen.

And he departed from this place to GERĀRYĀ, and he came to a man who was the governor as he was sitting in council; and when the governor saw him, he said, "What similitude is this?" Then some of them said, "This is a man," but others said, "It is not," and others said, "This must be he of whose report we have heard in ZĒMĀ and in MÜGĀR." Then straightway, by the command of GOD, the governor rose up and embraced our father, who blessed him, for he knew in his spirit that he was to be a son to him. And the governor asked our father to come into his house, and he tarried there for that night, and spake to him of righteousness; and the governor hearkened to his words with joy, and he entreated him to dwell with him, and the governor became perfect in the faith of Christ. And one day he told our father that there was there a certain man who worked enchantments, and who dwelt under a tree and lived by a great rock. Then our father rose up, and as soon as he had come there, he cried out, saying, "In the NAME of the FATHER, and the SON, and the HOLY SPIRIT, One GOD!" And as soon as the man of error heard these words, the diviner forsook his habitation and fled. And we saw the habitation of this man when it was despoiled of the object of iron and brass from which he was wont to eat and to drink; and of the vessels of iron they made the hooks by which the altar canopy was suspended when the church was built.

Then the governor took our father TAKLA HĀYMÂNÔT to a great rock, and he dwelt therein by himself with fasting and with prayer; and the governor used to visit him, for he had been begotten by him in the faith, and our father called his name ZAMĪKĀÊL. And one day ZAMĪKĀÊL told our father that there was a magician in ZĒMĀ, and our father rose up and departed thither, and when the magician knew of his coming, he forsook his wife and fled; and our father took her, and made her a

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believer in the NAME of CHRIST, and she became a believer. And again the governor took him into a mountain where was a cedar tree which could be seen a long way off, and the people who lived there used to worship it; and the governor, having come to cut it down, commanded his soldiers, and they cut it down. And whilst they were cutting it down, more than three hundred serpents came out of it, and they killed the people who were there; and after them there came out a mighty serpent, which was of a golden colour, and which had two awful horns, [Page 16] and was exceedingly terrible, and when those who were there saw it they took to flight. Then our father said unto them, "My children, be not afraid, and be not of little faith;" and after our father TAKLA HĀYMĀNŌT had said these things, he did not take up a sword, or a spear, or a staff wherewith to smite it to death, or a stone wherewith to crush it, but he turned towards the monster, and made the sign of the CROSS over it in the NAME of JESUS CHRIST, and it became like a fish which hath been cast up by the waters, and they laid it in the sun, so feeble was its strength. And a certain God-fearing woman took up a staff, and beat upon its head therewith, and it died straightway. Blessed be God Who wrought the miracle by the hand of His saints. Then the peoples believed in our LORD, and our father confirmed their hearts in the faith, and he built them a church out of the wood of that tree in the name of MICHAEL. May his prayer and blessing be with us! Amen.

And one day the people were gathered together in the church, and our father came to burn incense therein, and whilst the offering to be burned was in his hand, Satan came in the form of a fire, and he began to fight with him, and he took the form in his eyes of one who was about to thrust an arrow into him and to crush him with a stone. Now our father TAKLA HĀYMĀNŌT was not in any way disturbed by this thing, but his prayer, which was like unto the smoke of his incense, went up before the MOST HIGH, and straightway Satan was put to shame, and he



was vanquished, and was scattered in the form of smoke. And when this man, our father, the new apostle, the preacher of repentance like John, the beloved one of Jesus, the follower of the doctrine of Peter, the sweet of tongue like PAUL, who had renounced the pleasure of this world, and was arrayed in the purity of the angels, and was sealed with the Holy Spirit, when, I say, this man our father TAKLA HĀYMĀNŌT wished to depart, he gathered together those who believed, and exhorted them with the word of God to be strong in the right faith. And once again the governor told him of the existence of an altar of devils, and our holy father said unto him, "O my son, bring me thither;" and the governor said, "I will do so." And when, by the will of God, he came [there], he found the people worshipping stocks and stones, and having overthrown the altar, he taught them the faith of the TRINITY; then he departed from that place, and many men set him off upon his way, and the governor accompanied him and set him on his way in peace.

And as he was going on his way, a certain blind man heard the noise of the people, and he asked those who were leading him, "Is it the governor of this country, or of another?" And they said unto him, "It is not the governor of this country, for he is a fearer of GOD." Now whilst they were talking to him, our father TAKLA HĀYMĀNŌT arrived, and straightway that blind man worshipped him, [Page 17] and said unto him, "Heal me by thy prayer." And when the holy man heard him, he had compassion upon him, and he said unto him, "For how many days hast thou not had thy sight?" And the blind man said unto him, "It is five and twenty years since I have seen the sun." Then our father said unto him, "Dost thou believe in God?" And the blind man said unto him, "Yea, I believe." And the aged man said, "Speak, so that I may hear from thee [what thy faith is]." And the blind man said, "I believe in one LORD GOD, the Sustainer of the whole world." Thereupon our father prayed to his God, saying, "As Thou hast given the light to this



"blind man, so let there be born to me the gift of light, for Thou art the Merciful One, O Lord, and to Thee be glory for ever;" and having said these words unto him, he made over him the sign of the HOLY CROSS in the NAME of our LORD JESUS CHRIST, and the blind man received his sight straightway. And those who were there believed in our LORD, and our father baptized them in the NAME of the FATHER, SON, and HOLY GHOST, One GOD, and he remained with them a few days teaching them the religion of faith. May his prayer and the sweet words of his doctrine be with us! Amen. And once again as our holy father was going forth, a multitude of men followed him, and the governor also went with them; and our father said unto him, "Get thee back to thy habitation," but the governor refused, saying unto him, "I will not leave thee alone." Then our father said unto him, "O my son, it is not right for thee to dwell with me; go to thy house as I tell thee;" and the governor said unto him, "Thy will be done, O my father, but bless thou me." And our father blessed him and his son, and he said unto him, "May He in Whom thou hast believed make thee a chosen vessel;" so the governor departed even as our father had said to him.

And our father TAKLA HĀYMĀNÔT asked the people of the city if there was [near] a desert wherein no man lived, and they said unto him, "There is a desert [here] the like of which existeth not;" and he said unto them, "Blessed be GOD! I beseech you to shew it unto me." And they went with him, and immediately he saw that desert he loved it, and he found [therein] exceedingly good caves and hollows, but water was a long way off. And his disciples said unto him, "The place is good, but water is a long way off." Then our father said unto his sons, "Trouble not ye yourselves concerning the water, for the GOD Whom we serve is able to give it unto us." And our father TAKLA HĀYMĀNÔT prayed, saying, "O my GOD, the LORD of Lords, and KING of kings, Who didst hearken unto the prayer of SAMSON when he was thirsty, and didst give him to



"drink out of the jaw-bone of an ass, and to Thy people ISRAEL also when "Thou didst make to spring up twelve wells for the Twelve Tribes of "JACOB Thy holy one and didst make the people to drink therefrom, "grant Thou at this present a little water to Thy servants who serve Thee, "for Thou art our GOD." And whilst he was saying these words, he heard a voice above his head [Page 18] which said, "Thy prayer hath "been heard, O servant of GOD, pronounce a blessing before the rock "which is before thy face, and the water shall gush forth." Then straightway he made the sign of the blessed CROSS [over the rock], pronouncing as he did so the NAME of CHRIST, and the rock was split asunder immediately, and there flowed forth therefrom water which was exceedingly clear and sweet. And this man whose name was sweet, TAKLA HĀY-MĀNÔT, gave praise unto God, and his disciples rejoiced with him; and he remained there fasting for five days at a time, but on the Sabbath day and on the first day of the week he used to eat of the wild fruit which he found on the trees and of the herbs which grew wild in the desert.

And when Satan saw the life of labour which he lived patiently, he cried out from the top of the hill above the place where the abode of the old man was, saying, "Come forth from my habitation, and if thou dost "refuse to do so I will roll down upon thee a mighty stone, and I will kill "thee with thy sons." Now when our father heard this, he was in no wise afraid of the threatenings of the Enemy, for he was clothed with the HOLY GHOST, but his disciples were afraid, and they said unto him, "O father, "let us depart from this place, so that this Deceiver may not wage war "against us." And the old man said unto them, "This creature possesseth "no strength whatsoever, for dominion and strength belong unto our "God. Have ye never heard that which the Prophet of GOD saith, 'He "shall give me light and He shall deliver me; what then can make me "to be afraid? GOD is the confidence of my life, what then can terrify



"me? Mine enemies are exhausted and have fallen, and even though a whole company make war upon me my heart shall not make me to be afraid, for I have put my trust in Him." Thus he exhorted them with many passages from the Scriptures, and made their hearts to be strong in our LORD JESUS CHRIST. Then he closed the door of his cell, and entreated his GOD with vows, and with fasting, and with much prayer that He would enable him to put to shame the Adversary.

And whilst he was living under these vows, he heard a voice which said, "O My beloved, to-morrow, at the season of the third hour, that Evil One, the Enemy of righteousness shall come unto thee in the form of a young man;" and on the morrow, at the time of which the voice had told him, the Evil One came, and when he had arrived at the threshold of the door he said, according to the custom of the monks, "AWĒ-GLŌSŌN 'AWĒGSŌN," twice. And our father having made the sign of the CROSS before his face, said unto him, "Who art thou?" And this spirit of falsehood said unto him, "I am the judge of all cities." And the old man said unto him, "What wantest thou in this desert?" Then Satan said unto him, "I am a judge, but those over whom I have rule have departed, and I am left alone, and I have therefore come to this desert, being ashamed to dwell in the city by myself, lest those who were subject unto me make a mock of me." Then our holy father, who was well acquainted with his guile, said, "How is it possible for thee to dwell in this desert seeing that there is nothing for thee to eat therein? We who live here subsist on wild fruits, but thou art not able to bear [Page 19] the fast of the desert with the monks." And Satan, who was in the form of a young man, said unto him, "I am trained in all this matter, and am accustomed both to be filled with food and to do without it; therefore have no anxiety on my account. Come now, let us depart together, and

¹ Psalm xxxvii. 1—3.

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"I will shew thee a place which is remote from men, and which containeth many trees, and caves and hollows in the ground; the country is spacious and suitable for crops, and the water is plentiful and is well adapted for watering them. And I will be under thine authority, and I will bear thy government, for I am a young man."

And whilst Satan was conversing with him in this wise, our father went into his cell to pray, and he began to say, "O Lord, have regard unto my help, O LORD, make haste to help me;"¹ and he prayed this prayer even to the end thereof. Then straightway the father of lies became enraged by the might of the power of the prayer of the man of GOD, and he was filled with the mad desire to choke our father, and he opened his mouth, and there came forth from his throat as it were flames of fire which terrified [those who saw them]. And straightway the help of our God had regard unto the holy old man, and as soon as he had made the sign of the honourable Cross, and had called upon the Name of Christ, Satan was immediately scattered, even as is chaff before the face of the wind. Then our father heard the impotent creature weeping and saying, "Behold, woe is me, for this man hath entreated me grievously. Formerly when I was dwelling in the tree this man came to me, and, calling upon the Name of his God, drove me out therefrom; next he carried off out of my hand those who used to worship me. Then he ordered them to cut down the tree wherein I was wont to dwell, and having been vanquished I departed, being greatly grieved because he had made me to forsake my habitation. And having found other peoples who were yoked to me with all my law, whom I loved, and whilst I was rejoicing with my children, this old man mine enemy came, and as soon as I saw him I was moved, and especially so when he pronounced the Name of his God, of Whom I am afraid, and I am unable to bear it, and I fled from

¹ Psalm xxii. 10.



"the place, for I was falling down and rising up again because of the terror which was caused to me through the pronouncing of the NAME. And, moreover, when I had come into my habitation, he took away my seat from me, and he made my house to be a dwelling for the NAME of his GOD, and he carried off as spoil that which was mine by making the sign of the Cross with the cross which is in his hand, and He Whom he serveth bringeth power nigh [to him]. Then I found him in this place, and when I wished to terrify him, he pronounced the NAME of CHRIST, and straightway my heart was poured out like water, and the sign which he made with his hand drove me away, and I became too feeble to kill the old man. And [now] I will go that I may find a resting-place for my fatigue."

And our father the holy man TAKLA HĀYMĀNŌT rejoiced in hearing of the discomfiture of Satan, and he glorified GOD; and he called unto his disciples and told them how he had witnessed the overthrow of Satan, and how he had heard him lamenting because he had been overthrown. And when his sons heard this, [Page 20] they rejoiced exceedingly, and they glorified God, saying, "Blessed be GOD our LORD Who hath delivered us out of the hand of our enemy! To Him be praise for ever and ever! Amen."

And after this our father continued with his sons in fasting and prayer, and in the service of his GOD. Now three panthers used to come and lie down at his feet, and they used to prowl about in the desert and hunt for other wild animals for food, and having caught them they would take them and bring them to our father, the prophet of the MOST HIGH, ABBĀ TAKLA HĀYMĀNŌT, and lay them down at his feet. And when the three panthers were eating together, and two of them would steal away the food of the third, our father would take the meat out of the mouths of the two stronger animals and give it to the panther which his companions had overcome. And when his disciples saw this, they marvelled, and they said unto him,



"Father, we are afraid of these panthers;" and the blessed man said unto them, "If we keep the commandments of God we shall be able to keep them in awe [of us], and they will become as gentle as lambs before the servants of CHRIST; but if we are the servants of sin, we shall be afraid of them, and shall tremble at the hearing of the sound of them." And when his disciples heard these things, they marvelled, and they glorified God; may His prayer and blessing be with us! Amen.

And again, on a certain day, the disciples of our father told him that a certain nun was sick, and he enquired of them the causes of her illness; and they said unto him, "Whensoever she goeth to draw water she cometh back ill, but we do not know what hath happened to her." Then the blessed man our father, the worker of wonders, said unto them, "Bring ye her here to me," and they brought her to him, and the holy man of God saw straightway that her heart had lost its power, and he commanded those who had brought her to him to leave her there. And immediately he began to say a psalm of DAVID, and after that the GOSPEL [for the day], and he made the sign of the HOLY CROSS over [some] water, saying, "In the NAME of the FATHER, and of the SON, and of the HOLY GHOST," and he ordered them to baptize her therein. And when they had baptized her, the being who had made her ill appeared trembling, and our father said unto him, "Whence comest thou? What is thy work [that thou [thus] makest to be ill the handmaiden of CHRIST?]" And he who had caused her to be ill said unto our father, "Master, I cannot describe it, for my strength hath left me, but thy holiness will make me to declare it; hearken unto me, O master. The place where I lived was near the water, and wheresoever there was a sick person, and when I saw thy daughter drawing water, I seized her immediately, and I imagined that I should have dominion over her. And when thou didst make the sign of the CROSS over her, and didst call upon the NAME of CHRIST, the might of His NAME oppressed me, and separated me from her, and



"it made me to melt like wax, and I lost my senses, and I became one who trembled, even as thou seest me [Page 21] as I stand before thee, and I am fettered by the chain of thy prayer." And our father said unto him, "Depart thou to thy habitation, and do not cause illness to come upon the servants of CHRIST;" and the young man said unto him, "O my lord, whither can I go when I have left thee, O thou who bringest to nought the strength of the mighty? Nay, let me take refuge in thy holiness so that I may become a minister and servant of thine." And as soon as our father heard his words he knew that he spake through the Holy Ghost, and he made over him the sign of the CROSS three times, whereupon his madness was restrained, and trembling left him, and straightway he baptized him in the NAME of the FATHER, and the SON, and the HOLY SPIRIT. Then immediately afterwards his face shone and was joyful, and he sealed him with the oil of faith, and called his name ZAHARAYÔ KRĒSTÔS; and after a few days he made him a monk, and the man pleased GOD, and he continued to minister unto the brethren who were monks in the commandment of his teacher, until he died and entered into everlasting life by the power of this blessed and chosen man, our father TAKLA HÂYMÂNÔT, the worker of miracles. May the blessing of his prayer be with us! Amen.

And it came to pass that, when the men who dwelt in the cities which were afar off heard the rumour of him, they came to our father TAKLA HÂYMÂNÔT and received the yoke of the monastic life from his hand, and they dwelt with our father the holy man, and they bound themselves to their GOD with a good heart, in fasting and in prayer with great zeal. Now when our father ABBÂ TAKLA HÂYMÂNÔT saw that there gathered together to him many of those who served GOD, he made for them a monastery where they were in the desert, and he built a church in the name of our LADY MARY. Then the brethren said unto their father, "O father, behold thou seest that [thy] sons have become many through thy



“holy prayer, and that the produce of the trees which are in the desert diminisheth, and that it is insufficient for the food of the brethren, therefore “we desire to cultivate the ground.” And their father the old man said unto them, “It is good, O my children, but let it be in the fear of God;” and having obtained authority from their holy father they began to sow seed, but they employed neither oxen nor any other cattle, and they toiled with their own hands, for there was none who murmured among them, for they all agreed together in the fellowship of the HOLY SPIRIT, and they chose one man from among themselves, and appointed him to minister unto the business of the monastery. May their prayer be with us! Amen.

And again hearken, O fathers, and brethren, and monks, there were women who dwelt together with the monks, and they went out to work together with the men in the fields, and they came back [with them]; and they were not separated from each other at the table, for men and women sat down to eat in one company. And moreover, a man and a woman would sleep together in one bed, [Page 22] even as a child [sleepeth] with his mother, and when they rose up to pray [during the night], if the man rose up first he would call the woman to prayer, and similarly the woman would call the man to prayer [if she rose first]; for they had no thought concerning what was in the earth, and they thought nothing but heavenly thoughts, for Satan was bound by the might of the prayer of our father, the blessed man, whose counsel was good, MĀR TAKLA HĀYMĀNŪT. And the arm of their father, who was renowned for his works, the doer of wonderful things, protected them in purity. May his prayer and blessing be with us! Amen.

And it came to pass that whilst they were [living] the life of angels there came unto our father the holy old man the Angel of GOD, and he said unto him, “Choose out from among thy sons twelve men who shall instruct souls, and send them one by one into twelve great cities, so that they may preach to the [people thereof], and may make them to believe



"in the NAME of the TRINITY, for there are many who have no knowledge "of the NAME of the LORD;" and when the old man heard the words of the angel, he said, "Let God's will be done." Then our father chose out twelve men of learning and understanding, and sent them to twelve cities, and said unto them, "My children, God hath chosen you to teach His "NAME to those people who know Him not, and when ye have come to "the cities whereto the HOLY SPIRIT hath sent you, cast forth the net of "the Gospel into the sea of the world, and teach them the law of faith, "and pilot them into the port of salvation; and now, O my children, depart, "and the God of peace be with you! Amen." And having received the blessing of the righteous and blessed man, our father ABBÂ TAKLA HÂYMÂNÔT, they departed each on his own way. May their blessing and prayer come to us! Amen.

And again it came to pass on a certain day that the steward of the monastery sent a brother to another place, and as he was going along the road he found there a woman whose heart was sorrowful, and she had a child at her breast. And he said unto her, "Wherefore do I see "thee sad?" And she said unto him, "Yea, I am sad." Then the brother said unto her, "What hath happened to thee?" And the woman said unto him, "I am unfortunate of days. Formerly I was a barren woman, "but after a long period of waiting and delay, the compassion of God "visited me, and I got this child, which is now in my bosom, now this "happened two years ago, but he is deaf and dumb, and for this reason "I am sorrowful." Then the monk said unto her, "Wait thou here until "the day whereon I shall return, so that I may take thee to my teacher, "and may God give healing to thy son by the prayer of my father;" and having said these words he departed on his way. And when that monk returned, he found the woman there with her child, and straightway she departed with him. And when they had arrived at the monastery, the monk left the woman outside, and he went alone and came unto the old



man, and bowed down before him, and embraced his hands, [Page 23] and his feet; and our father said unto him, "Art thou well, O my son?" And he said, "Through thy prayer I am well, O father. Now whilst I "was journeying on my way, I found a woman who was weeping, and "she was carrying a child at her breast, and having enquired of her she "told me what had befallen her in the matter of her child; and I have "brought her unto thee that mayest heal her child for her, and she is now "at the gates of the monastery." Then our father, the blessed man, the worker of miracles, said unto him, "Go and call her," and the monk brought her to the court of the abode of our father, and he said unto her, "Stand "thou here, for it is the habitation of my father." And the old man said unto that brother, "Go and take the child from her, and give him to me;" and the monk did as his master had told him. Then our father TAKLA HĀYMĀNÔT, who was adorned with holiness, having prayed to his GOD took some water over which he had prayed, and sprinkled it in the face of the child, and his mouth was opened immediately. And our father said unto him, "Art thou well, O child?" and the child said in a hesitating manner, "I saw a man of foul appearance who came toward my head, "and he took hold of my head, and straightway I found it difficult to speak, "and I became dumb. And as we were coming along, when [the monk] "made us to come to the gates of the monastery, I heard that man saying, "Is not this the monastery of the monk who put me to shame, and who "drove me forth from the cities and from the deserts? I will not come "to him and so he shall not be able to brand me with the mark of his "hand";" and having said these words he departed. Now when our father had heard the child speak thus, he ascribed glory to his God. And the sickness left the child, and he recovered from his dumbness, and the holy man sent him and his mother away that they might go to their home in peace. May the prayer and blessing of this our father ABBĀ TAKLA HĀYMĀNÔT be with all those who have heard [these things]! Amen. And Amen.

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And whilst our father was in his habitation on that day, there came unto him a voice from heaven which said, "Peace be unto thee, O man of GOD! There shall come unto thee a certain man, who belongeth to noble folk, and whose name is 'ABÊL, the son of ZÊB DAKHÂR, and he is the descendant of a great tribe. And thou shalt receive him with righteousness because he is a man chosen by God." And a few days afterwards 'ABÊL came to our father ABBÂ TAKLA HĀYMĀNÔT, and the monks found him sitting at the gates of the monastery, and they embraced him, and enquired of him concerning his coming, and he said unto them, "Tell ye our father concerning me" (*i. e.*, concerning my arrival). And when the brethren had departed they told our father ABBÂ TAKLA HĀYMĀNÔT, who said unto them, "Bring ye him hither to me," for he knew by the HOLY SPIRIT that it was the man on account of whom the HOLY SPIRIT had made His appearance to him. And 'ABÊL came to the place where our father was, and he bowed low and embraced his hands and his feet, and our father ABBÂ TAKLA HĀYMĀNÔT asked 'ABÊL concerning his coming, [Page 24] and 'ABÊL told him all his mind, and how he had come [to enquire] concerning the monastic life. And our father answered, "How canst thou bear the yoke of the self-denial of the monastic life? For thou art a nobleman, and canst thou reject the world and the golden mark of thy rank which is on thy neck? Canst thou cast aside thy costly apparel and array thyself in garments of rags, or even ox-skin?" And the nobleman said unto him, "Thy prayer will enable me to do all this;" and when the holy man heard that his words were good he allowed him to mingle with and to live among the brethren, and after a few days he made him a monk, and on the same day he took the garb of holiness. And when he had come to his habitation, he said unto his companion, "Perform an act of love on my account, O my brother, and do not force me to eat this night;" and his companion said unto him, "Do according to thy desire." And on the second day he acted in like manner, and on



the third day also he refused to eat. Then the brethren went and told our father TAKLA HĀYMĀNÔT, and our father called 'ABÊL his son, and said unto him, "O my son, make thou thyself like unto thy brethren in every respect, and give up thine abstinence, and partake of food with the brethren at eventide;" and 'ABÊL said unto him, "Good, O father, nevertheless from this time forward my food shall be that which the desert beareth, for I have sworn that I will not taste food [which hath been prepared by hand]." Now our father knew that it was through the Holy Spirit that he had set aside his counsel. And 'ABÊL dwelt at the feet of his teacher leading a life of the sternest and most strenuous contending, and after a time he said to his teacher, "O Abbâ, I would depart into the desert;" and his teacher said unto him, "Depart then, O my son," and he blessed him and sent him away according to his desire. So 'ABÊL departed, and he strove by means of fasting, and prayer, and wanderings over the deserts until he was fit to hear the sounds of the angels of heaven, and until he was able to shed tears during his prayers. Now he never tasted food which had been prepared by hand from the time when he received the garb of the angels. And after he had fought a long and strenuous fight this blessed man 'ABÊL departed from this world, and entered into the kingdom of heaven. May his prayer make us to arrive there! Amen.

Then our father TAKLA HĀYMĀNÔT gathered together all his sons, and he began to lay down rules for their life, and he said unto them, "O my sons, it is not through being called "monk" that a man will enter into the kingdom of heaven, but by the rejection of the world. O my children, desire ye not eagerly meat and raiment, but before everything seek ye the righteousness and the kingdom of CHRIST, and all these things shall be added unto you. O my children, observe ye fasting and prayer, and eat ye nothing wherefrom blood goeth, and especially have ye love each towards the other; keep ye these things as a deposit which



"hath been committed to you." And on that day he exhorted them, with many [words] from the Scriptures, to keep their souls from the lust of the world. And his sons said unto him, "O our father, let thy prayer aid us to keep pure and to do that which is good;" then he blessed them, and gave unto them the salutation [Page 25] of peace. May his prayer and blessing be with us! Amen.

And after he had preached and had made many cities to believe, he delivered the souls of men, even whilst they inflicted punishment upon him like a martyr, for by reason of his preaching they considered him to be an Apostle. And when his strength had been worn out through excessive preaching, he undertook a work of great severity, and he went into his cell, and blocked up the door thereof with a stone, and he stood there for seven years, until his legs swelled by reason of the torture of the pain of standing up, and at length one foot came away and was separated from his body.

And whilst he was in this state, our LORD JESUS CHRIST came to him in great glory, and said unto him, "Peace be unto thee, O My chosen one TAKLA HÄYMÂNÔT, fear thou not, for I will be with thee in thy weakness in this place wherein, for My sake, thou hast stood upright until thy foot hath become separated from thy body, and in the heavens I will give unto thee that which the eye hath not seen nor the ear heard. Whosoever shall build a shrine for thee, or shall celebrate thy commemoration, whether it be in much or in little, or who shall call his son by thy name, or shall invoke thee, or shall write down an account of thy labour and fatigue, or shall receive thee for My sake with a pure heart, I will grant to thee that [those who do these things] shall be children in My kingdom. And since thou didst not taste water for four years because of [thy] love for Me, I will give to drink freely from the fountain of life in the kingdom of heaven all those who have loved thee and who have believed in thy prayer." And when He had said these things unto him, our Lord



gave him the salutation of peace and went up into heaven with great glory. Then because of [his] exhaustion there was no sound whatsoever in him, for his body was dried up like the grass of summer. Now when his children were unable [to hear] the voice of their father the old man, they spake unto him through the window, and they wept; but when our father heard the voice of his children, he answered them with a weary voice. Then, as soon as they heard his voice, they said unto him, "O Abbâ, "when we could not hear any sound coming from thee as in times past, "we came here." And the old man called one of them and commanded him to come in, and when he had opened the door he went in, and when that brother looked at him, and saw that one of his feet was not on him he wept with a bitter weeping. Now the old man had dried and shrivelled up in the place where he stood, and there was on him no trace of flesh whatsoever, and as for his various members it was impossible to say where they were, for they had withered and dried up into the bones. Then straightway the holy man commanded his son to take up the foot which had become separated from him, and to go to his brethren there-with—now the name of this brother was 'ĒLSĀ'A, who was held worthy to be the heir of the throne after our father,—and having taken up the foot of his father which had been separated [from his body], he went to his brethren and gave it unto them. Now when the brethren and monks saw [this], their hearts were troubled, and they wept, and they all saluted it; and they brought a cloth, and they wrapped it up therein, [Page 26] and they placed it in a marble coffer, and set it in a beautiful place to rest. May his prayer and blessing be with his son, our father TAKLA IYĀSŪ, and with all [our] hearers! Amen.

And it came to pass that when the departure of the soul of our father, our holy and blessed ABBĀ TAKLA HÄYMÂNÔT, from his body drew nigh, our LORD JESUS CHRIST came unto him a second time in great glory, and spake unto him, and gave him the salutation of peace, and our

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father bowed down before Him. Then our REDEEMER said unto him, "O My chosen one, I have come to take thee up with Me into My holy city, for which thou hast toiled, and I will perform for thee any desire whatsoever for which thy heart craveth." And he said unto Him, "O GOD, my Father, if I have found grace before Thee, do Thou bless my children;" and the REDEEMER said unto him, "With My blessing, where-with the Twelve Sons of Jacob were blessed, blessed shall they be, and no adversary shall gain the mastery over them. And the names of each and all of them shall be heard in all cities, and they shall pervade all the regions of the world like the flower of the desert." And in addition to all these things He made a covenant with His servant at great length. Then straightway our father, the honourable old man, wept, and as He made himself to rest above his head our Lord said unto him, "What hath happened to thee, O My beloved?" And our father, the holy man, said unto Him, "I am afraid of the time of the departure of my soul from its body." Then our Lord, to Whom be glory, said unto him, "Fear thou not, for I will be with thee. And I will send My ANGELS, and My PRO-PHETS, and My APOSTLES, and all My SAINTS, to come to meet thee. And I, and My FATHER, the Merciful, and My HOLY SPIRIT will rejoice in thy coming to Us with great honour." And after our LORD had said these things unto him, He went up into heaven in great glory.

And it came to pass that when he was nigh unto death, our father gathered together all the brethren, and he exhorted them concerning the salvation of their souls, and especially admonished them to love their companions as themselves. And his children said unto our father, "Loose everything which thou hast fettered by the word (*or*, voice);" and our father said, "Let everything which hath been fettered by my word (*or*, voice) be unloosed." Then straightway, by reason of these words, all the wild beasts and serpents which had remained bound by the mouth of the holy man were loosed, and they were sent away to lay waste the fields,



and trees, and plants, which were cultivated by the brethren. Now the quantity of broad beans which were destroyed in the tillage of the brethren alone amounted to three hundred bushels, which had been planted. And those who cultivated the fields and plants of the brethren and monks made loud lamentation, and then they told our father everything, and how the wild beasts had ravaged their grounds. [Page 27] Then our father said unto them, "Go ye, and call them in my voice (*or*, with my word)," and they did as he had commanded them, and they called them in his voice, and all the wild beasts which had laid waste the fields came to our father as he had commanded them, and he said unto them, "Why do ye invade the tilled lands of the saints? ye shall not depart from your custom;" and when our father the holy man had said these words unto them, he sent them away into their desert, and from that same day they remained there, even as he had commanded them. And again our father said unto them, "Ye shall not oppress those animals, for they dwelt in this desert long before we did, and ye shall not exterminate them; but have ye no anxiety, O my children, for they shall not damage the results of your labours." In this wise did our father exhort his children.

And when they heard his wonderful [words] they marvelled that the power of death and life had been given to the tongue of our father TAKLA HĀYMĀNÔT, even as it had been given to MOSES. Hearken ye, moreover, O our fathers, for he was a prophet, like the prophets, who knew everything which was going to take place; and he was a preacher of the NAME of the TRINITY among the wicked like the APOSTLES; and he was the bearer of toil like the MARTYRS; and he completed the labour of his contending like our Fathers ANTHONY, and MACARIUS, the stars. And this man our father TAKLA HĀYMĀNÔT was like ABRAHAM the son of TĀRĀ, the friend of GOD, whose name was formerly ABRĀM, and to whom, when GOD loved him, He gave the name of ABRAHAM, for our father's name by which he was formerly known to his father and mother was FESHĪĀ

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ŞĖYÔN, and the priest also called him ZARA YÔĤANNES. And our LORD said unto him with His holy mouth, "Henceforward thy name shall not be "ZARA YÔĤANNES, but TAKLA HÄYMÂNÔT;" this was the new name which our LORD JESUS CHRIST gave to the blessed and chosen man TAKLA HÄYMÂNÔT. Glory be unto our GOD Who giveth honour unto those who love Him for ever and ever! Amen.

And now let us return to our former subject of discourse. And it came to pass that when he was worn out through the toil of his strenuous strife, he gathered together the brethren, and he gave unto them 'ELSÄ'A (ELIJAH) that he might be unto them a father in place of himself, and they all consented to the words of their father. Then having become exhausted he held his peace, and he emitted a beautiful odour, and as the brethren were all standing round him, his body expanded, and he delivered up his soul into the hand of his Creator in peace. Then straightway his soul ascended into heaven with great honour and glory, and the PROPHETS, and the APOSTLES, and all the angels received it, and they brought it into the heavenly JERUSALEM, the city of the great KING, with great joy; and as the angels were bearing his soul up to heaven, many of his children heard their hymns. And as for his honourable body, they made it ready for burial with great pomp and ceremony, and they laid it in a new coffin, and buried it in the church with great honour and glory, and with singing. Then straightway there was much lamentation and crying, and the report of his death was heard in all the country of ETHIOPIA, and there was great wailing and grief, for the pillar of pearl which was planted in the midst [Page 28] of ETHIOPIA had fallen, and he disappeared into the heart of the earth like his fathers. Now it was not the monks only who made lamentation for him, but the governors and judges, and every one, both small and great, and male and female, wept for him, and those whom he had converted and who, during his lifetime had scourged him whilst he taught them, believed after [his death] and held him as their father and



mother. His preaching was like unto that of our fathers the APOSTLES. His grace was far richer (*or*, more abundant) after he was dead than when he was in this life of the flesh, and from sea to sea his fruit filled [the country], and it increased from morning to morning, and the works which were produced by his own hands, and by those of his sons, and by those of his sons' sons multiplied after his death. May he not separate us from himself in his prayer, and may he make us to participate in his joy, that is to say, the writer, and him that had the book written, and the readers thereof, and the interpreters thereof, and those who hear it read, for ever and ever! Amen and Amen.

Thanksgiving be to the FATHER, and to the SON, and to the HOLY SPIRIT, One GOD. [Here begin] the miracles and wonders which God wrought by the prayer of our father TAKLA HÂYMÂNÔT, the blessed one, the wonderful star which rose in our country, through the following of whom we have arrived at the Sun of righteousness, that is to say, JESUS CHRIST our LORD, to Whom be praise and glorifying, Who chose this man, for ever and ever. Amen.

THE FIRST MIRACLE.

Three days before the death of our blessed father ELSÂ'A, the son of the sister of this holy man died, now his name was GABRA MASKAL, and he was a monk and a deacon, and his spiritual excellence was exceedingly fair; and they made him ready for burial, and they buried him. And after the ending of the prayer for the dead he moved, and they opened his grave-clothes, and asked him what had happened to him. And he said unto them, "I died, even as ye saw, and they set me in the "presence of God. And from that place they took me into the inheritance "of our father TAKLA HÂYMÂNÔT, and I saw him with mine own eyes in "great and indescribable honour. And for brightness there is nothing which

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"may be compared with it, neither the sun nor the lightning, and a voice "spake unto me, saying, 'Go, say to my sons, ELSĀ'A, who was appointed "[over you] in my stead, shall come to me, and PHILIP shall sit on the "throne in his stead.' And of some of the monks he declared the names "of each one of those who shall depart this life, and the day of his depar- "ture in due order. Thus spake the lord of righteousness, and I myself "rose up whilst he was speaking." And GABRA MAŞKAL, having made an end of his message, died. Now after three months [had passed] that which he spake was fulfilled, and his disciples did as he had commanded them, and they appointed PHILIP in the stead of ELSĀ'A, and he was perfect in the life of spiritual excellence, even as were the Fathers who preceded him. In his day came affliction and persecution, and at length he died. May his blessing come to us! Amen.

And after him our father HEZEKIAH was appointed [archimandrite], [Page 29] and he was a man who led a strenuous life. And our father TAKLA HĀYMĀNÔT appeared unto him in a vision by night, [and said], "The time for the translation of my bones hath arrived, according to the "will of God; therefore fulfil thou it, and carry away my bones, in order "that thou mayest obtain my blessing;" then he disappeared from him. Then our father HEZEKIAH gathered together many people, and they began to remove the bones of the righteous man, and they made a festival on that day. And as they were bearing along the body of our father TAKLA HĀYMĀNÔT with praise, and with singing, and with loud cries of joy, the people trampled upon a certain man and broke his leg, but when they made the man to touch the bones of our father the holy man, they healed him straightway, and all those who saw this glorified GOD. And it came to pass that, when they had brought the dead body of our father into the holy church, his cell fell into ruins.

And after many years, when YESĤAK the beloved of GOD was reigning, the king was pleased to hearken to the history of the blessed



man TAKLA HÄYMÂNÔT, and he ordered a church to be built with great honour, and, when the building was completed, to remove his body thither; and multitudes of sick folk gathered together there, and on that day a mighty miracle was made manifest through touching his grave. And a certain paralytic came who was unable to see the sky, and he sat with his back bent, and he could not drink water from a pot, but only out of a flat plate, and he could not lift up his head, and he continued in very sore pain for many days. And on that day, having embraced the coffin of our father TAKLA HÄYMÂNÔT, he made supplications unto God and for the intercession of our holy father, and straightway his bones gave forth a sound, and he was healed and stood upright, and he walked to his house and blessed the GOD of mercy, and there was in him no trace of sickness whatsoever until the day of his death, and the multitudes who saw the miracle marvelled.

And a certain woman who was a widow came there; now she was in great pain, and she could not be healed because the source of her illness was unknown; and when she sat down they would prepare four supports so that she might not fall on the ground; and her eyes were sightless, and every one who saw her marvelled at the serious tribulations which she endured in all parts of her body. And on the day when they were removing the body of our father, she heard of the miracle which he had wrought, and she asked the people to give her some of the dust from inside the grave wherein the brethren had laid him, as something which would be advantageous to her and as a blessing; and also a piece of the hem of the apparel in which they had wrapped him before burial, and they gave them to her. And immediately she touched the piece of the cloth which had been cut off from the funeral apparel she was healed through the intercession of the holy man, and by the purity and holiness which adorned the apparel of our father ABBÄ TAKLA HÄYMÂNÔT. And in like manner he will heal all of us who are the children of baptism by the writer of his



history, and by him that had it written, and by the readers thereof, and by those who hearken thereunto, for ever and ever. [Page 30] Amen. And Amen. And with our father TAKLA İYÂSÛS who had this blessed book of his contendings written, and the history of his father, may he divide his grade, with all his children who were brought forth through him and by the word of his mouth, and with all the pilgrims whom Christ hath bought with the blood of His side, for ever and ever. Amen. And Amen. And remember me the scribe TAKLA ŞĖYÔN, the wretched one, the son of ABBÂ SÂMÛÊL, of the desert of WÂLDEBBÂ, and forget me not, nor my father TAKLA İYÂSÛS, nor my brother PETER, nor TAKLA ŞHELÛS, nor PÂWLÔS, nor SHEREŞ-MARYÂM, O pilgrims, our fathers, forget us not for ever and ever. Amen. And Amen. Through the Body and Blood of CHRIST, and through MARY OUR LADY, and by CALVARY, and by GOLGOTHA, we have confidence that our LORD will have mercy upon us for ever and ever. Amen.



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። ዘእሑደ። ።

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ቦር : ወለደ : ለፋሌቅ : ወፋሌቅ : ወለደ : ለራግው ።
ወራግው : ወለደ : ለሴሮሕ ። ወሴሮሕ : ወለደ : ለ

ናኮር ። ወናኮር : ወለደ : ለታራ : ትውልድ : ፳ ። ወ
ታራ : ወለደ : ለአብርሃም ። ወአብርሃም : ወለደ :
ለይስሐቅ ። ወይስሐቅ (Fol. 9b. 2.) ቅ : ወለደ : ለያዕቆብ
ብ ። ወያዕቆብ : ወለደ : ለሌዊ : ወለደ : ለሃሳኑዊሁ :
ዘውእቶሙ : አርእስተ : አብው ። ወሌዊ : ወለደ :
ለተዓት ። ወተዓት : ወለደ : ለእንበረም ። ወእንበረ-
ም : ወለደሙ : ለሙሴ : መስፍን : ወለክሮን : ካህ
ን ። ወበመዋዕሊሆሙ : ወዕኡ : አስራኤል : እምግ
ብጽ ። ወክሮን : ወለደ : ለይታምር ። ወይታምር :
ወለደ : ለጌዴዎን ። ወጌዴዎን : ወለደ : ለአልዓዛር ።
ትው (Fol. 9b. 3.) ልድ : ፵ ። ወአልዓዛር : ወለደ : ለ
አቢሜሌክ ። ወአቢሜሌክ : ወለደ : ለናታን ። ወና-
ታን : ወለደ : ለአብያታር ። ወአብያታር : ወለደ :
ለዓዶቅ ።

CHAPTER II.

ምዕራፍ፡፪፡ ወኮነ፡ ጥንተ፡ ሙላዳ፡ ለዝንቱ፡
 ቅዱስ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ሀገረ፡ ኢየሩሳሌ
 ም፡ እምደወል፡ ፍልጥ፡ ዘፈለጣ፡ ኢየሱ፡ መስ
 ፍን፡ ከመ፡ ትኩን፡ ከፍለ፡ ለሌዋውያን፡ ወይእቲ፡
 ክፍሉ፡ ለሳይቅ፡ ካ (Fol. 10 a. 1.) ሆን፡ ወልደ፡ አብያ
 ታር፡ ብመዋዕለ፡ ሰሎሞን፡ ንጉሥ፡ ወሳይቅ፡ ወለ
 ዶ፡ ለአዛርያስ፡ ዘውእቱ፡ ማወራትውልድ፡ እምአ
 ዳም፡ ወሰሎሞን፡ ወለዶ፡ ለዕብነ፡ ሐኪም፡ ዘበትር
 ኃሚሁ፡ ወልዶ፡ ጠቢብ፡ ዘውእቱ፡ ማወራትውል
 ድ፡ እምአዳም፡ አዳም፡ ወለዶ፡ ለሴት፡ ወሴት፡
 ወለዶ፡ ለሂኖክ፡ ወሂኖክ፡ ወለዶ፡ ለቃይናን፡ ወቃ
 ደናን፡ ወለዶ፡ ለመላልኤል፡ ወመላልኤል፡ ወለ
 ዶ፡ ለያሬድ፡ ወ (Fol. 10 a. 2.) ያሬድ፡ ወለዶ፡ ለሂ
 ኖክ፡ ወሂኖክ፡ ወለዶ፡ ለማቱ፡ ሳላ፡ ወማቱሳላ፡
 ወለዶ፡ ለላሚህ፡ ወላሚህ፡ ወለዶ፡ ለኖሳ፡ ትውል
 ድ፡ ፲፡ ወኖሳ፡ ወለዶ፡ ለሴም፡ ወሴም፡ ወለዶ፡ ለ
 አርፋክስድ፡ ወአርፋክስድ፡ ወለዶ፡ ለቃይናን፡ ወ

ቃይናን፡ ወለዶ፡ ለሳላ፡ ወሳላ፡ ወለዶ፡ ለኤቦር፡
 ወኤቦር፡ ወለዶ፡ ለፋሌቅ፡ ወፋሌቅ፡ ወለዶ፡ ለራ
 ግው፡ ወራግው፡ ወለዶ፡ ለሰሮሕ፡ ወሰሮሕ፡ ወለ
 ዶ፡ ለኖከር፡ ወኖከ (Fol. 10 a. 3.) ሮ፡ ወለዶ፡ ለታራ፡
 ትውልድ፡ ሸ፡ ወታራ፡ ወለዶ፡ ለአብርሃም፡ ወአብ
 ሮሃም፡ ወለዶ፡ ለይስሐቅ፡ ወይስሐቅ፡ ወለዶ፡ ለያ
 ዕቆብ፡ ወያዕቆብ፡ ወለዶ፡ ለያሁዳ፡ ወያሁዳ፡ ወለ
 ዶ፡ ለፋሬስ፡ ወፋሬስ፡ ወለዶ፡ ለኤስሮም፡ ወኤስ
 ሮም፡ ወለዶ፡ ለአራም፡ ወአራም፡ ወለዶ፡ ለአሚ
 ናዳብ፡ ወአሚናዳብ፡ ወለዶ፡ ለነአሶን፡ ወነአሶን፡
 ወለዶ፡ ለሰልሞን፡ ትውልድ፡ ማ፡ ወሰልሞን፡ ወለ
 ዶ፡ ለቦኬዝ፡ ወቦኬ (Fol. 10 b. 1.) ዝ፡ ወለዶ፡ ለአሊ
 ቤድ፡ ወአሊቤድ፡ ወለዶ፡ ለዕሴይ፡ ወዕሴይ፡ ወ
 ለዶ፡ ለዳዊት፡ ንጉሥ፡ ወዳዊት፡ ወለዶ፡ ለሰሎሞ
 ን፡ ወሰሎሞን፡ ወለዶ፡ ለአብነ፡ ሐኪም፡ ትውል
 ድ፡ ማወራትውልድ፡ እምአዳም፡

CHAPTER III.

ምዕራፍ፡፫፡ ወአንገሥ፡ ሰሎሞን፡ ለወልድ፡
 ዕብነ፡ ሐኪም፡ ወረኃም፡ ብሔረ፡ ኢትዮጵያ፡ ከመ፡
 ደንግሥ፡ ላዕለ፡ ነሱ፡ በሐውርቲሃ፡ ወለወልድ፡
 ሳይቅሂ፡ አዛርያስ፡ ፊንዎ፡ ምስሌሁ (Fol. 10 b. 2.) ከ
 መ፡ ደኩን፡ ካሆነ፡ ከመ፡ አቡሁ፡ ወወዕኦ፡ ይሆ
 ሙ፡ ኅቡረ፡ እምኢየሩሳሌም፡ ምስለ፡ ብዙሃ፡ ሕ
 ግ፡ ወሥርሃት፡ ድዮንሂ፡ ታቦተ፡ አምላክ፡ እስራኤ
 ል፡ ወዕኦት፡ ምስሌሁ፡ ብሔረ፡ ኢትዮጵያ፡ ወ
 ዲበ፡ ነሱ፡ ንዋያ፡ ወመጋብርቲሃ፡ ስሉጥ፡ ውእቱ፡
 አዛርያስ፡ በከመ፡ ሕጎሙ፡ ለአብዊሁ፡ ሌዋውያን፡
 ወበጽሑ፡ ይሆሙ፡ ምድረ፡ ትግሬአንተ፡ ያእቲ፡
 አነሱም፡ ወነበሮሙ፡ (Fol. 10 c. 1.) ውስቲታ፡ ኅዳ
 ጠ፡ መዋዕለ፡ አውሰበ፡ አዛርያስ፡ ወለተ፡ ሸእምክ
 ቡራን፡ ሀገር፡ እለ፡ ይብልዎሙ፡ ደቀ፡ መደባይ፡ ወ
 ወለድ፡ ወልድ፡ ወሰመዩ፡ ስሞ፡ ሳይቅ፡ በከመ፡ እ

ቡሁ፡ ወካልእ፡ ስሙ፡ እግዚእ፡ መሐር፡ ወሳይቅ፡
 ወለዶ፡ ለሌዊ፡ ወሌዊ፡ ወለዶ፡ ለሕዝበ፡ ረከይ፡ ዘ
 ውእቱ፡ በግዑ፡ ወሕዝበ፡ ረከይ፡ ወለዶ፡ ለሕዝበ፡
 ዋሂ፡ ወሕዝበ፡ ዋሂ፡ ወለዶ፡ ለአኪን፡ ትውልድ፡
 ማ፡ ወነበሩ፡ እሉ፡ ከሀና (Fol. 11 a. 1.) ት፡ እንዘ፡ ይ
 ሚሀና፡ ሕግ፡ አሪዮሙ፡ ለነሉሙ፡ ሰብአ፡ ኢትዮ
 ጵያ፡ እለ፡ ይትጋብኦ፡ ኅበ፡ ንጉሥ፡ በከመ፡ ግብ
 ሮሙ፡ ለካህናተ፡ ደብተራ፡ ወእስከ፡ አሜሃ፡ ኢተ
 ወልድ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወበ፲፱ወ፳
 ፻ወ፳፱መት፡ እምዐንተ፡ እስራኤል፡ እምግብጽ፡
 እንዘ፡ ጠባርዮስ፡ ንጉሡ፡ ሮሜ፡ ወእንዘ፡ ሂሮድ
 ስ፡ ንጉሡ፡ ገሊላ፡ ወእንዘ፡ ባዚን፡ ንጉሡ፡ ኢትዮ
 ጵያ፡ ወአኪን፡ ካሆን፡ በ (Fol. 11 a. 2.) ውስቲታ፡ አ
 ሚሃ፡ ተወልድ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘ
 ለዘከሮቱ፡ ይደሉ፡ ሰጊድ፡ ልደተ፡ ሥጋዊተ፡ እ

ምቅድስት : ድንግል ። ማርያም : በቤተ : ልሔ
ም : ዘይሁዳ : ንግባእ : ኅበ : ነገርነ : ዘቀዳሚ ። ወ
አኪን : ካህእ : ወለዶ : ለስምዖን ። ወስምዖን : ወ

ለዶ : ለእንበረም : ዘበመዋዕሊህ : ወዕእ : አባ :
ሰላማ : ከሳቲ : ብርሃን : አመ : መንግሥተ : አዝ
ንጉ ።

CHAPTER IV.

ምዕራፍ : ፬ ። ወዝ : ውእቱ : ዜናሁ : (Fol. 11a. 3)
ለአባ : ሰላማ : ተብህለ : እምድሃረ : ዐርገ : እግዚእ
ነ : ኢየሱስ : ክርስቶስ : በ፪፻፶፱ ወጃዓመት : መጽአ :
፳ነጋዲ : እምኢየሩሳሌም : ወምስሌሁ : ፪ ደቂቅ : ስ
መ : ለ፳ፍሬ : ምናጦስ : ወለክልኤ : ሲድሬኮስ :
ወኃደሩ : ውስተ : ቤቱ : ለእንበረም : ካህን ። ወበይ
እቲ : ሌሊት : ሐመ : ውእቱ : ነጋዲ : ወእምድሃረ :
ኅዳጥ : መዋዕል : ሞተ : ወእመንቱስ : ደቂቅ : ልህ
ቱ : በቤቱ : ለእንበረም ። ወእሐተ (Fol. 11b. 1.) ዕለ
ተ : ይቤሎ : ፍሬምናጦስ : ለእንበረም : ኦእግዚእየ :
አንስ : አነክር : ግዕዝከመ : ለሰብአ : ኢትዮጵያ : እ
ስመ : ግዝረት : ወእምነተ : ክርስቶስ : ሀሎ : ኅቤክ
መ ። ጥምቀትስ : ወቀሪበ : ቀርባን : ኢህሎ ። ወይ
ቤሎ : እንበረም : ለፍሬ : ምናጦስ : ግዝረተስ : እም
ጽኤ : ለሌዋውያን : አበውየ ። ወእምነተኒ : እምጽ

አ : ሕዕዋ : ለህንደኬ : ንግሥት : ወለነሂኦ : ጥምቀ
ትስ : ወለቀሪበ : ቀርባንስ : ኢተፈነ (Fol. 11b. 2.) ወ :
ሐዋርያ : ኅቤነ : ባሕቱ : ነዓ : አንተ : ሐር : ኅበ :
ሊቀ : ጳጳሳት : ወንሣእ : መበሕተ : እምኤሁ : ከመ :
ትነነነ : ሐዋርያ ። ወይቤሎ : ፍሬ : ምናጦስ : አሆ :
ለቃልክ : እግዚእየ : ወወሀበ : እንበረም : ለፍሬ :
ምናጦስ : ወርቀ : ውብሩረ : ከመ : ይኩኖ : ስንቀ : ለ
ፍኖት ። ወሐረ : ፍሬ : ምናጦስ : ኢየሩሳሌም ። ወ
በጽሐ : ኅበ : ሊቀ : ጳጳሳት : አባ : አትናቲዎስ ። ወ
ነገሮ : ነሱሎ : ግዕዝ : ብሔር ። ወሰሚ (Fol. 11b. 3.) ያ :
ሊቀ : ጳጳሳት : ተፈሥሐ : ጥቀ ። ወሢሞ : ሎቱ : ከ
መ : ይኩን : ጳጳስ : በነሱሎ : ብሔረ : ኢትዮጵያ : ወ
ሰመዮ : ስሞ : ሰላማ ። ዘበትርንሚሁ : ሰላማዊ : ማ
ዕክለ : እግዚአብሔር : ወሰብእ : ብሂል : ወአስተፋኝ
ዎ : በሰላም ።

CHAPTER V

ምዕራፍ : ፭ ። ወእምዝ : ወዕእ : አባ : ሰላማ : ብ
ሔረ : እግዚእ : እንተ : ይእቲ : ሀገርነ : ኢትዮጵያ :
በመዋዕሊሆመ : ለአብርሃ : ወእጽብሐ : ነግሥታት :
በ፪፻፶፱ ወ፳ዓመት : (Fol. 12a. 1.) እምልደተ : እግዚ
እነ : ኢየሱስ : ክርስቶስ ። ወበጽሐ : አባ : ሰላማ : ኅ
በ : እንበረም : ቅድመ : ወአጥመቆ : ወሢሞ : ሢመ
ተ : ዲቄና : ወበሳኒታ : ረሰዮ : ቀሲስ ። ወወለጠ :
ስሞ : ወሰመዮ : ሕዝበ : ቀድስ ። ወይቤሎ : አጥም
ቅ : ነሱሎ : ሰብአ ። ወእምነታሕቲየ : ይኩን : ሥልጣ
ንክ : ወይበሉክ : ኤጲስ : ቆጶስ ። ወነሢኦ : እንበረ
ም : ሥልጣነ : መበሕት : እምኤሁ : አጥመቀ : ነሱሎ :
ሰብአ : ወመሀ (Fol. 12a. 2.) ሮመ : ሃይማኖተ : ክርስ
ቶስ ። ወአሜሃ : ተጠምቁ : ሰብአኖባ : ወሳባ ። ሰብ
አ : ናግራን : ወትግሬ : ሰብአ : አንጎት : ወአምሐራ ።

ሰብአ : ቋታ : ወዘባጉደር : ወኮነ : ነሱሎ : ዐቢየ :
ክርስቲያነ : በእደግሁ : ለሕዝበ : ቀድስ : በመዋዕሊ
ሆመ : ለነግሥት : ጌራን : አርብሃ : ወእጽብሐ ። ወ
ሕዝበ : ቀድስ : ወለዶመ : ለንግሥት : ሕዝባ : ወለ
ያሬድ : ካህን ። ወንግሥት : ሕዝባ : ወለደዱ : ለሕ
ዝበ : ባርክ : ዘውእቱ : (Fol. 12a. 3.) ልሳብ : ደኅረ :
እምንጉሥ : ግርማ : አስፈሬ ። ወውእቱ : ሕዝበ :
ባርክ : መጽአ : እምትግሬ ። ወነበረ : ብሔረ : ዳው
ንት : እንተ : ትሰመይ : ባሕር : ቀጋ ። ወነሥእ : ብ
እሲተ : እምሀየ : ወወለዶ : ለተክለ : ቀዓት ። ወተ
ክለ : ቀዓት : ነሥእ : ብእሲተ : እምነ : እምሐራ :
እንተ : ትሰመይ : መቅደላ ። ወወለዶ : ጌደቂቀ : ወ
ልህቄ : በውስቲታ : ወእስክ : ይእዜ : ይእቲ : ርስ
ቶመ : ወይትበሀሎ : በ፪አብያተዝ : ዲደቆናት :

(Fol. 12b. 1) ከህናተ : ደብተራ : እሙንቱ : ዘሀገረ :
 ጽዮን ። ወፅኦምኔሆሙ : ዘስሙ : ዓጽቀ : ሌዊ : ዘአ
 ጥመቆሙ : ለሰብአ : ወለቃ : ወለቤተ : አምሐራ :
 ወለሰብአ : መራ : ቤቱ : ወለመንዝ : ወውእቱ : ዓ
 ጽቀ : ሌዊ : ነሥአ : ብኢሲተ : አምሐርብ : ጎሸ : ወ
 ወለዶ : ለሐርብ : ጎሸ ። ወሐርብ : ጎሸ : ወለዶ : ለዶ
 ግናሕ : መስቀል : ወለዶ : ለዶቅናፅ : ዳዊት ። ወዶ
 ቅናፅ : ዳዊት : ወለዶ : ለዘልዑል : ወዘልዑል : ወለ
 ዶ : (Fol. 12b. 2) ለሚናስ : ትውልድ : ሃ ። ወሚናስ :
 ወለዶ : ለአባ : ይድላ : ዘበትርንሚሁ : ይሐር : ከ
 መ : ይኩን : አባ : ለብሐረ : ሸዋ : ብሂል ። እስመ :
 መንፈስ : ትንቢት : ይነብብ : ውስተ : አፋሆሙ : ለ
 ሰብአ : አምሐራ ። ወዘተናገሩ : ነገር : ይከውን : በ
 ጊዜሁ : ወለአባ : ይድላ : ፈነዎ : ድግናዛን : ንጉሥ :
 ብሐረ : ሸዋ : ምስለ : የወጃከህናት : ክቡራን : ሌዋ
 ውያን : እለ : ይነብሩ : በመናብርት : ከመ : ያጥም
 ቁ : (Fol. 12b. 3) ነሐሴ : ሰብአ : እለ : ይነብሩ : ውስ
 ቲታ : ሊቆሙስ : አባ : ይድላ : ውእቱ ። ወበጸሐ
 ሙ : ሸዋ : ነበረ : አባ : ይድላ : ብሐረ : ጽላልሸ ።

ወአጥመቀ : ብዙኃን : ሰብአ : በውስቲታ : በበገሽ
 ወበበ : ጽዮን በአሐቲ : ፅለት ። ወተሐንጸ : አብያተ :
 ክርስቲያናት : ብዙኃት : በምድረ : ሸዋ : በመዋፅኢ
 ሆሙ : ለእሙንቱ : ከህናት : እስመ : ታቦታት : ወ
 ንዋየ : ቅድሳት ። ወነሐሙን : መጻሕፍተ : (Fol. 13a. 1)
 ቤተ : ክርስቲያን : መጽአ : እምአምሐራ : በትእዛ
 ዘ : ድግናዛን : ንጉሥ : ምስለ : እሐ : ከህናት : ወ
 ውእቱ : አባ : ይድላ : ኃረየ : ምድረ : እምን : ጽላል
 ሸ : ዘስማ : ዞረሬ ። ወነበረ : ውስቲታ : ወነሥአ :
 ብኢሲተ : እምክቡራን : ሀገር : ወወለዶ : ለሐርብግ
 ሸ : ዘውእቱ : ሕይወትን : በጽዮን : ወሕይወትን :
 በጽዮን : ወለዶ : ለበነረ : ጽዮን : ዘውእቱ : ወሀበ
 ነ : እግዚእ : ወበነረ : ጽዮን : ወ (Fol. 13a. 2) ለዶ :
 ለሕዝበ : ቀድስ : ዘውእቱ : ነገዶ : እግዚእ ። ወሕዝ
 በ : ቀድስ : ወለዶ : ለብርሃን : መስቀል : ዘውእቱ :
 ዐቃቢን : እግዚእ ። ወበውእቱ : መዋፅኢ : አመ :
 መንግሥቱ : ለድል : ነዓድ : ፈለሰ : መንግሥት : እ
 ምእስራኤል : ጎበ : ነገዶ : ኃጳጳ : ዘውእቶሙ :
 ዛጌ ።

CHAPTER VI.

ምዕራፍ : ፮ ። ወዝ : ውእቱ : ዜና : ልደቶሙ : ለ
 ነገሥታት : እሕዋድያ : ፅብኝ : ሃኪም : ወለዶ : ለተ
 ማይ ። ወተማይ : ወለዶ : ለዘግዱር ። (Fol. 13a. 3) ወ
 ዘግዱር : ወለዶ : ለአክሱማይ ። ወአክሱማይ : ወለ
 ዶ : ለአውሳብዮስ : ትውልድ : ማ ። ወአውሳብዮስ :
 ወለዶ : ለተሐዋስያ ። ወተሐዋስያ : ወለዶ : ለአብራ
 ልዮስ ። ወአብራልዮስ : ወለዶ : ለወረዶ : ፀሐይ ።
 ወወረዶ : ፀሐይ : ወለዶ : ለሐንዶር ። ወሐንዶር : ወ
 ለዶ : ለወረዶ : ነጋሽ : ወወረዶ : ነጋሽ : ወለዶ : ለአ
 ውስያ ። ወአውስያ : ወለዶ : ለኤላልዮን ። ወኤላል
 ዮን : ወለዶ : ለቶማ : ጽዮን ። ወቶማ : ጽዮን : ወ
 (Fol. 13b. 1) ለዶ : ለባስዮ : ወባስዮ : ወለዶ : ለአው
 ጥጥ : ትውልድ : ሃ ። ወአውጥጥ : ወለዶ : ለዘዋሬ : ን
 ብረት ። ወዘዋሬ : ንብረት : ወለዶ : ለሰይፋይ ። ወሰ
 ዶፋይ : ወለዶ : ለረምሐይ ። ወረምሐይ : ወለዶ : ለ
 ሐንዶ። ወሐንዶ። ወለዶ : ለሰፌልያ ። ወሰፌልያ ።

ወለዶ : ለአግልቡል ። ወአግልቡል : ወለዶ : ለበዋ
 ውል ። ወበዋውል : ወለዶ : ለበወሬስ ። ወበወሬስ :
 ወለዶ : ለመሐሴ : ወመሐሴ : ወለዶ : ለናልኬ : ት
 ውልድ : ፳ ። (Fol. 13b. 2) ወናልኬ : ወለዶ : ለባዜ
 ን : ዘበመዋፅኢሁ : ተወልዶ : እግዚእን : ኢየሱስ :
 ክርስቶስ ። ሎቱ : ስብሐት : በጁንመተ : መንግሥ
 ቱ : ለዝኑ : ንጉሥ ። ወባዜን : ወለዶ : ለጽንፈ : አ
 ርዕድ ። ወጽንፈ : አርዕድ : ወለዶ : ለባሕረ : አስግ
 ድ ። ወባሕረ : አስግድ : ወለዶ : ለግርማ : ሶር ። ወ
 ግርማሶር : ወለዶ : ለግርማ : ስፈር ። ወግርማ : ስፈ
 ር : ወለዶ : ለሠርጓይ ። ወሰርጓይ : ወለዶ : ለዘርአ
 ዶ : ወዘርአይ : ወለዶ : ለ (Fol. 13b. 3) ሰብአ : አስግ
 ድ ። ወሰብአ : አስግድ : ወለዶ : ለጽዮን : ግዛ ። ወ
 ጽዮን : ግዛ : ወለዶ : ለአግዱር : ትውልድ : ፪ ። ወ
 አግዱር : ወለዶ : ለሰይፈ : አርዕድ ። ወሰይፈ : አር
 እዮ : ወለዶሙ : ለአርብሀ : ወአጽብሐ : ዘበመዋፅኦ

ሊሆሙ፡ መጽአ፡ ክርስትና፡ እንዘ፡ ሀለው፡ በአክ
ሱም፡ ዘአምጽአሰ፡ ሕገ፡ ክርስትና፡ አባ፡ ሰላማ፡
ውአቱ፡ ዜናሁሰ፡ ነገርና፡ ቅድመ፡ ሕዝበ፡ ኢትዮጵ
ያሰ፡ እስከ፡ አሜሃስ፡ ቦአለ፡ ሀለው፡ (Fol. 14a. 1.) በ
ሕገ፡ ኦሪት፡ ወዞ፡ እለ፡ ነበሩ፡ እንዘ፡ ያመልኩ፡ በ
አርዌ፡ ወእምዝ፡ መሀሮሙ፡ አባ፡ ሰላማ፡ ዜናሁ፡
ለአግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወገብረ፡ ተአምራ-
ተ፡ ወመንክራተ፡ በቅድሚያሆሙ፡ ወእሙንቱኒ፡
አምኑ፡ ወተጠምቱ፡ ጥምቀተ፡ ክርስትና፡ እምነቶ
ሙሰ፡ ከነ፡ እምልደተ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶ-
ስ፡ በ፫፻ወ፵ዓመት፡ ወሐነጽዋ፡ ለ[አ]ክሱም፡ አርብ
ሃ፡ ወአጽብሐ፡ አርብሀ፡ ወ (Fol. 14a. 2.) ለዶ፡ ለአስ
ፍሕ፡ ወአስፍሕ፡ ወለዶ፡ ለአርፍድ፡ ወአርፍድ፡ ወ
ለዶ፡ ለኃሞሴ፡ ወኃሞሴ፡ ወለዶ፡ ለሰሐል፡ ዶባ፡ ወ
ሰሐል፡ ዶባ፡ ወለዶ፡ ለአልአሜዳ፡ ዘወሶኤ፡ በመን
ግሥቱ፡ ፱ቅዱሳን፡ እምሮምያ፡ ወግብጽ፡ ወአስተ-
ራትዑ፡ ሃይማኖተ፡ ዘውእቶሙ፡ አባ፡ አሴፍ፡ ወ
አባ፡ ጽሕማ፡ ወአባ፡ አረጋዊ፡ ዘውእቱ፡ ዘሚካኤ-
ል፡ ወአባ፡ አፍሄ፡ ወአባ፡ ገሪማ፡ ወአባ፡ ጳንጠሴ
ዎን፡ ወአባ፡ ሊቃኖስ፡ ወአባ፡ ጉባ፡ (Fol. 14a. 3.) ወ
አባ፡ ይምኦታ፡ እሉ፡ እሙንቱ፡ ከዋክብተ፡ ብሩሃ
ን፡ ዘአውከዩ፡ ነሱሎ፡ አድያማተ፡ ኢትዮጵያ፡ ወ
አልአሜዳ፡ ወለዶ፡ ለታዜና፡ ወታዜና፡ ወለዶ፡ ለካ-
ሌብ፡ ዘሠጠቀ፡ ምድረ፡ ወካሌብ፡ ወለዶ፡ ለገብረ፡
መስቀል፡ ወበመዋዕሊሁ፡ ለዝንቱ፡ ንጉሥ፡ ደረሰ፡
ያራድ፡ መጽሐፈ፡ መዝሙር፡ ወውእቱ፡ ንጉሥ፡
ገብረ፡ መስቀል፡ ሐነዓ፡ ለዳሞ፡ አንተ፡ ይኡቲ፡ መክ
ነ፡ አረጋዊ፡ አቡነ፡ ትውልድ፡ ፹፡ ወገብ (Fol. 14b. 1.)
ረ፡ መስቀል፡ ወለዶ፡ ለቄስጠንጦኖስ፡ ወቄስጠን

ጠኖስ፡ ወለዶ፡ ለወሰን፡ ሰገድ፡ ወወሰን፡ ሰገድ፡
ወለዶ፡ ለፍሬ፡ ሠናይ፡ ወፍሬ፡ ሠናይ፡ ወለዶ፡ ለድ-
ርአዝ፡ ወድርአዝ፡ ወለዶ፡ ለእክለ፡ ውድም፡ ወእ-
ክለ፡ ውድም፡ ወለዶ፡ ለግርማ፡ ሶፈር፡ ወግርማ፡ ሶ-
ፈር፡ ወለዶ፡ ለገዢጋዝ፡ ወዝ[ር]ጋዝ፡ ወለዶ፡ ለድማ-
ና፡ ሚካኤል፡ ወድማና፡ ሚካኤል፡ ወለዶ፡ ለባሕር፡
ኤክላ፡ ወባሕር፡ ኤክላ፡ ወለዶ፡ ለጉም፡ ትውል-
(Fol. 14b. 2.) ድ፡ ፺፡ ወጉም፡ ወለዶ፡ ለአስጉምጉ-
ም፡ ወአስጉምጉም፡ ወለዶ፡ ለልትም፡ ወልትም፡
ወለዶ፡ ለተላትም፡ ወተላትም፡ ወለዶ፡ ለዶድ፡ ጎ-
ሽ፡ ወዶድ፡ ጎሽ፡ ወለዶ፡ ለአይዘር፡ ዘነግሠ፡ መን-
ፈቀ፡ ዕለት፡ ወአይዘር፡ ወለዶ፡ ለድድም፡ ወድድ-
ም፡ ወለዶ፡ ለውድም፡ ወውድም፡ ወለዶ፡ ለውድ-
ም፡ አስፈሬ፡ ዘመዋዕሊሁ፡ ፻ወ፶ዓመታት፡ ወውድ-
ም፡ አስፈሬ፡ ወለዶ፡ ለአርማና፡ ወአርማና፡ ወለዶ፡
ለድግናገዢን፡ ትውልድ፡ ፻፡ ወድግናገዢን፡ (Fol.
14b. 3.) ወለዶ፡ ለድግአገዢን፡ ወድግአገዢን፡ ወለዶ፡
ለአንበሳ፡ ውድም፡ ወአንበሳ፡ ውድም፡ ወለዶ፡ ለ-
ድልነዓይ፡ ትውልድ፡ ፻ወ፫፡ እምአዳም፡ ወእምዕብ-
ነ፡ ሐኪም፡ ፻ወ፳ወእምኤሁ፡ ተሐይደት፡ መንግሥ-
ት፡ ወተውሀበት፡ ለካልአን፡ እለ፡ ኢኮኑ፡ እምሕ-
ዝብ፡ እስራኤል፡ ዘውእቶሙ፡ ዘኤ፡ ወነግሠ፡ ፫፻
ወ፵አመታተ፡ ወከመሰ፡ ተመዶጠት፡ መንግሥቶ
ሙ፡ ለእስራኤል፡ በዘመነ፡ ለይኩኖ፡ (Fol. 15a. 1.)
አምላክ፡ እምድጎረ፡ እሉ፡ ዓመታት፡ ለአቡነ፡ ቅ-
ዱስ፡ ተክለ፡ ሃይማኖት፡ በጸሎቱ፡ ድጎረ፡ ንትናገ-
ሮ፡ አመ፡ አብጽሐነ፡ እግዚአብሔር፡ በሥምረቱ፡
ኅበ፡ ገጸ፡ ነገር፡ ዘንትናገር፡ ቦቱ፡

CHAPTER VII.

ምዕራፍ፡ ፮፡ እምይእኬስ፡ ንግባእ፡ ኅበ፡ ነገር
ነ፡ ዘቀዳሚ፡ ዘውእቱ፡ ጎራቄ፡ ልደቱ፡ ለአቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወብርሃነ፡ መስቀል፡ ወ
ለዶ፡ ለሕይወት፡ ብነ፡ ዘውእቱ፡ ኖላዊ (Fol. 15a. 2.)
ነ፡ እግዚእ፡ ወሕይወት፡ ብነ፡ ወለዶ፡ ለሕት፡ ወሴ-
ት፡ ወለዶ፡ ለወረደ፡ ምሕረት፡ ወወረደ፡ ምሕረት፡

ወለዶ፡ ለዘክርያስ፡ ወዘክርያስ፡ ወለዶ፡ ለዘርአ፡ ዮ-
ሐንስ፡ ዘውእቱ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ውእቱኒ፡ ወለ-
ዶ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ትውልድ፡
፻ወ፳፡ እምአዳም፡ ወእምአዛርያስ፡ ፳ወ፮፡ ወከመ-
ዝ፡ ውእቱ፡ ልደቱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃ-
ይማኖት፡ ቅድመሰ፡ ዘጸዋዕናሆሙ፡ ለአበዊሁ፡ ዕ

(Fol. 15a. 3.) ደው፡ ስሙ ያን፡ እለ፡ ፀብዩ፡ በመዋዕለ
ሆሙ፡ ። ወተሠይሙ፡ ሊቃኑ፡ ከሀናት፡ በከመ፡ ነሥ
አ፡ ሙሴ፡ መላህቅተ፡ ሕዝብ፡ ከመ፡ ይኩንም፡ ስ
ምዐ፡ ንሕነኒ፡ ከያሆሙ፡ መላህቅተ፡ ሕዝብ፡ ጸዊ
ዓነ፡ ኃይማኑ፡ ከመ፡ ይኩንም፡ ስምዐ፡ ለነገርኑ፡ ወ
ከመዝ፡ ተረክበ፡ በመጸሕፍተ፡ አባዊኑ፡ ዝዩ፡ ተፈ

ጸመ፡ ቃል፡ ዘተብህለ፡ ተረክበ፡ ዘርእ፡ ምስለ፡ ሠ
ርዕ፡ ወኅብረ፡ ቀስም፡ ምስለ፡ ምእረር፡ በረከተ፡
እሉ፡ ክቡ (Fol. 15b. 1.) ፊን፡ ወበረከተ፡ አቡነ፡ ቅዱ
ስ፡ ተክለ፡ ሃይማኖት፡ ትኩን፡ ምስለ፡ ፍቁሩ፡ ተክ
ለ፡ ሃይማኖት፡ ለዓለሙ፡ ዓለም፡ እሜን፡

CHAPTER VIIA.

ምዕራፍ፡ ሩ፡ ሩ፡ አብጸሕነ፡ ለክሙ፡ ልደቶሙ፡
ለአበው፡ አቡነ፡ ሌዋውያን፡ አኮ፡ እንዘ፡ ነኃሥሥ፡
ክብረ፡ ልደቶሙ፡ ሥጌዊተ፡ አላ፡ እንዘ፡ ነኃሥ
ሥ፡ ክብረ፡ ምሂሮቶሙ፡ ከያነ፡ ሥርዓተ፡ ግዝረ
ት፡ ወሕገ፡ ኦሪት፡ እኒዘሙ፡ እምአዘርያስ፡ እስከ፡
እንበረም፡ ወእምነ፡ እንበረም፡ (Fol. 15b. 2.) እስከ፡
አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወእንዘ፡ ነኃሥ
ሥ፡ ክብረ፡ እጥምቶቶሙ፡ ከያነ፡ ወምሂሮቶሙ፡
ለነ፡ ሕገ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ እንተ፡
ይእቲ፡ ወንጌል፡ ወሥርዓተ፡ አባዊኑ፡ ቅዱሳን፡ ሐ

ዋርያት፡ ሶበሰ፡ ኃሠሥነ፡ ክብረ፡ ልደቶሙ፡ ሥጌ
ዊተ፡ እምአደዳዕናክሙ፡ እንዘ፡ ፍቀውም፡ ስምዐ፡
እመጸሕፍት፡ ቅዱሳት፡ ቅድመ፡ እምኦሪት፡ ወዳግ
መ፡ እመጽሐፈ፡ ነገሥት፡ ወሣልሰ፡ (Fol. 15b. 3.) እ
መጽሐፈ፡ ኃሪክ፡ ዘይነግር፡ ዜናሆሙ፡ ለአበው፡ ቀ
ደምት፡ አላ፡ ባሕቱ፡ ንጌጉዕ፡ እንከ፡ ከመ፡ ንንግር፡
ዜና፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ መምህር፡ ዘ
ይጥዕም፡ እመሀር፡ ወሦከር፡ ወደትበደር፡ እምዕንቁ፡
ሰንጦር፡ እምወርቅኒ፡ ወእምብሩር፡ ስብሐት፡ ለእ
ግዚአብሔር፡ ዘአብጽሐነ፡ እስከ፡ ዛቲ፡ ገጸ፡ ነገር፡

CHAPTER VIII.

ምዕራፍ፡ ሩ፡ ወቅዱስ፡ ጸጋ፡ ዘአብ፡ ነሥአ፡ ብ
እሸተ፡ እም (Fol. 16a. 1.) ክቡራነ፡ ሀገር፡ ዘሀረፈ፡ እ
ንተ፡ ስማ፡ ሳራ፡ ወኮነ፡ ጎራነ፡ ጥቀ፡ ወመሥመ
ርያነ፡ እግዚአብሔር፡ በጾም፡ ወበጸሎት፡ በትዕግ
ሥት፡ ወበምጽዋት፡ ወያራድ፡ ገበረ፡ ሠና
ይ፡ እምዕለት፡ ዕለተ፡ ወይሆሙ፡ ፍቁራን፡ በበይና
ቲሆሙ፡ ከመ፡ አብርሃም፡ ወሳራ፡ ወከመ፡ ዘዛርያ
ስ፡ ወኤልሳቤጥ፡ ሳራስ፡ ላህይት፡ ወመስተምህር
ት፡ ጥቀ፡ ወያነክራ፡ ነሉ፡ ዘርእዩ፡ ገጸ፡ ወዘሰም
ዐ፡ ድምፃ፡ ወእ (Fol. 16a. 2.) ንዘ፡ ሀለወት፡ ውስተ፡
ቤተ፡ ሐሙሃ፡ አፋሃ፡ ከሠተት፡ ዘበሕግ፡ ወዓቅ
መ፡ ሥርዓት፡ ለልሳና፡ ወእመታ፡ አጽንዓት፡ ለፈ
ቲል፡ ወሶበ፡ ርእዩ፡ ሐሙሐ፡ ነሉ፡ ስነ፡ ጎራታ፡
ወለጠ፡ ስማ፡ ወሰመያ፡ እግዚእ፡ ኃሪያ፡ ወእምይ
ቲ፡ ዕለት፡ ተጸውዓት፡ በዝንቱ፡ ስም፡ ወእምዝ፡
ሞተ፡ ሕይወት፡ ብነ፡ ወተርፈ፡ ቅዱስ፡ ጸጋ፡ ዘእ

ብ፡ ምስለ፡ ብእሲቱ፡ እግዚእ፡ ኃሪያ፡ ወኮነ፡ ብዑ
ላነ፡ ጥቀ፡ በንዋይ፡ ባሕቱ፡ ኮነት፡ መካነ፡ ቅድስ
ት፡ (Fol. 16a. 3.) እግዚእ፡ ኃሪያ፡ ወኤልባቲ፡ ውሉ
ድ፡ ወእንበይነ፡ ዝንቱ፡ አካዙ፡ ገበረ፡ በዕሉ፡ ለቅ
ዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ አመ፡ ነወጀለለ
ወርኁ፡ በአጽግቦ፡ ርኁብን፡ ወበአርውዮ፡ ጽሙዓ
ን፡ በአልብሶ፡ ዕሩቃን፡ ወበሰባባ፡ ነዳያን፡ በረ
ዲአ፡ ምንዳብን፡ ወበሰባባ፡ ትንቱናን፡ ተወክሮ፡
ነግድሰ፡ ልማዶሙ፡ ውእቱ፡ ለዘልፍ፡ ወይቱክዝ፡
ነሉ፡ ዘርእዩ፡ ከያሆሙ፡ ወዘሰምዐ፡ ዜናሆሙ፡ በ
እንተ፡ ዘኤልሰሙ፡ ው (Fol. 16b. 1.) ሉድ፡ ወሰብ
አ፡ ሀገርሂ፡ ይትበህሉ፡ በበደናቲሆሙ፡ ምንት፡ ይ
ሴኒ፡ ወምንት፡ ይትፈቀር፡ ሀላዊ፡ ንብረቶሙ፡ ለጸ
ጋ፡ ዘአብ፡ ወእግዚእ፡ ኃሪያ፡ ቡነ፡ እግዚአብ
ሔር፡ ወበኅበ፡ ሰብእ፡

CHAPTER IX.

ምዕራፍ፡ ፱ ። ቅድስትሰ፡ እግዚእ፡ ኃረያ፡ ኮነት፡
ሕምምተ፡ ልብ፡ በእንተ፡ ዘኮነት፡ መካነ፡ ባሕቱ፡
አጥብዓት፡ በልባ፡ ኀበ፡ እግዚአብሔር፡ ከመ፡ ይሁ-
ባ፡ ወልደ፡ ወኔሡት፡ ኀበ፡ ቤተ፡ ክርስቲያን ። ወጸ
ለየት፡ እንዘ፡ ትብል፡ (Fol. 16b. 2.) ኦእግዚእየ፡ ኢየ
ሱስ፡ ክርስቶስ፡ እግዚአ፡ ለሚካኤል ። አንተ፡ ው-
እቱ፡ ገባሬ፡ መላእክት፡ አበ፡ ነሱ፡ ሡርገ፡ ዓለ-
ም፡ ፍሥሐሆሙ፡ ለኀዘብኝ ። ወረዳኢሆሙ፡ ለም-
ንዳባን፡ ወተስፋሆሙ፡ ለኮሎሙ፡ አጽናፈ፡ ምድ-
ር፡ ወለእለሂ፡ ውስተ፡ ባሕር፡ ቅፍብ ። አንተ፡ ው-
እቱ፡ ንጉሡ፡ ነገሥት፡ ወእግዚአ፡ አጋዕዝት፡ ኃይ-
ሎሙሂ፡ ለኃያላት፡ ወአምላክሙ፡ ለአማልክት ። ዘለ-
ክ፡ ይሰግዱ፡ አዕማደ፡ መባርቅት ። ወለክ፡ (Fol. 16b. 3.)
ይትቀነዩ፡ ነገሥቱንድ፡ ወጸዓዕ፡ ወነፋሳት ። ወበትእ
ዛገከ፡ ሥሩዕ፡ ሩፀት፡ ፀሐይ፡ ወወርሃ፡ ወከዋክብ-
ት፡ በክሂሎትክ ። ወበጽኅዓ፡ መንግሥትክ ። ስምዓ

ኒ፡ እግዚአ፡ ስምዓኒ፡ ሀበኒ፡ ወልደ፡ ዘያሠምሮ፡ ለ-
ኂሩትክ ። እመስ፡ ኮነ፡ ዘኢያሠምረክ፡ ዕፁ፡ ማኅፀ-
ንዩ ። ወዘንተ፡ ብሂላ፡ ቅድስት፡ እግዚአ፡ ኃረያ፡
አተወት፡ ቤታ ። ለምታኒ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ል-
ማዱ፡ ውእቱ፡ ገደሡ፡ ቤተ፡ ክርስቲያን፡ (Fol. 17a. 1.)
በሌሊት፡ ወበመዓልት፡ በጽባሕ፡ ወበምሴት፡ በኦ-
መ፡ ይገደስ፡ ለዓጠኝ፡ ዕጣን ። ወቦ፡ አመ፡ ይገደ-
ስ፡ ለሠረዓ፡ ቀሩባን ። ወቦ፡ አመ፡ ይገደሥ፡ ለዘ-
ምሮ፡ ዳዊት ። ወቦ፡ አመ፡ ይገደስ፡ ለአንብቦ፡ መ-
ጻሕፍት ። ወቦ፡ አመ፡ ይገደስ፡ ለምህሮ፡ ሃይማኖ-
ት ። ወቦ፡ አመ፡ ይገደስ፡ ለገበሬ፡ ጸሎት፡ ወትሩ-
ፋት ። ወምስለዝ፡ ነሱ፡ ሩጽቱ፡ መስተፋጆኒት፡
ኢያስተርኢ፡ ዕራቁ፡ ቅድመ፡ እግዚአብሔር፡ ወያ-
መጽ (Fol. 17a. 2.) እ፡ አምኃ፡ ለቤተ፡ ክርስቲያን፡ ወ
ፈጸሞ፡ መልእክቶ፡ የእቱ፡ ቤቶ፡ ወነበሩ፡ ፪ ሆ-
ሙ፡ በዘመዝ፡ ግብር፡ ብዙኃ፡ መዋዕለ ።

CHAPTER X.

ምዕራፍ፡ ፲ ። ወእምዝ፡ በአሐቲ፡ ዕለት፡ ትቤ-
ሎ፡ ለቅዱስ፡ ጸጋ፡ ዘአብ፡ ቅድስት፡ እግዚአ፡ ኃረ-
ያ፡ ብእሲቱ ። ኦእግዚእየ፡ ሀለወኒ፡ ነገር፡ ዘእትናገ-
ረክ፡ ኢትቲዊከሮ፡ እምኔየ ። እመስ፡ ኮነ፡ ሠናይ፡
እትዊከረኪ፡ ወእመ፡ አኮሰ፡ አልቦ ። ወትቤሎ፡ ሡ-
ናይ፡ ውእቱ፡ ነገሩ፡ እግዚእየ ። ወይቤ (Fol. 17a. 3.)
ላ፡ በሊ፡ ተናገረ፡ ወትቤሎ፡ እስመ፡ ናሁ፡ አቡክ፡
ወእምክ፡ ሞቱ ። ለነኒ፡ አልብነ፡ ውሉድ፡ ለመኑ፡
ይከውን፡ ንዋይነ፡ ነዓ፡ ሀብ፡ ዘይትፈቀድ፡ ለቤተ፡
ክርስቲያን፡ ወዘይትፈቀድ፡ ለነዳያን፡ ይኩን፡ ለነዳ-
ያን ። ወለአግብርትነሂ፡ ወአዕማቲነ፡ አግዕዝሙ፡
እምግብርናት፡ ከመ፡ ያግእዘነ፡ እግዚአብሔር፡ እም-
ግብርናተ፡ ኃጢአት፡ ወነሱ፡ ቀሩስቃሳት፡ ቤትነ፡
ዘቀርፈ፡ ይኩን፡ ለምስኪኖን ። ከመ፡ ይኩን፡ እግ-
ዚአብሔር፡ በዓ (Fol. 17b. 1.) ለ፡ ዕዳነ፡ ወእመኒ፡ ወ
ለድነ፡ ወልደ፡ ዘገቢነ፡ ወርቀ፡ ወብሩረ፡ ወነሱ፡
ንዋያተ፡ ዓለም፡ ዘአልቦ፡ ጥልቀ፡ ለእመ፡ ኃይማኒ፡

ሎቱ፡ ምንተ፡ ይበቀሥ፡ ሶበ፡ ኮነ፡ ዘኢያሠምሮ፡
ለእግዚአብሔር፡ አኮኑ፡ ነሱ፡ ይጠፍዕ፡ ቦቱ፡ በክ-
ንቱ ። ወይቤላ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ኦእኅትየ፡ ነገ-
ርኪሰ፡ ጥቀ፡ አጽም፡ ወጥቀ፡ ሠናይ፡ ባሕቱ፡ ንስቲ-
ተ፡ ንትዓገሥ ። እስመ፡ ሀሎ፡ ጽሑፍ፡ ዘይብል፡
ለውሂብ፡ ኢትግግጥዕ፡ ወውሂበክ፡ ኢትናፍቅ ። ወ-
ትቤ (Fol. 17b. 2.) ሎ፡ ቅድስት፡ እግዚአ፡ ኃረያ፡ ሐ-
ሰ፡ ለክ፡ እግዚእየ፡ አላ፡ ናስተፋጥን፡ ለገበሬ፡ ሡ-
ናይ፡ መኑ፡ ይሐብሐ፡ ለልዑል፡ በውስተ፡ መቃብ-
ር፡ እንዘ፡ ፍቱሕ፡ ሥጋነ፡ ናስተፍሥሐ፡ ለነፍስነ፡
ወናሥምሮ፡ ለአምላክነ፡ ወሰሚሥ፡ ቅዱስ፡ ጸጋ፡
ዘአብ፡ ዘንተ፡ ቃለ፡ እምአፈ፡ ብእሲቱ፡ ቅድስት፡
እግዚአ፡ ኃረያ፡ አንክረ፡ ወተደመ ። ወይቤላ፡ አብ-
እሲቶ፡ ፀቢይ፡ ሃይማኖትኪ፡ ወፍቱ፡ ለእግዚአብሔ-
ር፡ አንቲ፡ እብል፡ እንክ፡ በእንቲኦኪ፡ ከ (Fol. 17b. 3.)
መ፡ ቃለ፡ ነቢይ፡ ውሉድ፡ ወሕንዓ፡ ሀገር፡ ያዓብዩ፡
ስመ ። ወእምነ፡ ፪ ሆሙ፡ ብእሲት፡ ጌርት፡ እንተ፡

ሠናይ፡ ልባ ። አርክ፡ ወማኅፈር፡ ይበቀሱ፡ በመዋ
 ሶሊሆሙ፡ ወእምነ፡ ቪሆሙ፡ ብእሲት፡ ኄርት፡ ለ
 ምታ፡ በእንተ፡ ምክር፡ ከኒ፡ አብል ። አሐው፡ ወ
 ረድኤት፡ ይከውኑ፡ በሶለተ፡ ምንዳቤ ። ወእምነ፡ ቪ
 ሆሙ፡ ምጽዋት፡ ትኄይስ፡ ለአድኅኖ፡ ወርቅ፡ ወብ
 ሩር፡ ያጸንፎ፡ ሀገረ ። ወእምነ፡ ቪሆሙ፡ ምክር፡ ሠ
 ናይት፡ ብሶል፡ ወንዋይ፡ (Fol. 18a. 1.) ያስተፈሥሑ፡
 ልባ፡ ወእምነ፡ ቪሆሙ፡ ፈሪሃ፡ እግዚአብሔር፡ አ
 ልቦ፡ ዘተኃዋእ፡ ወኢትፈቅድ፡ ላቲ፡ ረድኤተ ።
 ፈሪሃ፡ እግዚአብሔር፡ ከመ፡ ገነተ፡ እግዚአብሔ
 ር፡ በረከታ ። ወኮሎ፡ ክብር፡ ወትፍሥኤት፡ ሀ
 ሎ፡ ውስቲታ፡ አብእሲቶ፡ ጽድቅ፡ ሐለዩ፡ ልብ
 ኪ፡ ወጽድቅ፡ ተናገረ፡ አፋኪ፡ ወእገብር፡ ፍጡ
 ነ፡ ነሎ፡ ዘትቤልኒ ። ወዘንተ፡ ብሂሎ፡ ዘረወ፡
 ነሎ፡ ንዋዮሙ፡ ለነዳያን፡ ወለምስኪናን፡ ለሶቤ
 ራት፡ ወለ (Fol. 18a. 2.) እንላ፡ ማውታ፡ ወለእለ፡ በ
 ሙ፡ ተሰናስ፡ ወመንፈቆ፡ ወኅብ፡ ለቤተ፡ እግዚ
 አብሔር፡ በከመ፡ አምክረቶ፡ ብእሲቶ፡ ኄርት ። ወ
 ካሶብ፡ ጸውዖሙ፡ ለአግብርቲሆሙ፡ ወለአእማቲሆ
 ሙ፡ ወይቤሎሙ፡ ለክሙ፡ እብልክሙ፡ ሐሩ፡ ኅ
 ባ፡ ዘፈቀድክሙ፡ ከመ፡ እምግብርናት፡ ግፅዛነ፡

ትኩት፡ በእንተ፡ ፍቅረ፡ እግዚአብሔር፡ ከመ፡ ው
 እቲኒ፡ ያግሰዘነ፡ እምግብርናተ፡ ኃጢአት፡ ሊተሂ፡
 ወለብእሲትዩ ። ወሰሚያሙ፡ (Fol. 18a. 3.) ዘንተ፡ ነገ
 ረ፡ አግብርት፡ ወአሰማት፡ በከዩ፡ ጥቁ ። ወይቤል
 ም፡ ምንተ፡ ረሰይናክ፡ አእግዚእነ፡ ወምንተ፡ ገብር
 ነ፡ ዘአስተቈጥዓክ፡ አአቡነ፡ ለእመሂ፡ አሰስነ፡ ለ
 ከ፡ ናሁ፡ ቅድሚክ፡ ሠውጥ፡ ወመታደጽ፡ ገሥጸነ፡
 ወንትጌሠጽ፡ ወይቤሎሙ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ አ
 ልቦ፡ አመ፡ አስዘንክሙኒ ። ወአልቦ፡ አመ፡ አተከ
 ዝክሙኒ፡ እግዚአብሔር፡ ይብርክ፡ ላሳሌክሙ፡ በበ
 ረከተ፡ አበውዩ፡ ከሀናት፡ እለ፡ ቆሙ፡ ቅድሚሁ፡
 በጽድቅ፡ ወ (Fol. 18b. 1.) በርትዕ ። ወእመኒ፡ ፈቀድ
 ክሙ፡ ትንበሩ፡ በቤትዩ፡ ንበሩ፡ ከመ፡ ወልደ፡ ቤ
 ት፡ ኢይብሉክሙ፡ አግብርት፡ ወአሰማት፡ ለአግብ
 ርት፡ ይቤሉክሙ፡ አርክኒሁ፡ ለጸጋ፡ ዘአብ፡ ወለአ
 ሰማት፡ ይቤሉክን፡ አርክቲሁ፡ ለእግዚእ፡ ኃረያ ። ወ
 ሰሚያሙ፡ ዘንተ፡ ነገረ፡ አግብርት፡ ወአእማት፡ ተ
 ፈሥሑ፡ ወሰሚያሙ፡ እደዊሁ፡ ወእገሪሁ ። ወነበሩ፡
 ምስሌሁ፡ ብዙኑ፡ መዋሶል፡ አእማት፡ ኮና፡ በዐል
 ታተ፡ ቤት፡ ወአግብርት፡ ኮነ፡ እግ (Fol. 18b. 2.) ዓ
 ዝያነ ።

CHAPTER XI.

ምዕራፍ፡ 18 ። ወእንዘ፡ ሀለው፡ ከመዝ፡ ተንሥ
 አ፡ ሕዕልው፡ ገብር፡ ዘከመ፡ መተሎሚ፡ ወስማ፡
 ለእሙ፡ እስላንዳኒ ። ወነግሡ፡ በፈቃዱ፡ ላሶለ፡ ነሐ
 ሉ፡ በሐውርተ፡ ዳሞት፡ ወበሐውርተ፡ ሸዋ፡ እስ
 ከ፡ ወሰነ፡ አምሐራ፡ ኅብ፡ ፈለግ፡ ዐባይ፡ እንተ፡ ስ
 ማ፡ ገርማ ። ወነሰተ፡ ነሐውን፡ አብያተ፡ ክርስቲያና
 ት፡ ወሰገደ፡ ለጣዖት፡ እንዘ፡ ይብል፡ አንትሙ፡ ፈ
 ጠርክሙኒ ። ወአንትሙ፡ ኃይልዩ፡ በውስተ፡ ፀ
 (Fol. 18b. 3.) ብሶ ። ወአማሰነ፡ ነሐው፡ ሕገ፡ እግዚአብ
 ሔር፡ ወለሥዩማነ፡ ሸዋሂ፡ ይቤሎሙ፡ አምጽኤ፡
 አንስተያክሙ፡ ከመ፡ አውስቦን ። ወይፌንወ፡ ሎ
 ቱ፡ በበሶብፈቶሙ፡ ፈሪሆሙ፡ ከመ፡ ኢይቅትሎ
 ሙ፡ እስመ፡ ምሁረ፡ ፀብዕ፡ ውእቱ፡ ከመ፡ ሰብአ፡
 ቅንስጥቂስ፡ ወበእንተዝ፡ ነግሡ፡ ላሶሊሆሙ፡ በነሐ

ናት፡ ደናግልኒ፡ አተርፋ፡ በመዋሶሊሁ፡ እስመ፡
 ያመጽኤ፡ ሎቱ፡ ዘተረክበት፡ ድንግልተ፡ ወያማስ
 ን፡ ድ (Fol. 19a. 1.) ንግልናሃ ። ወእምነ፡ ምሀርክሂ፡
 ዘዲወሐ፡ ለእመ፡ ተረክበት፡ ድንግልተ፡ ያመጽኤ፡
 ኪያሃ፡ ወያማስና ። ወርኩስ፡ ውእቱ፡ በነሐው፡ ፍና
 ዊሁ፡ ወጽሎኤ፡ ነሐው፡ ምግብሩ፡ ወበውእቱ፡ መዋ
 ሶል፡ በጽሐ፡ ምድረ፡ ጽላልሽ፡ ወዓገታ፡ ለምድረ፡
 ዘረሬ ። ወነጸረ፡ ቅዱስ ። ጸጋ፡ ዘአብ፡ እንዘ፡ ዩዓግ
 ትዋ፡ ለሀገር፡ ወአእመረ፡ ከመ፡ ውእቱ፡ ሶልው፡
 መጽአ፡ ይቅትሎ ። ወገዮ፡ ፍጡነ፡ እምኔሁ፡ እን
 ተ፡ ካልአት፡ ፍ (Fol. 19a. 2.) ኖት ። ወርጸ፡ ፆሐራ
 ዊ፡ እምነ፡ ሐራሁ፡ ለመተሎሚ፡ እንዘ፡ ይጸዓን፡
 ፈረሰ፡ ገደደ፡ ወይግኖ፡ ለቅዱስ፡ ጸጋ፡ ዘአብ፡ ከመ፡
 ይቅትሎ፡ ወደርበዩ፡ ነሐው፡ ላሶሊሁ፡ ወኢረከበ፡

ወሰበ ፡ ፈቀደ ፡ ከመ ፡ ይደርቢ ፡ ካልኦ ፡ ነፍቶ ፡ ተ
ጣበቀት ፡ ነፍት ፡ ምስለ ፡ አራጉ ፡ ወኢተክሀሎ ፡ ይ
ደርቢ ፡ ላዕሌሁ ፡ ወእንዘ ፡ ይደግኖ ፡ ውእቱ ፡ ሐራ
ዊ ፡ በጽሐ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ጎበ ፡ ቀላየ ፡ ማይ ፡
ወተወርወ ፡ ውስቲታ ፡ ከመ ፡ ዕብን ፡ ወዘንተ ፡

(Fol. 19a. 3) ርኢዮ ፡ ውእቱ ፡ ሐራዊ ፡ ቶመ ፡ በድን
ጋገ ፡ ፈለግ ፡ ንስቲተ ፡ ከመ ፡ ይርከይ ፡ ለእመ ፡ ይወ
ዕእ ፡ ጸቢቶ ፡ እምውእቱ ፡ ቀላየ ፡ ባሕር ፡ ወሰበ ፡ ኢ
ወዕእ ፡ ሎቱ ፡ ተመይጠ ፡ ውስተ ፡ ሀገር ፡ ከመ ፡ ይ
ማህርክ ፡ ጂዋ ፡ ዘረከበ ፡

CHAPTER XII.

ምዕራፍ ፡ ፲፪ ፡ ወጸጋ ፡ ዘአብስ ፡ ክህን ፡ ንጽሕ ፡
በዊኦ ፡ ውስተ ፡ ቀላየ ፡ ባሕር ፡ ኢርእየ ፡ ሙስኖ ፡ አ
ላ ፡ ከነት ፡ ይእቲ ፡ ቀላየ ፡ ከመ ፡ ሐይመት ፡ እንተ ፡
ድሉት ፡ ለማኅደር ፡ እስመ ፡ ቅዱስ ፡ ሚካኤል ፡ ሊ
ቀ ፡ መላእክት ፡ ከነ ፡ ዩዓ (Fol. 19b. 1) ቅቦ ፡ ወአሚ
ሃ ፡ በዐሉ ፡ ውእቱ ፡ ለቅዱስ ፡ ሚካኤል ፡ አመ ፡ ፲ወ
፪ለወርኃ ፡ መጋቢት ፡ ባሕቱ ፡ ውእቱስ ፡ ኢይፊእዮ ፡
አላ ፡ ከነ ፡ ይኬልህ ፡ በውሳጢ ፡ ውእቱ ፡ ባሕር ፡ ወ
ይብል ፡ አሚካኤል ፡ ተስፋየ ፡ አሚካኤል ፡ ረዳእየ ፡
አሚካኤል ፡ በወንዩ ፡ አይቲ ፡ ሀሎ ፡ ጽንዕክ ፡ ወአይ
ቲ ፡ ሀሎ ፡ ተአምረክ ፡ ናሁ ፡ በጽሐ ፡ ላዕሌየ ፡ ሞት ፡
ዮም ፡ ዕለተ ፡ ምምዓዮም ፡ ዕለተ ፡ ምንዳቤ ፡ ዮም ፡
ዕለተ ፡ ምንዳዊ ፡ ከነ ፡ በላዕሌየ ፡ በበዐልክነ ፡ እም
(Fol. 19b. 2) ታስተፍሥሐኒ ፡ ታሐገነኒ ፡ ዘንተ ፡ ወዘ
ይመስሎ ፡ እንዘ ፡ ይብል ፡ ይበዘ ፡ ወያስቆቁ ፡ ከመ ፡
ሕፃን ፡ ዘአኅደግዎ ፡ ጥበ ፡ እሙ ፡ ወያውኅዛ ፡ አዕይ
ንቲሁ ፡ እንብን ፡ ውሑየ ፡ ወበውእቱ ፡ ጊዜ ፡ አስተ
ርአዮ ፡ ቅዱስ ፡ ሚካኤል ፡ ገሀደ ፡ ወይቤሎ ፡ አጸጋ ፡
ዘአብ ፡ ምንት ፡ ያበክየክ ፡ ናሁ ፡ አነ ፡ ሚካኤል ፡ አ
ዓቅበክ ፡ ወኢትፍራህ ፡ ሀለውኩክ ፡ አነ ፡ ሶበሰ ፡ አ
ድኃንኩክ ፡ እምውእቱ ፡ ሐራዊ ፡ በውስተ ፡ መርኅ
ብ ፡ እምኢተኅክረ ፡ ኃይል ፡ (Fol. 19b. 3) ዩ ፡ በላዕሌ
ክ ፡ አላ ፡ ሶበ ፡ አውፃእኩክ ፡ ዳኅነ ፡ እምተሠጥሞ ፡
ባሕር ፡ ውእተ ፡ ጊዜ ፡ ይዳንዕ ፡ ተአምርየ ፡ አክ ፡ በ

እንቲአክ ፡ ባሕቲቱ ፡ ዘአድኃክ ፡ አላ ፡ በእንተ ፡ ወ
ልድ ፡ ኅሩይ ፡ ዘሀሎ ፡ ውስተ ፡ ሐይክ ፡ ወውእቱ ፡
ይከውን ፡ ብርኅን ፡ ለክሉ ፡ ዓለም ፡ ወይከውን ፡ በክ
ሉ ፡ ግዕዙ ፡ ከማየ ፡ ወአነ ፡ አዓቅቦ ፡ ወሊተ ፡ ውእቱ ፡
መክፈልትየ ፡ አንተሂ ፡ በእንቲአሁ ፡ ትድኅን ፡ እሞ
ት ፡ ውበቱኃ ፡ ነገራተ ፡ ወልድ ፡ እንዘ ፡ ይነግሮ ፡ ቤ
ተ ፡ ወወፀለ ፡ በከር (Fol. 20a. 1) ሠ ፡ ባሕር ፡ ፫መዓል
ተ ፡ ወ፫ሌሊተ ፡ ወእምድኅረዝ ፡ ይቤሎ ፡ ቅዱስ ፡
ሚካኤል ፡ ለቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ናሁ ፡ ኃለፈ ፡ ዕለ
ተ ፡ ጉዕትያ ፡ ወግፋታዬ ፡ ነዓ ፡ ፃዕ ፡ ወውእተ ፡ ጊዜ ፡
መጠቆ ፡ በእዲሁ ፡ ወአውዕኦ ፡ እምባሕር ፡ ወአብ
ኦ ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ፡ ዘረፈ ፡ ወተሰወረ ፡
እምኤሁ ፡ ወረከባ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ናሁ ፡
ኮኖት ፡ ሀገሩ ፡ ብድውተ ፡ ወተመዝበረት ፡ ቤተ ፡ እግ
ዚአብሔር ፡ ወአብያተ ፡ ሰብእሂ ፡ ተ (Fol. 20a. 2) መ
ዝበራ ፡ ወጸንዓ ፡ ላዕሌሁ ፡ ብካይ ፡ እምቀዳሚ ፡ ሰብ
ኦ ፡ ሀገርሂ ፡ ተዲውው ፡ ወእንስላሂ ፡ ኢተርፉ ፡ ብእ
ሲቱሂ ፡ ቅድስት ፡ እግዚአ ፡ ኃረያ ፡ ተዲውውት ፡ ምስ
ሌሆሙ ፡ በደእቲ ፡ ዕለት ፡ አመ ፡ ፲ወ፪ለመጋቢት ፡
ባሕቱ ፡ ኅዳግን ፡ እለ ፡ ተርፉ ፡ እምዲዋዊ ፡ ተኅበኦ
ሙ ፡ ውስተ ፡ ግበበ ፡ ምድር ፡ ወጸላእት ፡ መጽኦ ፡
ኅቤሁ ፡ ከመ ፡ ይብክዩ ፡ ምስሌሁ ፡ በእንተ ፡ ጥፍአ
ት ፡ ሀገሮሙ ፡

CHAPTER XIII.

ምዕራፍ ፡ ፲፫ ፡ ለቅድስትሰ ፡ እግዚ (Fol. 20a. 3)
እ ፡ ኃረያ ፡ አመ ፡ ሂወውዋ ፡ ነሥእዋ ፡ ሐራ ፡ ሠገራ
ት ፡ ወወሰድዋ ፡ በዕቦይ ፡ ወክብር ፡ እንዘ ፡ ይብሉ ፡ ት

ከውኖ ፡ ብእሲተ ፡ ለእግዚእነ ፡ ንጉሥ ፡ እስመ ፡ ጥ
ቀ ፡ ላህይት ፡ ብእሲት ፡ ይእቲ ፡ ድምድማሃ ፡ ድሉል ፡
ወቆናዝማሃ ፡ ፍቱል ፡ አዕይንቲሃ ፡ ይመስላ ፡ ሥርቀ

ተ፡ ቤዝ፡ ወክሳዳ፡ ከመ፡ እርማስቆስ፡ ወክሉንታሃ፡
 አዳም፡ ወአልበ፡ ጎሡም፡ እምርእሳ፡ እስከ፡ እግ
 ራ፡ ወሶበ፡ ርእሪ፡ ዘከመዝ፡ ብእሲተ፡ ነደ፡ ልቦ
 ሙ፡ ለሐራ፡ ሰገራት፡ (Fol. 20b. 1.) እምብዝራ፡ ፍቅ
 ራ፡ ቦ፡ ዘይቤ፡ አነ፡ ዓዐቅባ፡ ወቦ፡ ዘይቤ፡ አነ፡ እቦ
 ውራ፡ ወቦ፡ ዘይቤ፡ አነ፡ አሂዕና፡ ውስተ፡ በቅልየ፡
 ወቦ፡ ዘይቤ፡ አነ፡ እከድና፡ በልብስየ፡ ወእሉ፡ ነሱ
 ሉ፡ ይትዋከቱ፡ በዘዘዘአሆሙ፡ ለፍትወቶሙ፡ ወ
 ባሕቱ፡ ቅዱስ፡ ሚካኤል፡ ዘያዓቅባ፡ ይከልእሙ፡
 ከመ፡ ኢየርሳሌም፡ ለቅድስት፡ እግዚእ፡ ኃረያ፡ ወ
 ነገርዎ፡ እሙንቱ፡ ሐራ፡ ለመተሎሜ፡ ወይቤልዎ፡
 ብስራትከ፡ ንጉሥ፡ ብስራትከ፡ ለከ፡ ረከብነ፡ (Fol.
 20b. 2.) ብእሲተ፡ ወአልቦመኑሂ፡ ዘይትማሰላ፡ ወ
 ኢይትረከብ፡ ዘከማሃ፡ በነሉ፡ አብያተ፡ ነገሥት፡ ወ
 ወለእመ፡ አውሰብከ፡ ከያሃ፡ ያሰግዱ፡ ለከ፡ ነሉ
 ሙ፡ አጽናፈ፡ ምድር፡ ውእቱኒ፡ ይቤሎሙ፡ በፍ
 ሥሐ፡ እምአይቱ፡ ረከብከም፡ ወይቤልዎ፡ ዮም፡
 ዪወውናሃ፡ ምስለ፡ ሰብአ፡ ሀገር፡ ወርኢናሃ፡ ከመ፡
 ጥቀ፡ ሠናይት፡ ይእቲ፡ ወአምጸእናሃ፡ ጎቤከ፡ ከ
 መ፡ ትረስያ፡ ብእሲተ፡ ወይቤሎሙ፡ ዕቀብዎ፡ ሊ
 ተ፡ በሠ (Fol. 20b. 3.) ናይት፡ ዕቅብት፡ ወአኅድርዎ፡
 ውስተ፡ ሠናይት፡ ማኅደር፡ ወኢይርአይ፡ ገጸ፡ መኑ
 ሂ፡ እምሰብእ፡ ወወሀቦሙ፡ አልባሰ፡ ክቡራተ፡ ዘ
 ሚላት፡ ወዘሲራይ፡ ዘበሶስ፡ ወነት፡ ወዘተአንሙ፡
 በወርቅ፡ ወበብናር፡ ወይቤሎሙ፡ በዝ፡ ነሉ፡ አ
 ራዛተ፡ ሠርገ፡ አስተረሲኖክሙ፡ ጌሰመ፡ አምጽአ
 ዎ፡ ጎቤየ፡ ወተአዚዘሙ፡ እምጎበ፡ ንጉሥ፡ ዘንተ፡
 ነሉ፡ ሐሩ፡ ሐራ፡ ሰገራት፡ ጎበ፡ ቅድስት፡ እግዚ
 እ፡ ኃረያ፡ ወበጸሐሙ፡ ጎበ፡ (Fol. 21a. 1.) ይቤልዎ፡
 በሐኪ፡ ይቤልከ፡ ንጉሥ፡ ወወሀብዎ፡ ውእተ፡ አ
 ልባሰ፡ ክቡራተ፡ ወአሠርገውዎ፡ ቦቱ፡ ወአዕነቅዎ፡
 ባዝግና፡ ዘወርቅ፡ ወወደይ፡ አውቃፋተ፡ ወርቅ፡
 ውስተ፡ እደቂሃ፡ ወጎልቀታተ፡ ወርቅ፡ ውስተ፡ አ
 ዓብዒሃ፡ ወዓሳዕነ፡ ወርቅ፡ ውስተ፡ እገሪሃ፡ ወአስረ
 ሰዶዎ፡ በነሉ፡ ዕቢይ፡ ወክብር፡ በከመ፡ ሕጎን፡ ለ
 ንግሥታት፡ ወይእቲስ፡ ኮነት፡ ትቱክዝ፡ ወአንብ
 ዓ፡ ያንጠበጥብ፡ ዲበ፡ ሞ (Fol. 21a. 2.) ድር፡ ወኢታ
 ነሥእ፡ አዕይንቲሃ፡ ላዕለ፡ ዳእሙ፡ ነሉ፡ ጊዜ፡ ድ

ንንት፡ ውስተ፡ ምድር፡ ወሕሊናሃ፡ እንቅዕድው፡
 ውስተ፡ ሰማይ፡ ወሶበ፡ ርእሪዎ፡ ሐራ፡ እንዘ፡ ት
 ቱክዝ፡ ጥቀ፡ ይቤልዎ፡ አብእሲቶ፡ ምንት፡ ያበክ
 የኪ፡ እስመ፡ ናሁ፡ ኮንኪ፡ ንግሥተ፡ ወዘንተ፡
 ብሂሎሙ፡ ነሥእዎ፡ ወወሰድዎ፡ ወአብእዎ፡ ውስ
 ተ፡ ርሱይ፡ ቤት፡ ከመ፡ ያኅድርዎ፡ ወአምጽአ፡ ላ
 ቲ፡ መበልተ፡ ዘዘዘአሁ፡ ግዕዝሙ፡ ወዘዘዘአ (Fol.
 21a. 3.) ሁ፡ ጣዕሞሙ፡ ወይቤልዎ፡ ንሥእ፡ ብል
 ሂ፡ ይቤልከ፡ ንጉሥ፡ ይእቲስ፡ ኢተወክረቶሙ፡
 ወኢበልዐት፡ እማዕዶሙ፡ ወባሕቱ፡ ኮነት፡ ትግዕ
 ር፡ ጎበ፡ አምላክ፡ እንዘ፡ ትብል፡ አእግዚእየ፡ ኢ
 የሱስ፡ ክርስቶስ፡ ለምንት፡ ርኢከ፡ ዕቢድየ፡ ወኢ
 ተዘክርኮ፡ ለጸጋ፡ ዘአብ፡ ገብርከ፡ ዘይትለአክ፡ ቅድ
 ሜከ፡ በንጹሕ፡ ወመጠውከኒ፡ ውስተ፡ እደሆሙ፡
 ለቦርከ፡ ኃጥአን፡ ወዓላውያን፡ እለ፡ ርጎታን፡ ወግ
 ጎሣግን፡ እም (Fol. 21b. 1.) ኔከ፡ አንተኒ፡ ርጎታ፡ ወ
 ግጎሥ፡ እምኒሆሙ፡ አንሰ፡ ሰአልኩከ፡ ተሀበኒ፡
 ወልደ፡ እምንጹሕ፡ ካህን፡ ወልደ፡ ንጹሐን፡ ካህና
 ት፡ እለ፡ ሎሙ፡ ሕግ፡ ወሎሙ፡ ሥርዓት፡ ትፈቅ
 ድኑ፡ ተሀበኒ፡ ወልደ፡ እምግብር፡ ጽዮዕ፡ ዘኢያክ
 ምሮ፡ ለሕግከ፡ ወለሥርዓትከ፡ ጎድግሰ፡ እምዝን
 ቱ፡ ገብር፡ ርከስ፡ ተሀበኒ፡ ወልደ፡ እምውእቱኒ፡
 ካህን፡ ቅዱስ፡ እመ፡ ኮነ፡ ወልድ፡ ዘኢያውምረከ፡
 ዕቦ፡ ማኅዕንየ፡ እቤለከ፡ አእግዚእ፡ አ (Fol. 21b. 2.)
 ምላክ፡ ኃያላን፡ አርኢ፡ ኃያለከ፡ ላዕሌየ፡ ዮም፡
 አእግዚእ፡ አምላክ፡ አድጎኖ፡ አርኢ፡ አድጎኖተ
 ከ፡ ላዕሌየ፡ ዮም፡ አእግዚእ፡ አምላክ፡ ሣህል፡ አ
 ርኢ፡ ሣህለከ፡ ላዕሌየ፡ ዮም፡ ወዘንተ፡ እስከ፡ ት
 ጼሊ፡ ይእቲ፡ በልዑ፡ ወጸግቡ፡ እሙንቱ፡ ሰገራት፡
 ወይቤልዎ፡ በሐኪ፡ አንግሥትን፡ ጌሠመ፡ ንወስደ
 ኪ፡ ጎበ፡ ንጉሥ፡ ወይሬስየኪ፡ ንጉሥተ፡ ወይሰግ
 ዱ፡ ለኪ፡ ነሉሙ፡ እለ፡ ውስተ፡ መንግሥቱ፡ አ
 እግዝእት (Fol. 21b. 3.) ነ፡ በሊዕለ፡ ዐበይኪ፡ ንዋመ
 ኒ፡ ኢትጎውሜኒ፡ ወትቤሎሙ፡ ቅድስት፡ እግዚ
 እ፡ ኃረያ፡ በሉ፡ ኑሙ፡ አንትሙ፡ ሊተሰ፡ ዐበየ
 ኒ፡ ንዋም፡ ደቀሱ፡ ነሉሙ፡ ወኖሙ፡ ከበሀሙ፡
 ከያሃ፡

CHAPTER XIV.

ምዕራፍ፡ ፲፬ ። ወበይኦቲ፡ ሰዓት፡ ተንሥኡት፡
ቅድስት፡ እግዚእ፡ ኃረያ፡ ወአውዕኡት፡ አልባስ፡
ሠርጉ፡ እምላዕሌሃ፡ እንዘ፡ ትብል፡ ለእመ፡ ጸለይ
ኩ፡ ምስለ፡ ዝነቱ፡ አልባስ፡ ርኩስ፡ ኢይሰምዓኒ፡
አምላኪየ ። ወለብስት፡ አልባሲሃ፡ (Fol. 22a. 1.) ዘቀ
ዳሚሃ ። ወሰገደት፡ ብዙኃ፡ ተሐፉ፡ ወቆመት፡ ቅ
ድመ፡ ገጸ፡ እግዚአብሔር ። ወሰፍሐት፡ እደዊሃ፡
ወጸለየት፡ እንዘ፡ ትብል፡ ኦእግዚአ፡ አምላክ፡ ነሉ
ሉ፡ ፍጥረት፡ ዘነሉ፡ ትክል፡ ወአልቦ፡ ዘይሰዓን
ከ ። ወአልቦ፡ አመ፡ ኢህሉክ፡ ወውስተ፡ ነሉ፡ በ
ሐውርት፡ ምሉዕ፡ ውእቱ፡ መለኮትክ ። አንተ፡ ው
እቱ፡ ዘአድኃንክ፡ ለሣራ፡ እምእደ፡ ፈርዖን፡ ንጉ
ሠ፡ ግብጽ፡ ወእምእደ፡ አቤሚሉክ፡ ንጉሠ፡ ጌራራ ።
አንተ፡ ው (Fol. 22a. 2.) እቱ፡ ዘአድኃንክ፡ ለርብ
ቃ፡ እምእደ፡ ንጉሠ፡ ጌራራ ። አንተ፡ ውእቱ፡ ዘ
አድኃንክ፡ ለዳንኤል፡ እምአፈ፡ አናብስት፡ ር
ኅብን ። አንተ፡ ውእቱ፡ ዘአድኃንክ፡ ለሶስና፡ እ
ምእደ፡ ረባናት፡ እኩያን ። አንተ፡ ውእቱ፡ ዘአ
ድኃንክመ፡ ለቮደቂቅ፡ እምእደ፡ እሳት፡ ዘባቢ
ሎን ። ቀዳሚኒ፡ አንተ፡ ይእዘኒ፡ አንተ ። ዮም
ኒ፡ ያስተርኢ፡ ኃይለ፡ አድኅኖትክ፡ በላዕሌየ ። ሀ
ብ፡ ስብሐተ፡ ለስምክ፡ እ (Fol. 22a. 3.) ግዚእ፡ ወ
ኢትግድፋ፡ ለንመትክ፡ ግይርት፡ ውስተ፡ አፋሆ
ሙ፡ ለተኳሉት፡ አንተሂ፡ አቅዱስ፡ ሚካኤል፡

ምንትኑ፡ ለክ፡ አርምሞ፡ ወምንትኑ፡ ተጸምሞ፡ እ
ንዘ፡ ይመጽእ፡ ላዕለ፡ አመትክ፡ ዝነሉ፡ ምንዳቤ፡
ረሳዕኩ፡ ከዳን፡ ዘተካየድኩ፡ ምስሌክ፡ ከመ፡ እግ
በር፡ ተገክረክ፡ ወበዕለተ፡ እግብር፡ ተገክረክ፡ በጽ
ሐኒ፡ ዝነሉ፡ ምንዳቤ፡ እምታክክረኒ፡ አኅሠርከኒ፡
እምታስተፍሥሐኒ፡ አኅዘንከኒ ። ሐሰ፡ ለክ፡ ኦቅ
(Fol. 22b. 1.) ዱስ፡ ሚካኤል፡ ትግበር፡ ዘንተ ። አላ፡
ርድኡኒ፡ ረዳኤ፡ ምንዳብን፡ ሱቀኒ፡ ሰዋቂ፡ ትንቱ
ናን ። ወዘንተ፡ እንዘ፡ ትጼሊ፡ ቅድስት፡ እግዚእ፡
ኃረያ፡ አስተርክያ፡ ቅዱስ፡ ሚካኤል፡ ገሀደ፡ ወይ
ቤላ፡ ሰላም፡ ለኪ፡ ኦቅድስት፡ አክ፡ ከመ፡ አኅጉል
ኪ፡ ዘኮን፡ ዝነገር፡ አላ፡ ከመ፡ አርኢ፡ ጽንዓ፡ ፍ
ቅርየ፡ በላዕሌኪ ። አክ፡ በእንቲእኪ፡ ባሕቲቲ፡ ዘት
ድኅኒ፡ እምንዳቤ ። አላ፡ በእንተ፡ ወልድኒ፡ ዘሀሎ፡
ይትወለድ፡ እምኔ (Fol. 22b. 2.) ኪ፡ ዘኢይከውን፡ ነሉ
ሉ፡ ዓለም፡ ሚጠ፡ አሐቲ፡ ሥዕርተ፡ ርእሱ፡ ክብረ፡
ነገሥትኒ፡ ውብዕለ፡ አሕዛብ፡ ኢይከውን፡ መጠነ፡
አሐቲ፡ ጸበለ፡ ምድር፡ ዘይከይዳ፡ በእግሩ፡ ሕይወ
ተ፡ ብዙኃን፡ ውእቱ፡ ወፈውሰ፡ ድውያን፡ ሀሎ፡
ውስተ፡ እደሠ፡ ወበእንቲእሁ፡ ትድኅኒ፡ እመንሱ
ት ። ወትቤሎ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ማዕዘኑ፡
እድኅን፡ እግዚእየ ። ወይቤላ፡ በዕለተ፡ ዘፈቀደ፡ እግ
ዚአብሔር፡ (Fol. 22b. 3.) ወዘንተ፡ ብሂሎ፡ ተሰወረ፡ እ
ምኔሃ፡ ይእቲሰ፡ ኃይረት፡ ቀዊማ፡ ነሉ፡ ኀኃ፡ ሌሊት ።

CHAPTER XV.

ምዕራፍ፡ ፲፭ ። ወጸቢሐ፡ ቅድስት፡ እግዚእ፡ ኃ
ረያ፡ ለብስት፡ አልባስ፡ ስርኅሃ፡ እምቅድመ፡ ይትኅ
ሥኡ፡ እሉ፡ ሠገራት ። ወወሰድዋ፡ ኅብ፡ ንጉሥ፡
ዓሠርገዎሙ፡ በወርቅ፡ ወበብርር፡ በከመ፡ አዘዘ
ሙ፡ ትማልም፡ ወአብእዋ፡ ወአቀምዋ፡ ቅድሚሁ ።
ወሶበ፡ ርእያ፡ ንጉሥ፡ ለቅድስት፡ እግዚእ፡ ኃረያ፡
ተፈሥሐ፡ (Fol. 23a. 1.) ጥቀ፡ ወተንሥኡ፡ ሶቤሃ፡ ወ
ፈቀደ፡ ይስዓማ፡ ወኃደገ፡ እምፍርሃተ፡ ሰብእ ። ወ
ተመይጦ፡ ወነበረ፡ ዲበ፡ መንበሩ፡ ወሐለየ፡ እን

ዘ፡ ይብል፡ ሶበ፡ አውሰብክዋ፡ ለዛቲ፡ በዝየ፡ ከመ፡
ባዕዳት፡ አንስት፡ ኢይከውናኒ፡ ክብረ፡ ሊተሂ፡ ኃ
ሣር፡ ውእቱ፡ ለዛቲሰ፡ አንገሥየ፡ በላዕለ፡ ነሉን፡
አንስቲያየ፡ አወሰባ፡ ለማልበርዴ፡ ቤተ፡ መንግሥ
ትየ ። ወይቤሎሙ፡ ለሐራሁ፡ አማን፡ አማን፡ መዓ
ድም (Fol. 23a. 2.) ተ፡ ብእሲተ፡ እምጸእክሙ፡ ሊ
ተ፡ አኅ፡ ወልደ፡ እስላንድኔ፡ እሁብክሙ፡ ሚመተ፡
ዘየአክለክሙ፡ ለክሙ፡ ወለውሉድክሙ፡ ለዛቲ፡
ብእሲት ። ዕቀብዋ፡ በሠናደ፡ ዕቅብት ። ወነሉ፡ ዘ

ፈቀደት፡ ግበሩ፡ ላቲ፡ እስከ፡ ትከውን፡ ንግሥተ፡
 ላዕለ፡ ነሱ፡ ዘእጥረደኩ፡ ወእንዘ፡ ነሐውርሂ፡ ፍ
 ኖተ፡ አዕዕንዋ፡ በበቅል፡ ዘእገዳን፡ ቦተ፡ አነ፡ ወኢ
 ታርጎቅዋ፡ እምኔየ፡ መዐልተ፡ ወሌሊተ፡ ወገልብ
 ብዋ፡ ወ (Fol. 23 a. 3) ተቤሰ፡ ዘእነም፡ በወርቅ፡ ከ
 መ፡ ኢይርአይ፡ ገጸ፡ ፀሐይ፡ ወኢይርከባ፡ ቍር፡
 ዘሌሊት፡ ወበጸሐነ፡ መዓልበርዴ፡ ቤተ፡ መንግ
 ሥትየ፡ በህየ፡ ታስተዋስቡኒ፡ በሕገ፡ አማልክትየ፡
 ወዘንተ፡ ብሂሎ፡ ተንሥኦ፡ በጉጉዓ፡ ወሐረ፡ ፍ

ጡነ፡ ወለቅድስት፡ እግዚእ፡ ኃረያ፡ ገብሩ፡ ላቲ፡
 ሐራ፡ በከመ፡ እዘዘ፡ ውኦቱ፡ ወኦትለውዋ፡ ድጎራ
 ሁ፡ እስመ፡ ይቤሎሙ፡ ኢታርጎቅዋ፡ እምኔየ፡ ይ
 እቲሰ፡ ትባኪ፡ ብከ (Fol. 23 b. 1) የ፡ ዕፀብ፡ በውስ
 ተ፡ ልባ፡ ወትብል፡ አቅዱስ፡ ሚካኤል፡ መ (Fol. 23 b. 2)
 ልእከ፡ አድጎኖ፡ ማእዜኑ፡ ታድጎነኒ፡ እምእደ፡ ዝ
 ንቱ፡ (Fol. 23 b. 3) ገብር፡ ርኩስ፡ ናሁ፡ ቀርቦ፡ ዕለ
 ተ፡ ኃጉል፡ ወዘንተ፡ ትብል፡ ነሱ፡ ጊዜ፡

CHAPTER XVI.

(Fol. 24 a. 1) ምዕራፍ፡ ፲፮፡ ወእምዝ፡ ፈነወ፡ መ
 ተሎሜ፡ ላዕከን፡ ውስተ፡ ሀገሩ፡ እንዘ፡ ይብል፡ ፍ
 ሁ፡ በጸሕኩ፡ በዳጎን፡ ወበፍሥሐ፡ እስተጋብኦ፡
 ነሱ፡ ሰብኦ፡ ሰገል፡ ወሰብኦ፡ ሐረስ፡ ወነሱ፡ ማ
 ርያነ፡ በማልበርዴ፡ ወጥብሐ፡ ፲፻መዓልዓ፡ አልህ
 ምት፡ ወ፲፻አጎሩገ፡ ዐቢያነ፡ እለ፡ ሥርግዋነ፡ አቅ
 ርንት፡ በወርቅ፡ ወ፲፻፡ እለ፡ ሥርግዋነ፡ አቀርንት፡
 በብሩር፡ ወ፲፻እለ፡ ኢተሠርገው፡ ወ፲ወ፬፻አ (Fol.
 24 a. 2) ብሐከ፡ አባግዕ፡ ወ፲ወ፬፻መቀዓለ፡ ጠሊ፡
 ወ፪፻፶ደዋርሐ፡ ከመዝ፡ በልዎሙ፡ ሊጋላት፡ ሊጋዘዕ
 ትሂ፡ በልዎሙ፡ እስተዳልውኦ፡ ፪፻፶፡ በመስፈርተ፡
 ኔባል፡ ጸዕፈ፡ ወያነ፡ ወ፪፻፶፡ በመስፈርተ፡ ኔባል፡
 ሜሰ፡ ምዝርሰ፡ ይኩን፡ ከመ፡ ማይ፡ ወለሐባዝያነ
 ሂ፡ በልዎን፡ እስተዳልውኦ፡ ኅብስተ፡ ወዳፍንተ፡
 ተብሰለሂ፡ ወዳብሐ፡ ዘአልቦ፡ ኅልቀ፡ ወለአንስ
 ቲያየ፡ አሠርቲዋን፡ በልዎን፡ እስተዳልዋ፡ በቤት
 ክን፡ (Fol. 24 a. 3) ማዕዳተ፡ ብዙኃ፡ ዘአልቦ፡ ኅል
 ቀ፡ ወለነሱሎሙ፡ ሰብኦ፡ ዳሞት፡ በልዎሙ፡ ጽን
 ሐኒ፡ በማልበርዴ፡ እስተዳሊወከሙ፡ ጸባሕተ፡ መ
 ንግሥትየ፡ ወለእመ፡ ኢገበርክሙ፡ ዘንተ፡ ነሱ፡
 ዘእዘገኩክሙ፡ እመትር፡ አርእስቲክሙ፡ በሰያፍ፡
 ወእወድየክሙ፡ ውስተ፡ ጦመ፡ ግራር፡ በልዎሙ፡
 አንትሙሂ፡ ለእመ፡ ኢንገርክሙ፡ ዘንተ፡ ቃለ፡ መ
 ልእክትየ፡ መክፈልትክሙ፡ ከመዝ፡ ሐሩ፡ አፍጥ
 ኦ፡ ተዕዲነክሙ፡ (Fol. 24 b. 1) በአፍራስ፡ ረዋጽያ
 ን፡ ውነባ፡ በጸሕክሙ፡ ሀገር፡ እስተባርየ፡ አፍራ

ሰ፡ በዲቦ፡ አፍራስ፡ ከመ፡ ትብጽሐ፡ ለጌሠም፡
 ወአነ፡ እበጽሕ፡ እስከ፡ ሰሙን፡ መዋዕል፡ ወእም
 ዝ፡ ሐሩ፡ ላእከን፡ እምነቤሁ፡ ወበጽሐ፡ ውስተ፡
 ሀገር፡ በሳኒታ፡ ወነገሩ፡ በከመ፡ እዘዘሙ፡ እሉሂ፡
 ሰሚዎሙ፡ እስተዳለው፡ ነሱ፡ በከመ፡ ይቤሎሙ፡
 ወተንሥኦ፡ መተሎሜ፡ እንዘ፡ ይተልዎሙ፡ ወበጽ
 ሐ፡ ማልበርዴ፡ (Fol. 24 b. 2) በሰሙን፡ መዋዕል፡ በ
 ከመ፡ ተዓደሙ፡ ወተቀበልዎ፡ ሰብኦ፡ ሀገሩ፡ በፍ
 ሥሐ፡ ወበደባቤ፡ እሉሂ፡ ልዑካን፡ ተቀበልዎ፡ ም
 ስሌሆሙ፡ ወተጸበሙ፡ ለእሙንቱ፡ ልዑካን፡ ወያ
 ቤሎሙ፡ እስተዳለውከሙኑ፡ ነሱ፡ ዘእዘገኩክ
 ሙ፡ ወያቤልዎ፡ እው፡ ንጉሥ፡ ወያቤሎሙ፡ ማር
 ያንሂ፡ ወሰብኦ፡ ሰገል፡ ወነሱሎሙ፡ ሰብኦ፡ ኪነት
 ተጋብኦኑ፡ ወያቤልዎ፡ እው፡ ወያቤሎሙ፡ ይእዜ
 ኒ፡ በልዎሙ፡ ለነሱሎሙ፡ (Fol. 24 b. 3) ተደለው፡ ለ
 ጌሠም፡ ከመ፡ ንስግድ፡ ለአማልክቲነ፡ ወንግበር፡
 ሎሙ፡ በዐለ፡ ዐቢየ፡ እስመ፡ እሙንቱ፡ ያቀንቱ፡
 ኃይለ፡ በውስተ፡ ፀብዕ፡ ወያቤልዎ፡ ኦሆ፡ ንጉብር፡
 በከመ፡ ትቤላነ፡ ወቦኦ፡ ውስተ፡ ቤተ፡ መንግሥ
 ቱ፡ ማልበርዴ፡ ለቅድስትሰ፡ እግዚእ፡ ኃረያ፡ እዘ
 ዘ፡ ያብእዋ፡ ቤት፡ ካልእ፡ እስከ፡ ጌሠም፡ ወውኦ
 ቱሰ፡ ኃይረ፡ ነሱ፡ ይእተ፡ ሌሊተ፡ እንዘ፡ ይሠርዕ፡
 ነሱ፡ ሥርዓተ፡ መንግሥቱ፡ ሐራሁኒ፡ ኢኖ (Fol.
 25 a. 1) ሙ፡ እንዘ፡ ያስተዳልው፡ ማዕዳተ፡ ወያብብ
 ሐ፡ መጋዘቦተ፡ ወኮነ፡ ኅልቆሙ፡ ለእለ፡ ተብብ
 ሐ፡ በደኦቲ፡ ዕለት፡ ፳፻፱ወ፳፻፱፡ መባልዕትሰ፡ ዘተ

ገብሩ፡ በይእቲ፡ ሌሊት፡ ኢይትኃለቀ፡ ብዝኖሙ፡
ወለቅድስት፡ እግዚእ፡ ኃረያ፡ ሰበ፡ አብእዋ፡ ውስ-
ተ፡ ካልእ፡ ቤት፡ ሐራሁ፡ ለንጉሥ፡ ይቤልዋ። አንግ-
ሥትነ፡ የምሰ፡ ብልዒ፡ ወስትዩ፡ ወተፈሥሐ፡ ለ-
ነ። እስመ፡ ጌሠመ፡ ለእመ፡ ርእመ፡ ርእየኪ፡ ድግ-
ድግተኪ፡ ይኳንነን፡ ርእሰነ። እ (Fol. 25a. 2.) ስመ፡
እምአመ፡ ተዲወወት፡ እስከ፡ ይእቲ፡ ዕለት፡ ኢበል-
ዐት፡ እክለ፡ ወኢሰትዩት፡ ማየ፡ ወበቅቱ፡ እንተ፡
ጸብሐት፡ ይኳይስ፡ ነፍስታ፡ እምእለ፡ በልዑ፡ ወሰ-
ትዩ፡ በከመ፡ ኃየሰ፡ ነፍሰቶሙ፡ ለ፫ደቂት፡ በባቢ-
ሎን፡ እንዘ፡ ኢይሰትዩ፡ ማየ፡ ወተቤሎሙ፡ ቅድ-
ስት፡ እግዚእ፡ ኃረያ፡ ለእመኝቱ፡ ሐራ። አንሰ፡
ኢይበልዕ፡ ወኢይሰቲ፡ እስከ፡ እስምዕ፡ ፍትሐ፡ እ-
ምአምላኪዩ፡ ወዘንተ፡ ብሂላ፡ ዐበዩቶሙ፡ ወቤ-
(Fol. 25a. 3.) ተት፡ ነላ፡ ይእተ፡ ሌሊተ፡ በስብሐ-
ት፡ ወበጸሎት፡ እንዘ፡ ትብል፡ ኦእግዚአብሔር፡
ከመዝኑ፡ ርሰይከኒ። ቀዳሚ፡ ተወሰብኩ፡ በሕግክ፡
ለጳምት፡ ንጹሕ። የምሰ፡ አስተዳለውክኒ፡ እኩን፡
ብእሲተ፡ ለከሀዴ፡ ሕግክ፡ በሕገ፡ አማልክት፡ ርኩ-
ሳን፡ ሐሰ፡ ለክ፡ እግዚእ፡ ትግበር፡ ዘንተ። አላ፡
ተዘከር፡ ኪዳኖ፡ ለመጸምርትዩ፡ ወአድኅኒኒ፡ እም-
ዝንቱ፡ ትምይንተ፡ ሰይጣን። ዘንተ፡ ነሎ፡ ወዘይ-
መስሎ፡ እንዘ፡ ት (Fol. 25b. 1.) ብል፡ አንግሀት፡ ቅ-
ድስት፡ እግዚእ፡ ኃረያ፡ ለውእቱስ፡ ዕልሙ፡ ኮነ፡
ቦቱ፡ ኑኃ፡ ይእቲ፡ ሌሊት፡ ከመ፡ ፲ዓመት፡ እምብ-
ዝኃ፡ ጉጉዓሁ፡ ወንደተ፡ ፍቅሩ፡ በእንተ፡ ቅድስ-
ት፡ እግዚእ፡ ኃረያ፡ ወሰበ፡ ጸብሐ፡ አዘዘ፡ ያምጽ-
እዋ፡ ለቅድስት፡ እግዚእ፡ ኃረያ፡ እስከ፡ ቤተ፡ አ-
ማልክት፡ ወእምጽእዋ፡ ወተንሥኦ፡ ወሐረ፡ ምስ-
ለ፡ ነሎሙ፡ መኳንንቲሁ፡ ውስተ፡ ቤተ፡ አማልክ

ት። ወተለውም፡ ነሎሙ፡ ሠራዊቱ። ወበጸሐ፡
(Fol. 25b. 2.) ውስተ፡ ቤተ፡ አማልክት፡ ቆመ፡ ውእ-
ቱ፡ ቅድመ፡ ነሎሙ፡ ጉቡአን፡ ከመ፡ ይሰግድ፡
ለአማልክት፡ ወከመ፡ ያስግዳ፡ ለቅድስት፡ እግዚእ፡
ኃረያ። ወያንግዛ፡ ላዕለ፡ ነሎ፡ ምክሩ፡ ወሰቤ-
ሃ፡ ግብተ፡ በረቀ፡ መብረቅ፡ እምሰማይ። ወኮነ፡ ፀ-
ዓዕ፡ ወነጉድንድ፡ ወተከውሰ፡ ነሎ፡ ኃይለ፡ ሰማ-
ያት፡ ወምድር። ወወረደ፡ ቅዱስ፡ ሚካኤል፡ ሊቀ፡
መላእክት። ወነሥኦ፡ ለቅድስት፡ እግዚእ፡ ኃረያ፡
እማዕከሎሙ፡ ወሐዘላ፡ (Fol. 25b. 3.) በክንፊሁ፡ ወ-
ዶራ፡ በእንግድዓሁ፡ ወአብጽሐ፡ እምድረ፡ ዳሞት፡
ምድረ፡ ዘረፊ፡ ጊዜ፡ ፫ሰዓት፡ ዘዕለት፡ አመ፡ ፳፱-
ደቂቃ፡ መጋቢት፡ እንዘ፡ የዐጥን፡ ቅዱስ፡ ጸጋ፡
ዘአብ፡ ወይትመሐለል፡ በእንቲአሃ፡ ወአቀማ፡ ኅበ፡
ዓረፍተ፡ ቤተ፡ ክርስቲያን፡ ወኃደጋ፡ ህየ፡ ወዐር-
ገ፡ ሰማየ፡ መተሎሜስ፡ ደንገዐ፡ እምፍርሃተ፡ መባ-
ርቅት፡ ወነጉድንድ፡ ወአንበዘት፡ ነፍሱ፡ ወእምሠ-
ራዊቱ፡ ሞቱ፡ እምግርማ፡ ውእቱ፡ (Fol. 26a. 1.) መ-
ብረቅ፡ ፲፱ ወአምነ፡ ማርያን፡ ፫፻ መነ፡ ይክል፡ ነገ-
ረ፡ ግርማ፡ ዘኮነ፡ በይእቲ፡ ዕለት፡ ላዕለ፡ ውእቱ፡
ዕልሙ፡ ወላዕለ፡ ሠራዊቱ፡ በከመ፡ ተአርወየ፡ ል-
በ፡ ናቡከደነጾር፡ ፯ዓመተ፡ በእንተ፡ ትዕቢቱ፡ ከማ-
ሁ፡ ተአንበዘ፡ ልበ፡ መተሎሜ፡ ፳፱ ወጽዓመተ፡ በእ-
ንተ፡ ኃጢአቱ፡ ወኢየአምር፡ ዘተናገረ፡ ምዕረ፡ ይ-
ቤ፡ ቅትሎ፡ ወካዕበ፡ ይቤ፡ እምጽኦ፡ ሕያዎ፡ በአዘ-
ዘ፡ ይቅትሎ። ወዓዲ፡ ይቤ፡ ሕንጺ፡ አብያተ፡ መ-
ልዕልተ፡ አየ (Fol. 26a. 2.) ራት፡ ወመኳንንቲሁ፡ የ-
ኃይጥም፡ እንዘ፡ ይብሉ፡ ኦሆ፡ እስመ፡ በከመ፡ ግዕ-
ዘ፡ (Fol. 26a. 3.) ለመልእክ፡ ሀገር፡ ይገብሩ፡ እለ፡
ደነብሩ፡ ውስቲታ።

CHAPTER XVII.

ምዕራፍ፡ ፲፯። እግዚእ፡ ኃረያስ፡ ቅድስት፡ እን-
ዘ፡ ትጼሊ፡ ቀዊማ፡ ኅበ፡ ምቅዋማ፡ ዘዘልፍ፡ ወተ-
አነቶ፡ ለእግዚአብሔር፡ በእንተ፡ ነሎ፡ ዘገብረ፡
ላቲ፡ ወዕኦ፡ (Fol. 26b. 1.) ቅዱስ፡ ጸጋ፡ ዘአብ፡ እም-
ቤተ፡ መቅደስ፡ ከመ፡ ይዑድ፡ በማዕጠንት፡ ወርእ

የ፡ ናሁ፡ ብእሲት፡ በአልባሰ፡ ወርቅ፡ ዑጽፍት፡
ወሁብርት፡ ትጼሊ። ደንገዐ፡ ወሐለየ፡ እንዘ፡ ይብ-
ል፡ እምአይቱ፡ መጽአት፡ ዘመጠነዝ፡ ብእሲት። ዘ-
አልባቲ፡ አግብርት፡ ወአእማት፡ ወአንዘ፡ ያነከር፡
ከመዝ፡ ዶደ፡ ቤተ፡ ክርስቲያን፡ ወሰኦ፡ ውስተ፡

ቤተ ሥላሴ፡ ወፈጸመ ፡ ጸሎተ ፡ ፅግን ፡ ወወፅ
 ኢ ፡ ሳቤሃ ፡ ወበረከ ፡ እንዘ ፡ ግልብብት ፡ (Fol. 26b. 2.)
 ይኣቲ፡ ወኢታርእዮ ፡ ገጽ ፡ ወወፅኦ ፡ እምቤተ ፡ ክ
 ርከቲያን ፡ ሳብረ ፡ ወነበሩ ፡ አሐተኔ ፡ ወይቤላ ፡ ዳሳ
 ንኑ ፡ እግዝእትዮ ፡ ወትቤሎ ፡ ዳሳን ፡ ወይቤላ ፡ እም
 አይቲ ፡ አንቲ ፡ እሬእዮኪ ፡ በዘመጠነዝ ፡ ፅበይ ፡ ወ
 ቡብር ፡ አግብርት ፡ ወአእማት ፡ ዘአልብኪ ፡ ለምን
 ት ፡ ተሐውሪ ፡ ባሕቲተኪ ፡ ኦአግኢዚት ፡ ዘትመስ
 ሊ ፡ እምአዋልደ ፡ ነገሥት ፡ ወትቤሎ ፡ አማን ፡ እ
 ምአዋልደ ፡ ነገሥት ፡ አነ ፡ ወእንዘ ፡ አሐውር ፡ በ
 ፍኖት ፡ ምስለ ፡ (Fol. 26b. 3.) አግብርትዮ ፡ ወአእማት
 ዮ ፡ ወምስለ ፡ ነሎን ፡ ዘብዮ ፡ ረከበኒ ፡ መተሎሚ ፡
 ወነሥኣኒ ፡ ነሎ ፡ ሊተሰ ፡ ባሕቲ ፡ አንገፈኒ ፡ እግዚ
 አብሔር ፡ እምእደሁ ፡ ወሶበ ፡ ሰማዕኩ ፡ በእንተ ፡
 ፅብእሲ ፡ ዘስመ ፡ ጸጋ ፡ ዘአብ ፡ ከመ ፡ ተዓወወት ፡
 ብእሲቲ ፡ መጸእኩ ፡ ዝዮ ፡ ከመ ፡ እነተኖ ፡ ብእሲተ ፡ ህ
 ዮንቲሃ ፡ ወይቤላ ፡ ለምንት ፡ ዘንተ ፡ ሐለዩኪ ፡ እስ
 መ ፡ ኢይከውኖ ፡ ለካህን ፡ ይሥዕር ፡ ክሀንቶ ፡ ወዓ
 ዲ ፡ አንቲ ፡ ብእሲት ፡ ክብርት ፡ ወአተሰ ፡ ግዮ (Fol.
 27a. 1.) ፡ ፡ ፡ ዘአልዐቲ ፡ ምንትኒ ፡ ወለእመ ፡ አውሰበ
 ኪ ፡ ወአቲ ፡ ይከውነኪ ፡ ኃሣረ ፡ ነገረሂ ፡ እንዘ ፡ ይ
 ብል ፡ ሰማዕክም ፡ ለውእቲ ፡ ብእሲ ፡ ለእመ ፡ ኢያግ
 ብኦ ፡ እግዚአብሔር ፡ ለብእሲትዮ ፡ ኢያወስብ ፡ ካል
 እተ ፡ ብእሲተ ፡ መሐልኩ ፡ አንሰ ፡ በስመ ፡ ቅዱስ ፡
 ወትቤሎ ፡ እምዓዋዊት ፡ ያገብእ ፡ ሎቲ ፡ ወይቤላ ፡
 ሳድጊሰ ፡ እምዓዋዊት ፡ እምድሳረ ፡ ሞተትኒ ፡ እምክ
 ህለ ፡ እግዚአብሔር ፡ አንሥኑታ ፡ ወካዕበ ፡ ይቤላ ፡
 ታልኪሰ ፡ ይመስል ፡ (Fol. 27a. 2.) ታለ ፡ ዘአሃ ፡ ወ
 አክምሰሰት ፡ ቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ወትቤሎ ፡
 አከ ፡ በታል ፡ ባሕቲቲ ፡ ዘይትማሰል ፡ ሰብእ ፡ ዓዲ ፡
 በመልክዕሂ ፡ ይትማስል ፡ ወካዕበ ፡ ትቤሎ ፡ አንተ
 ኑ ፡ ብእሲሃ ፡ ለዩእቲ ፡ ብእሲት ፡ ወይቤላ ፡ እመ ፡ አ
 ነ ፡ ወአቲ ፡ ወትቤሎ ፡ አንሰ ፡ ሰማዕኩ ፡ በእንቲአሃ ፡
 ከመ ፡ አውሰባ ፡ ንጉሥ ፡ ወረሰያ ፡ ንግሥተ ፡ ኢትት
 ሐዘብኬ ፡ ከመ ፡ ትገብእ ፡ ለከ ፡ እምዝ ፡ ዳግመ ፡ ወ
 ባሕቲ ፡ ሐሊ ፡ ዘትገብር ፡ ወተምሶዓ ፡ ላዕሌሃ ፡ ወይ
 (Fol. 27a. 3.) ቤላ ፡ ብእሲት ፡ እኪተ ፡ መዋዕል ፡ እን
 ቲ ፡ ለምንት ፡ ኢተኃፍሪ ፡ እንዘ ፡ ትትናገሪ ፡ ዘከመ

ዝ ፡ ነገረ ፡ እግዚአብሔር ፡ ያሰስል ፡ ዘንተ ፡ ዝመተ
 ኪ ፡ እስመ ፡ ነፍሱ ፡ ለዘማዊ ፡ ርከብ ፡ ወአቲ ፡ ከመ ፡
 ደመ ፡ ከልብ ፡ ወጽዮፅ ፡ ከመ ፡ ነሱሕ ፡ እግዚአብ
 ሔርሰ ፡ መላእክቲሁ ፡ ያፈቅሩ ፡ ንጽሐ ፡ ወሶበ ፡
 ርእዮት ፡ ጽንዓ ፡ ሃይማኖቲ ፡ ከመ ፡ ጥቀ ፡ መንክር ፡
 ተንሥኣት ፡ ፍጡን ፡ ወቆመት ፡ ቅድሚሁ ፡ ወከሠተ
 ት ፡ እምግልባቤ ፡ ገጽ ፡ ወትቤሎ ፡ እግዚእዮ ፡ ነጽ
 (Fol. 27b. 1.) ረኒ ፡ ጥዩቀ ፡ እስመ ፡ አነ ፡ ይኣቲ ፡ ብእ
 ሲትኪ ፡ እግዚእ ፡ ኃረያ ፡ ወደንገፀ ፡ ወተንሥኣ ፡ ወ
 ሐቀፈ ፡ ክሳዳ ፡ ወሰዐመ ፡ ርእሳ ፡ ወወድቀ ፡ ዲበ ፡
 ምድር ፡ ወሰዓመ ፡ አኢጋሪሃ ፡ ወአብራኪሃ ፡ ወይቤ
 ላ ፡ አእሳትዮ ፡ እፎኑ ፡ እንጋ ፡ ኮንኪ ፡ ወበምንትኑ ፡
 ግብር ፡ በጸሕኪ ፡ ዝዮ ፡ ወትቤሎ ፡ በጥበበ ፡ እግዚአ
 ብሔር ፡ በጸሕኩ ፡ አንሰ ፡ እምአመ ፡ ተፈለጥኩ ፡ እ
 ምኔክ ፡ አረከበኒ ፡ እኩይ ፡ ለግመራ ፡ ዘእንበለ ፡ ሠ
 ናይ ፡ እስመ ፡ እግዚአብሔር ፡ ፈ (Fol. 27b. 2.) ነወ ፡
 ሚክኤልሃ ፡ መልእክ ፡ ወአድኃነኒ ፡ ወነገረቶ ፡ ነሱ
 ሎ ፡ ዘገብረ ፡ ላቲ ፡ እምጥንቲ ፡ እስከ ፡ ተፍጻሚቲ ፡
 ወሰሚዮ ፡ ቅዱስ ፡ ጸጋ ፡ ዘአብ ፡ ዘንተ ፡ ነገረ ፡ እም
 ኔሃ ፡ አንሥኣ ፡ አዕይንቲሁ ፡ ውስተ ፡ ሰማይ ፡ ወይ
 ቤ ፡ ይትብረክ ፡ እግዚአብሔር ፡ አምላክ ፡ እስራኤል ፡
 ዘገብረ ፡ በቢያ ፡ መመንክረ ፡ ባሕቲቲ ፡ ወይትብረክ ፡
 ስመ ፡ ስብሐቲሁ ፡ ቅዱስ ፡ ወይምላዕ ፡ ስብሐቲሁ ፡
 ነሎ ፡ ምድረ ፡ ለይኩን ፡ ለይ (Fol. 27b. 3.) ኩን ፡ ወ
 ጸውዖመ ፡ ለሰብእ ፡ ሀገሩ ፡ ወይቤሎመ ፡ ንዑ ፡ ት
 ርኣዮ ፡ ግብሮ ፡ ለእግዚአብሔር ፡ ዘገብረ ፡ መንክረ ፡
 በዲበ ፡ ምድር ፡ ወአርአዮ ፡ ኃይሎ ፡ በላዕሌዮ ፡ ወጸ
 ገወኒ ፡ ሠናዶቶ ፡ ወበከመ ፡ ብገኃ ፡ አበሳዮ ፡ በብዝ
 ኃ ፡ ሣህሎ ፡ ላዕሌዮ ፡ ወተጋብኦ ፡ ነሎመ ፡ ሰብእ ፡
 ሀገር ፡ በቢያመ ፡ ወንዑሶመ ፡ እለ ፡ ተርፉ ፡ እምዓ
 ዋዊ ፡ ወርእያዎ ፡ ለቅድስት ፡ እግዚእ ፡ ኃረያ ፡ ሥ
 ርገት ፡ በእልባሰ ፡ ወርቅ ፡ ወተአምሳዋ ፡ ወይ (Fol.
 28. 1.) ቤልዋ ፡ መኑ ፡ አምጽኣኪ ፡ ዝዮ ፡ በዘመጠነ
 ዝ ፡ ፅበይ ፡ ወነገረቶመ ፡ ነሎ ፡ ዘኮነ ፡ ላዕሌሃ ፡ ወአ
 እኩትም ፡ ለእግዚአብሔር ፡ ዘይገብር ፡ መንክረ ፡ በ
 ላዕላ ፡ ቅዱሳኒሁ ፡ ወዐ ፡ እለ ፡ በከዮ ፡ በእንተ ፡ እለ ፡
 ተርፉ ፡ ዓውዋን ፡ ወወዐሉ ፡ ይኣተ ፡ ፅለተ ፡ እንዘ ፡
 ይትናገሩ ፡ ፅበዮት ፡ እግዚአብሔር ፡ ወተመጠዎ

መ፡ ቀረባ፡ አተው፡ ውስተ፡ ማኅደሪሆሙ፡ በፍ፡
ሥሐ፡ ወበሐሜት፡ ወእንዘ፡ ይበል፡ ትቤሎ፡ ቅ፡
ድስት፡ (Fol. 28a. 2.) እግዚእ፡ ኃረያ፡ ለቅዱስ፡ ጸጋ፡
ዘአብ፡ አንሰ፡ እምአመ፡ ተፈለጥኩ፡ እምኔክ፡ ኢ፡
በላዕኩ፡ እክለ፡ ወኢሰተይኩ፡ ማየ፡ ጥበቡ፡ ለእ
ምላክ፡ ኦብጽሐኒ፡ እስከ፡ የም፡ ወሰሚያ፡ ቅዱ
ስ፡ ጸጋ፡ ዘአብ፡ ዘንተ፡ ነገረ፡ አንከረ፡ ጥቅ፡ ወተ
ደመ፡ ወነገረ፡ ውእቱኒ፡ ነሎ፡ ዘበጽሐ፡ ላዕሌሁ፡

እምጥንቱ፡ እስከ፡ ተፍጻሜቱ፡ ወፈጸሞሙ፡ ማዕ
ደ፡ ኃይሩ፡ ነሎ፡ ሌሊተ፡ እንዘ፡ ይዛው፡ በነገረ
ተ፡ አምላክ፡ ወበነገራተ፡ መልእክ፡ ወነፍጽ፡
(Fol. 28a. 3.) ንዋም፡ እምአዕይንቲሆሙ፡ በእንተ፡
ፍሥሐ፡ ዘላዕሌሆሙ፡ ወበሰኒታ፡ እንተ፡ ይእቲ፡
አመ፡ ጽወቺለወርቃ፡ መጋቢት፡ ፈጸሞ፡ ጸጋ፡ ዘአ
ብ፡ መዋዕለ፡ ዕብሬቱ፡ አተው፡ ቤቶ፡

CHAPTER XVIII.

(Fol. 28b. 1.) ምዕራፍ፡ ፲፱፡ ወበይእቲ፡ ሌሊት፡
እንተ፡ ይእቲ፡ ሌሊተ፡ ሡሉስ፡ ለጸቢሐ፡ ጽወፃለወ
ርቃ፡ መጋቢት፡ ሰበሰ፡ ምስለ፡ ብእሲቱ፡ ወተፀን
ሰ፡ አቡነ፡ ክቡር፡ ወቅዱስ፡ ተክለ፡ ሃይማኖት፡ በ
ይእቲ፡ ዕለት፡ ወእንዘ፡ ይነውሙ፡ ፪ሆሙ፡ ኅቡረ፡
ርእየት፡ ቅድ (Fol. 28b. 2.) ስት፡ እግዚእ፡ ኃረያ፡ ራ
እየ፡ ወከመዝ፡ ውእቱ፡ ራእያ፡ ዓምደ፡ ብርሃን፡ ይ
ቀውም፡ ውስተ፡ ቤታ፡ ወርእሱ፡ ይጉድዕ፡ ሰማ
የ፡ ወክሎሙ፡ አሕዛብ፡ ምድር፡ ነገሥትኒ፡ ወጻ
ዳሳት፡ ይቀውሙ፡ ፀውዶ፡ መንፈቆሙ፡ ይስግዱ፡
ሎቱ፡ ወመንፈቆሙ፡ ያሰምኩ፡ (Fol. 28b. 3.) በቱ፡
ወበመልዕልቲሁ፡ ንቡራን፡ አዕዋፍ፡ ብዙኃን፡ በቱ፡
ፀዕድሚያን፡ ወበ፡ ቀይሐን፡ ወበ፡ ዘሐመዳውያን፡
ወበ፡ ከሳክሳን፡ ወእንዘ፡ ትፈኢ፡ ዘንተ፡ ይእቲ፡
ከልሃ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ በውስተ፡ ንዋሙ፡ ወ
አኅደጋ፡ ራእያ፡ ወነቅሐት፡ ወአንቅሐቶ፡ ሎ (Fol.
29a. 1.) ቱኒ፡ ወትቤሎ፡ በእንተ፡ ምንት፡ ትኬልሕ፡
ወይቤላ፡ ዕፁብ፡ ራእየ፡ ርኢኩ፡ ወትቤሎ፡ ምንት
ኑ፡ ነገሩ፡ ወይቤላ፡ ናሁ፡ ፀሐይ፡ ብሩህ፡ ወዕኦ፡
እምታሕተ፡ ፈላስ፡ ዘንሰክብ፡ በቱ፡ ውበዙኃን፡ ከ
ዋክብት፡ ብሩሃን፡ እለ፡ ኢይትኃለቁ፡ ኅዙላን፡ በክ
ንፋ፡ ወአብርሃ፡ ውስተ፡ ነሎ፡ ዓለም፡ ወእምብዝ
ኃ፡ ብርሃኑ፡ ዋክየት፡ ሀገር፡ ወዘንተ፡ ርኢየ፡ ደን
ገጽኩ፡ ወከላህኩ፡ ወትቤሎ፡ ቅድስት፡ እግዚእ፡
ኅረያ፡ (Fol. 29a. 2.) ዕፁብ፡ ውእቱዝ፡ ነገር፡ ወመ
ኑ፡ ይክል፡ ሰሚያቶ፡ አነሂ፡ ከማከ፡ ርኢኩ፡ ራእ
የ፡ መድምመ፡ ወነገረቶ፡ ነሎ፡ ዘርእየት፡ ወሰሚ

ያ፡ አንከረ፡ ውእቱኒ፡ ወተናገሩ፡ በበይናቲሆሙ፡
እንዘ፡ ይብሉ፡ ምንትኑ፡ ዝንቱ፡ ዘይከውን፡ ላዕሌ
ነ፡ በዝ፡ መዋዕል፡ ወእንዘ፡ ይትበሀሉ፡ ዘንተ፡ ኖ
ሙ፡ ወአስተርአያ፡ ቅዱስ፡ ሚካኤል፡ ለቅድስት፡
እግዚእ፡ ኃረያ፡ በውስተ፡ ንዋማ፡ ወይቤላ፡ የም፡
ተፀንሰ፡ በውስተ፡ ማኅደሪኩ፡ ወልድ፡ ኅሩይ፡
(Fol. 29a. 3.) ዘነገርኩኪ፡ ቅድመ፡ በእንቲአሁ፡ ከ
መ፡ ሀሎ፡ ይትወለድ፡ እምኔኪ፡ ወፍቁር፡ ውእቱ፡
በኅብ፡ እግዚአብሔር፡ ወበኅብ፡ ማርያም፡ እሙ፡
በኅቤነሰ፡ ለመላእክት፡ ክቡር፡ ውእቱ፡ ጥቀ፡ ወኢ
ይከውኑ፡ ሰማይ፡ ወምድር፡ መጠነ፡ አሐቲ፡ እም
ትሩፋተ፡ ገድሉ፡ ወዘንተ፡ እምድኅረ፡ ይቤላ፡ ተ
ሰወረ፡ እምኔሃ፡ ወከማሃ፡ አስተርአየ፡ ለቅዱስ፡ ጸ
ጋ፡ ዘአብ፡ ወነገሮ፡ ነሎ፡ ዘከመ፡ ይቤላ፡ ወበጽ
ባሕ፡ ተንሥኡ፡ ወይቤላ፡ ቅዱስ፡ ጸጋ፡ ዘአ (Fol.
29b. 1.) ብ፡ ምንተ፡ ርኢኪ፡ በዳግማይ፡ ንዋምኪ፡
ወትቤሎ፡ አስተርአየኒ፡ ቅዱስ፡ ሚካኤል፡ ወነገረ
ቶ፡ ነሎ፡ ዘይቤላ፡ ውእቱሂ፡ ይቤላ፡ ሊቲሂ፡ ከማ
ኪ፡ ይቤለኒ፡ ወነበሩ፡ እንዘ፡ ያስተግዕቡ፡ ግብረ፡
እግዚአብሔር፡ ዘኮነ፡ ላዕሌሆሙ፡ ወውእተ፡ አል
ባሳተ፡ ሠርጉ፡ ዘአምጽአት፡ እምነ፡ ጻጦት፡ ሄጡ፡
ወወሀቡ፡ ለነዳያን፡ ወለምስከኒናን፡ ወኢተርፈ፡ ው
ስተ፡ ቤቶሙ፡ ወኢምንትኒ፡ እስመ፡ አዘዛ፡ ቅድ
መ፡ ለቅድስት፡ እግዚእ፡ ኃረያ፡ ቅዱስ፡ (Fol. 29b. 2.)
ሚካኤል፡ አመ፡ ሚጣ፡ እምሚዋይ፡ እንዘ፡ ይብል፡
ሀቢ፡ ዘንተ፡ ነሎ፡ አልባሰ፡ ወርቅ፡ ውብሩር፡ ዘሀ
ሎ፡ ላዕሌኪ፡ ለነዳያን፡ ወለምስከኒናን፡ ለክሙስ፡

እግዚአብሔር፡ ይሬእየክሙ፡ ወአልበ፡ ዘያኃጥአክ
ሙ፡ እምዘ፡ ፈቀድክሙ፡ ውእቶሙኒ፡ ገብሩ፡ በክ
መ፡ አዘዘሙ፡ ወኢያንተ፡ እምቃሉ፡ ወኢአሐ
ተ፡ ውእቱኒ፡ ኢያኃጥአሙ፡ እምዘ፡ ፈቀዱ፡ እስ

መ፡ ኢያስተዋኝስ፡ እግዚአብሔር፡ ነፍሱ፡ ጻድቅተ፡
ወገበረ፡ በዐሉሰ፡ ለቅዱስ፡ (Fol. 29b. 3.) ሚካኤል፡
አፈድፈዱ፡ እመዘ፡ ቀዳሚ፡

CHAPTER XIX.

ምዕራፍ፡ ፲፱ ። ወእምዝ፡ እምድኅረ፡ ፱አውራ
ኅ፡ ወፍዕለታት፡ አመ፡ ፳፱፱ለታኅሣሥ፡ እንተ፡
ይአቲ፡ ዕለተ፡ ሐሙስ፡ ተወልደ፡ አቡኅ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ወኮኅ፡ ዐቢይ፡ ፍሥሐ፡ በውስ
ተ፡ ቤቱ፡ ለጸጋ፡ ዘአብ፡ እስመ፡ መካን፡ ብእሲቱ፡
ወለደት፡ ወልደ፡ ወራእዩኒ፡ መንክር፡ ጥቀ፡ ዐዐዳ፡
ከመ፡ አስሐትያ፡ ወቀይሕ፡ ከመ፡ ጽጌ፡ ረዳ፡ ወገ

ብሩ፡ ምዕሐ፡ ለነዳያን፡ ወለምስኪናን፡ ወለሰብ
(Fol. 30a. 1.) አ፡ ሀገርሃ፡ በበሥርዓቶሙ፡ ወእምድ
ኅረ፡ ፍሥሐሆሙ፡ አተው፡ ቤቶሙ፡ እንዘ፡ ያነክ
ሩ፡ (Fol. 30a. 2.) ነሎ፡ ሠናደተ፡ ዘገብረ፡ ሎሙ፡
እግዚአብሔር፡ ለቅዱስ፡ ጸጋ፡ ዘአብ፡ ወለቅድስ
(Fol. 30a. 3.) ት፡ ብእሲቱ፡ እግዚአ፡ ኃረያ፡

CHAPTER XX.

ምዕራፍ፡ ፳። ወዘሣልስት፡ ዕለት፡ እምዘ፡ ተወ
ልደ፡ ውእቱ፡ ወልድ፡ ኅሩይ፡ በእምርት፡ ዕለት፡
እንተ፡ ይአቲ፡ ሰንበተ፡ ክርስቲያን፡ ቅድስት፡ ተ
ዝካረ፡ ከብሐቲሁ፡ ለእግዚአብሔር፡ በጊዜ፡ ፫ሰዓ
ተ፡ መዐልት፡ እንሥአ፡ እደዊሁ፡ ውእቱ፡ ሕፃን፡
ወአንቃዕደወ፡ ላዕለ፡ ውስተ፡ ሰማይ፡ ክልህ፡ ወባ
ረኮ፡ ለእግዚአብሔር፡ እንዘ፡ ይብል፡ ፩እብ፡ ቅዱ
ስ፡ ፩ወልድ፡ ፩ውእቱ፡ መንፈስ፡ ቅዱስ፡ እስመ፡
በይአቲ፡ ሰዓ (Fol. 30b. 1.) ት፡ ይወርድ፡ መንፈስ፡
ቅዱስ፡ ለቅዳሴ፡ ኅብ፡ ፈቀደ፡ ሕፃንኒ፡ ርኢዮ፡ ር
ደተ፡ ጳሬቅሊጦስ፡ ዓቅረበ፡ ዘንተ፡ ፫ቅዳሴያተ፡ ለ
አምላኩ፡ እንዘ፡ ይገኒ፡ በከመ፡ መሀሮ፡ ለሊሁ፡
ወሰሚዓ፡ እመ፡ ቅድስት፡ እግዚአ፡ ኃረያ፡ ዘንተ፡
ነገረ፡ ጽኑዓ፡ እምክፈ፡ ወልዳ፡ ኅሩይ፡ ዓስተዓዐበ

ት፡ በልባ፡ ወትቤሎ፡ አፍሠሕ፡ ወልድ፡ ምንተ፡
ትብል፡ ዝሰ፡ ቃል፡ ግብረ፡ አቡክ፡ ውእቱ፡ ለክሰ፡
ጠቢወ፡ አጥብት፡ ወሶበ፡ አተወ፡ ምታ፡ ነገረቶ፡
ነሎ፡ ዘክ (Fol. 30b. 2.) መ፡ ይቤ፡ ወልድ፡ ኅሩይ፡
ወሰሚያ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ አንክረ፡ ወይቤ፡ ሕ
የወኒ፡ ወልድየ፡ ለነዊኅ፡ እም፡ ከመ፡ እርአይ፡ ከ
ያክ፡ እንዘ፡ ትቄድስ፡ ከመዝ፡ ውስተ፡ ቤተ፡ እግ
ዚአብሔር፡ ለዝንቱሰ፡ ወልድ፡ ኅሩይ፡ ይሚግብ
ዎ፡ መላእክት፡ ዘልፈ፡ እንዘ፡ (Fol. 30b. 3.) ይጼል
ሉ፡ አክናፈሆሙ፡ መልዕልቲሁ፡ ውእቱሂ፡ ይት
ለሀይ፡ ምስሌሆሙ፡ ሶበ፡ ይሬእዮሙ፡ ሰፊሆሙ፡
እክናፈ፡ ወይስሕቅ፡ ነሎ፡ ጊዜ፡ ወአልበ፡ እመ፡
ይበኪ፡ በከመ፡ ይበክየ፡ ሕፃናት፡ እስመ፡ አፈ፡
ራትዓን፡ ይመልእ፡ ሰሐቅ፡ በከመ፡ ይቤ፡ ሰሎሞን፡

CHAPTER XXI.

(Fol. 31a. 1.) ምዕራፍ፡ ፳፩። ወእመ፡ ተፈጸመ፡
መዋዕለ፡ ንጽሕ፡ ዝውእቱ፡ ፵ዕለት፡ ወሰድዎ፡ ለ
ሕፃን፡ ውስተ፡ ቤተ፡ መቅደስ፡ በከመ፡ ጽሑፍ፡
የሀብዎ፡ ስመ፡ ወበጸሐሙ፡ ህየ፡ አጥመቅዎ፡ በስ

መ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወሰመይ
ዎ፡ ስሞ፡ ፍሥሐ፡ ጽዮን፡ ዘበትርንሚሁ፡ ፍሥሐ
ሃ፡ ለጽዮን፡ እስመ፡ አስተፍሥሐ፡ ለቤተ፡ ክርስ
ቲያን፡ በቃለ፡ ምህሮሁ፡ ሐዋዝ፡ ወአስተናሥአ፡

ጥቅማ፡ በሃይማኖቱ፡ ጽኑ፡ ወኢቱ (Fol. 31a. 2.) ምሙ፡ ቤቶሙ፡ አስተርአዮ፡ ቅዱስ፡ ሚካኤል፡ ለቅዱስ፡ ጸጋ፡ ዘአብ፡ በንዋሙ፡ ወይቤሎ፡ ዝንቱ፡ ውእቱ፡ ወልድ፡ ጎሩይ፡ ዘአብሰርኩክ፡ ቅድመ፡ በእንቲአው፡ ከመ፡ ሀሎ፡ ውስተ፡ ሐይክ፡ ስሙኒ፡ ኢኮነ፡ ፍሥሐ፡ ጽዮን፡ ወካልእ፡ ውእቱ፡ ስሙ፡ ወሰውር፡ እምኔክ፡ ውእቱ፡ ወሀሎ፡ ጽሑፈ፡ ታሕተ፡ አክናፊው፡ ለእግዚአ፡ መናፍስት፡ ወይቤሎ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ንግረኒ፡ እግዚእየ፡ መኑ፡ ውእቱ፡ ስሙ፡ ወይቤሎ፡ ቅዱስ፡ ሚካኤል፡ ስ (Fol. 31a. 3.) ሞሰ፡ እንግርክ፡ ኢተፈኖኩ፡ በሕቱ፡ ራእየ፡ ዘርኢክሙ፡ አንተ፡ ውብእሲትክ፡ አመ፡ ዕንሰቱ፡ ለወልድክ፡ ጎሩይ፡ እፈክር፡ ለክ፡ ተፈኖኩ፡ ወይቤሎ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ በልኬ፡ ፈክር፡ ሊተ፡ እግዚእየ፡ ወይቤሎ፡ ቅዱስ፡ ሚካኤል፡ ፀሐይ፡ እንዘ፡ ይመርቅ፡ እምቤትክ፡ ዘርኢክ፡ ዝንቱ፡ ውእቱ፡ ወልድ፡ ዘመረቅ፡ እምሐይክ፡ ዘብርሃኑ፡ ይሰድድ፡ ጽልመተ፡ ጌታይ፡ እምላዕለ፡ መሃይምናን፡ ወከዋከብት፡ ብሩሃን፡ ተሐዚሎሙ፡ በ (Fol. 31b. 1.) አክናፊው፡ ዘርኢክ፡ ደቂቁ፡ እሙንቱ፡ እለ፡ ይትወለዱ፡ ሎቱ፡ እመንፈስ፡ ቅዱስ፡ ብእሲትክሂ፡ ዘርእየት፡ ዓምደ፡ ብርሃን፡ እንዘ፡ ይቀውም፡ መልዕልተ፡ ቤትክሙ፡ ወርእሱ፡ ይጎድ፡ ሰማየ፡ ዝንቱ፡

ወልድክ፡ ነገሥተ፡ ምድርኒ፡ ወጳጳሳት፡ ዘርእየት፡ እንዘ፡ ይገንዩ፡ ሎቱ፡ በአማን፡ ይሰግዱ፡ ሎቱ፡ ነገሥተ፡ ምድር፡ ወይትቀነዩ፡ ሎቱ፡ አሕዛብ፡ ወይከውን፡ ምስማክ፡ ለነሉ፡ ምድር፡ ውስተ፡ አርእስተ፡ አድባር፡ ወይነውሳ፡ እምአርዝ፡ ፍ (Fol. 31b. 2.) ፊሁ፡ ወይበቅላ፡ ውስተ፡ ሀገር፡ ከመ፡ ሣዕረ፡ ምድር፡ ወይከውን፡ ቡሩክ፡ ስሙ፡ ለዓለም፡ ወበከመ፡ ይትሌዕል፡ ሰማይ፡ እምድር፡ ከማሁ፡ ይትሌዓል፡ ዝክረ፡ ስሙ፡ እምእለ፡ ከማሁ፡ ዝውእቱ፡ ፍካፊ፡ ሕልምክሙ፡ ወምስለዝ፡ ብሂለ፡ ቃል፡ ተሰወረ፡ መልእክ፡ እምኔሁ፡ ወተንሢኦ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ይቤላ፡ ለብእሲቱ፡ ቅድስት፡ እግዚአ፡ ኃረያ፡ ኦእጎትየ፡ ምንተ፡ ርኢኩ፡ በዛቲ፡ ሌሊት፡ ወትቤሎ፡ አልፀ፡ ዘርኢኩ፡ በሕቱ፡ በክ (Fol. 31b. 3.) ቡድ፡ ንዋም፡ ኃድርኩ፡ ነሉ፡ ነቃ፡ ሌሊት፡ ወይቤላ፡ አንሰ፡ ግሩመ፡ ራእየ፡ ርኢኩ፡ ወትቤሎ፡ ምንት፡ ውእቱ፡ እግዚእየ፡ ወይቤላ፡ ውእቱ፡ ራእየ፡ ዘርኢኩ፡ ቅድመ፡ አመ፡ ዕንሰቱ፡ ለዝንቱ፡ ወልድ፡ ፈክረ፡ ሊተ፡ ቅዱስ፡ ሚካኤል፡ ወነገራ፡ ነሉ፡ ዘከመ፡ ይቤሎ፡ ወሰማዓ፡ አንከረት፡ ወተደመት፡ ወተባህሉ፡ በበይናቲሆሙ፡ ምንትኑ፡ ዘይከውን፡ እምዝንቱ፡ ሕፃን፡ እስመ፡ እደ፡ እግዚአብሔር፡ ላዕሌሁ፡

CHAPTER XXII.

(Fol. 32a. 1.) ምዕራፍ፡ ሸወዪ፡ ወአመ፡ ኮኖ፡ ለቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ሿመተ፡ ወፈአውራኃ፡ ኮነ፡ ዐቢይ፡ ረኅብ፡ ውስተ፡ ነሉ፡ ብሔረ፡ ሸዋ፡ ወፈድፋደስ፡ በምድረ፡ ዘፈሬ፡ ወትቤሎ፡ ቅድስት፡ እግዚአ፡ ኃረያ፡ ለቅዱስ፡ (Fol. 32a. 2.) ጸጋ፡ ዘአብ፡ ናሁ፡ በዐሉ፡ ለቅዱስ፡ ሚካኤል፡ አልጸቀ፡ ምንተ፡ ንገብር፡ ዘአልብነ፡ ምንትኒ፡ ውስተ፡ እደነ፡ ነቃድግኑ፡ ገቢረ፡ በዐሉ፡ ለቅዱስ፡ ሚካኤል፡ ዘእንበለ፡ ንሙት፡ ይእዘኒ፡ ነፃ፡ ንሑር፡ በኅበ፡ ቤተ፡ መቅደስ፡ (Fol. 32a. 3.) ወግበር፡ ጸሎተ፡ በሀየ፡ ከመ፡ ያኤምረኒ፡ እግዚአብሔር፡ ግብረ፡ ዘንገብር፡ ወዘንተ፡ እንዘ፡ ትብል፡ ቅድስት፡ እግዚአ፡ ኃረያ፡ ያን

ጸፈጽፍ፡ አንብዓ፡ እምአዕይንቲሃ፡ ወሶበ፡ ርእየ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ እንዘ፡ ትበ (Fol. 32b. 1.) ከ፡ ብእሲቱ፡ በአንተ፡ ገቢረ፡ በዐሉ፡ ለቅዱስ፡ ሚካኤል፡ ጎዘነ፡ ልቡ፡ ወተሰብረ፡ ወተከዘ፡ ፈድፋደ፡ ወሐረ፡ ኅበ፡ ቤተ፡ ክርስቲያን፡ ወዐእ፡ ቤተ፡ መቅደሱ፡ ለእግዚአብሔር፡ ወአድነነ፡ መልዕልተ፡ መንበረ፡ ታቦት፡ ወአንጠብጠብ፡ አንብዶ፡ እንዘ፡ ይብል፡ ሚ፡ እግበር፡ እግዚአ፡ ናሁ፡ ገቢረ፡ በዐሉ፡ ለቅዱስ፡ ሚካኤል፡ መልእክክ፡ ተርእየ፡ እምኔየ፡ ሊተሂ፡ አልብየ፡ ምንትኒ፡ ውስተ፡ እደነ፡ ፍትነኒ፡ እግዚአ፡ ወአመክር፡ ል (Fol. 32b. 2.) ብየ፡ አንተ፡ ውእቱ፡ ንጉሥየ፡ ወአምላኪየ፡ ፡ ኅቤክ፡ አንቃዕዩ

መነ፡ ጽምዕ፡ ልብሰ፡ በዘመነ፡ ዕርቃን፡ ውብዕለ፡ በ
 ዘመ (Fol. 34a. 2.) ነ፡ ተዕናከ፡ ፍሥሐ፡ በዘመነ፡ ጎ
 ዘን፡ ወምስካየ፡ በጊዜ፡ ምንዳቤ፡ ዘከመዝ፡ ወልድ፡
 ሕየወኒ፡ መዋዕለ፡ ብዙኃ፡ ወነበበ፡ ለአቡሁ፡ ሕፃ
 ን፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ወይቤሎ፡ አንሰ፡ አሐ
 ዩ፡ ብዙኃ፡ መዋዕለ፡ ወአንተ፡ ትመውት፡ እምቅ
 ድሜይ፡ ወአልብከ፡ ካልእ፡ ዘርእ፡ ዘእንበሌየ፡ እ
 መሂ፡ ሞትከ፡ ርቡዓ፡ ለከ፡ ይጸንሐክ፡ ዕሢትከ፡ አ
 ክሊለ፡ ምዝጋና፡ ድልው፡ በአንተ፡ ክህነትከ፡ ንጹ
 ሕ፡ ወበአንተ፡ ዕማንከ፡ ሥጥው፡ ወበአንተ፡ ም
 (Fol. 34a. 3.) ጽዋትከ፡ ውኩፍ፡ አንሰ፡ አተርፍ፡ ለ
 ተቃትሎ፡ ጽዮዕ፡ እስመ፡ ቀትልየሂ፡ ምስለ፡ ዘሥ
 ጋ፡ ወደም፡ ኢኮነ፡ ዘእንበለ፡ ምስለ፡ መኳንንት፡
 ወአጋዕዝት፡ እለ፡ ይመልኩ፡ ዓለመ፡ ጽልመት፡ ዘ
 ውእቶሙ፡ መናፍሰት፡ ርኩሳት፡ እለ፡ መትሕተ፡
 ሰማይ፡ አንተሰ፡ ትወርድ፡ ኦአቡየ፡ ውስተ፡ ዓለ
 መ፡ አበጂከ፡ አንተ፡ ይእቲ፡ መቃብር፡ እመ፡ ነኩ
 ሉ፡ ወዘንተ፡ ሶበ፡ ይቤሎ፡ ወልዱ፡ ደንገ፡ ቅዱ
 ስ፡ ጸጋ፡ ዘአብ፡ ወፈርሃ፡ ጥ፡ ባሕቱ፡ አእኩቶ፡ ለ
 እግዚአብሔር፡ እ (Fol. 34b. 1.) ንዘ፡ ይብል፡ አእኩ
 ተከ፡ አባ፡ እግዚአ፡ ሰማያት፡ ወምድር፡ ሰወርኮ፡
 ለዝንቱ፡ እምጠቢባን፡ ወእምለባውያን፡ ወከሠትከ፡
 ለሕፃናት፡ እው፡ አባ፡ እስመ፡ ከማሁ፡ ኮነ፡ ሥም
 ረትከ፡ በአማን፡ ጠቢብ፡ ጠቢባን፡ አንተ፡ ነገረ፡
 ቃልከኒ፡ ያበርሀ፡ ወያጠብብ፡ ሕፃናት፡ አከ፡ ድል
 ወትየ፡ ሊተ፡ ከመ፡ ታርእየኒ፡ ዘንተ፡ ነሎ፡ መን
 ክራተ፡ ዘትገብሮ፡ በላዕለዝ፡ ወልድ፡ ዘኃረይከ፡ ለ
 ከ፡ አንተ፡ ወእምድንረዝ፡ ነሎ፡ አእኩቶ፡ ይቤ

ሎ፡ ለወልዱ፡ (Fol. 34b. 2.) ከብሐት፡ ለአምላክነ፡
 ዘወሀበከ፡ ታእምር፡ ሕጎ፡ ወሥርዓቶ፡ ወእምዝ፡
 አስተዳለዉ፡ መባልዕተ፡ ብዙኃ፡ ወገብሩ፡ በዐለ፡
 ዐቢየ፡ በአንተ፡ ስሙ፡ ለሚካኤል፡ አመ፡ ፲ወ፪ለ
 መጋቢት፡ ለነዳያን፡ ወለምስኪናን፡ ለዕቤራት፡ ወ
 ለእንላ፡ ማውታ፡ ወለነሎሙ፡ ዕኑሳን፡ ለእዝማ
 ዲሆሙኒ፡ ወለሰብኦ፡ ሀገርሂ፡ ገብሩ፡ ምሳሐ፡ ዐቢ
 የ፡ እሙንቱሰ፡ ሰብኦ፡ እንዘ፡ ይበል፡ ወይሰትየ፡
 ያነክሩ፡ ግብሮሙ፡ እንዘ፡ ይብሉ፡ በአይ (Fol. 34b. 3.)
 ቱ፡ ረከቡ፡ እሉ፡ ዘመጠነዝ፡ ማዕደ፡ በዝ፡ ዘመነ፡
 ዓፀባ፡ ወአልቦ፡ እክል፡ በውስተ፡ ሀገርነ፡ ንሕሳሂ፡
 ሶበ፡ ንገብር፡ በዐለ፡ ሚካኤል፡ እምረከብነኩ፡ ከመ
 ዝ፡ ወቦ፡ እለ፡ ይቤሉ፡ እምአመ፡ ተወልደ፡ ወል
 ዶሙ፡ ፍሥሐ፡ ጽዮን፡ ብዕሉ፡ ጥቁ፡ ወእንዘ፡ ይ
 ትባህሉ፡ ዘንተ፡ ጸጊብሙ፡ አተው፡ ብሔሮሙ፡ ቅ
 ዱስሰ፡ ጸጋ፡ ዘአብ፡ ወቅድስት፡ እግዚእ፡ ኃረያ፡ ነ
 በሩ፡ እንዘ፡ ይሴስየ፡ ነሎ፡ ሰብኦ፡ ሀገር፡ እስከ፡
 አመ፡ የኃልፍ፡ ዘመነ፡ ረኃብ፡ ወኢ (Fol. 35a. 1.) ጎ
 ልቀ፡ ውእቱ፡ ሐረጹ፡ ሥርናይ፡ ባሕቲቱ፡ ዓዲ፡ ቅ
 ብዕኒ፡ ወዳው፡ ወነሉ፡ መናቅዳት፡ ቤት፡ ዘተባረ
 ኩ፡ በእደ፡ ወልዶሙ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡
 (Fol. 35a. 2.) ኢኃልቱ፡ እስከ፡ ዕለተ፡ ሞቶሙ፡ ወ
 ነበሩ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ወቅድስት፡ እግዚእ፡
 ኃረያ፡ በፍሥሐ፡ ወበሰላም፡ እንዘ፡ ይሴብሕዎ፡ ወ
 የአኩት (Fol. 35a. 3.) ም፡ ለእግዚአብሔር፡ ሌሊተ፡
 ወመዐልተ፡ በአንተ፡ ነሎ፡ ዘገብረ፡ ሎሙ፡ በእ
 ደ፡ ወልዶሙ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡

CHAPTER XXIII

(Fol. 35b. 1.) ምዕራፍ፡ ሸወ፤ ወእምዝ፡ ዳግመ፡
 ገብረት፡ እግዚእ፡ ኃረያ፡ ዐቢየ፡ ኃይለ፡ በእደ፡ ወ
 ልደ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ መጽሐ፡ ጎቤሃ፡ ሸመ
 ከ፡ ሀገር፡ እንዘ፡ የኃልፍ፡ ይእተ፡ ፍኖተ፡ ወይ
 ቤላ፡ ሀብኒ፡ ምሳሐ፡ እስመ፡ ርኅብኩ፡ ፈድፋደ፡
 ወትቤሎ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ምሳሐሰ፡ እም
 ወሀብኩከ፡ በሕቱ፡ ምዝር፡ አልብየ፡ ወይቤላ፡ ው

እቱ፡ መኰንን፡ ሶበሰ፡ ተረክቦ፡ እምኮነ፡ ሠናየ፡ ባ
 ሕቱ፡ ዘብኪ፡ ሀብኒ፡ ወቦአት፡ ቅድስት፡ (Fol. 35b. 2.)
 እግዚእ፡ ኃረያ፡ ውስተ፡ ቤታ፡ እንዘ፡ ተጎዝን፡ ፈ
 ድፋደ፡ በአንተ፡ ዘአልባቲ፡ ምዝር፡ ወትቤ፡ በል
 ባ፡ አምላኩ፡ ለዝንቱ፡ ወልድ፡ ጎሩይ፡ ግበር፡ ሊ
 ተ፡ ታአምረ፡ በከመ፡ ልማድከ፡ ወአዘዘታ፡ ለአ
 መታ፡ ትሥራት፡ ማዕደ፡ ብዙኃ፡ በከመ፡ ይደሉ፡

ለመከላከል ፡ ወሐለዮት ፡ በልባ ፡ እንዘ ፡ ትብል ፡ ለዝ
ንቱ ፡ ወልድዮ ፡ ሀሎ ፡ ኃይለ ፡ እግዚአብሔር ፡ ውስ
ተ ፡ እደሁ ። ቀዳሚኒ ፡ አተውኩ ፡ እምዲዋዌ ፡ በእን
ተክሁ ። ወዳግመ ፡ ድኅንነኩ ፡ እሞተ ፡ ረኅብ ፡ በእ
(Fol. 35b. 3.) ደሁ ፡ ወእስከ ፡ ይእዜ ፡ ሀሎኩ ፡ በጸጋ
ሁ ። ወደእዚኒ ፡ ይገብር ፡ ሊተ ፡ አምላኪዮ ፡ ኃይለ ፡
ቦቱ ። ወዘንተ ፡ እንዘ ፡ ትሐሊ ፡ ነሥአቶ ፡ ለወልዳ ፡
ወወሰደቶ ፡ ምስሌሃ ፡ ወበጸሐ ፡ ኅበ ፡ ቀሱተ ፡ ማ
ይ ፡ ምሉእ ፡ ዘሀሎ ፡ በጥቃ ፡ ቤታ ፡ ነሥአት ፡ እደ ፡
ወልዳ ፡ ወባረክት ፡ ውእተ ፡ ማየ ፡ አማሪቲባ ፡ በት
እምርተ ፡ መስቀል ። ወኮነ ፡ ምዝረ ፡ ጥዑመ ፡ ዘነከ
ራ ። ወጸውዓታ ፡ ለአመታ ፡ ወትቤላ ፡ ቅድሐ ፡ ም
ዝረ ፡ በሌባን ፡ እምዝንቱ ፡ ቀሁት ፡ ወቀድሐት ፡ ወ
መል (Fol. 36a. 1.) አ ፡ ዘተርፈ ፡ ወቀድሐት ፡ ካዕበ ፡
በብዙኅ ፡ ኔባላት ፡ ወኢተወድዒ ። ወኃደገት ፡ እንዘ ፡
ትብል ፡ ጽንሐኒ ፡ ለድኅር ፡ ወእምዝ ፡ አዘዘት ፡ ቅድ
ስት ፡ እግዚአ ፡ ኃረያ ፡ ጸውዕም ፡ ለመከላከል ፡ ወያብ
እም ፡ ውስተ ፡ ካልእ ፡ ቤት ፡ ወአቅረበት ፡ ሎቱ ፡ ብ
ዙኃ ፡ መባልዕት ፡ ወስቲያተ ፡ በከመ ፡ ይትፈቀድ ።
ወአንከረ ፡ ውእቱ ፡ መከላከል ፡ እንዘ ፡ ይብል ፡ በአይ
ቲ ፡ ረክበት ፡ ድንቀተ ፡ ዛቲ ፡ ብእሲት ፡ ዘመጠነዝ ፡
ማዕደ ፡ ኅድጉስ ፡ ሊተ ፡ ዝሰ ፡ ለንጉሥ (Fol. 36a. 2.)

ኒ ፡ እምአከላ ፡ ወእንዘ ፡ ይትበሀሉ ፡ ከመዝ ፡ ምስል ፡
እለ ፡ ምስሌሁ ፡ በልዑ ፡ ወጸግቡ ፡ ወአትረፉ ፡ ለሰብ
አ ፡ ሀገር ። ወደቤ ፡ መከላከል ፡ ጸውዕም ፡ ለእግዚአ ፡
ኃረያ ፡ ወጸውዕም ። ወሶበ ፡ በጽሐት ፡ ኅቤሁ ፡ ይቤ
ላ ፡ ዘመጠነዝ ፡ ምዝረ ፡ ጥዑመ ፡ እንበረከ ፡ ትቤ
ልኒ ፡ አልብዮ ፡ ምዝረ ። ወትቤሎ ፡ ቅድስት ፡ እግዚ
አ ፡ ኃረያ ፡ አንሰ ፡ ኢርኢክም ፡ ቅድመ ፡ ለዝንቱ ፡
ምዝረ ። ወባሕቱ ፡ እምድኅረ ፡ ኃለፍኩ ፡ እምኔክ ፡
ወሀበኒዮ ፡ አምላክክ ። ወደቤላ ፡ (Fol. 36a. 3.) እግዚ
አብሔር ፡ ይባርክ ፡ ላዕሌከ ። ወነሉ ፡ ዘአጥረደከ ፡
ወእምድኅረ ፡ በረከ ፡ ሐረ ፡ መከላከል ፡ ፍኖቶ ። ወው
እቱ ፡ ማየ ፡ ቀሁት ፡ ዘኮነ ፡ ምዝረ ፡ ነበረ ፡ መጠነ ፡
ኃመዋዕል ፡ እንዘ ፡ ይሰትደም ፡ ነሉ ፡ ሰብአ ፡ ሀገር ፡
ወኢደከውን ፡ መጸጸ ፡ አላ ፡ ለለጌሰመ ፡ ይሣኒ ፡ ወ
ይትረክብ ፡ ጸዕፈ ፡ ከዊኖ ፡ ዝንቱስ ፡ ወልድ ፡ ቅዱስ ፡
ፍሥሐ ፡ ጽዮን ፡ ቦ ፡ አመ ፡ ይትሌተት ፡ በግዕዝ ፡ ሕ
ዓናት ። ወቦ ፡ አመ ፡ ይነብብ ፡ በነገር ፡ ጽኑዕ ፡ ከመ ፡
ወሬዛ ፡ ዘጸዓመቱ ። ለ (Fol. 36b. 1.) እመኒ ፡ ብዙኅ ፡
ተአምራት ፡ ወመንክራት ፡ ተገብረ ፡ ላቲ ፡ በባርክ ፡
እደሁ ፡ ትረክብ ፡ ነሉ ፡ ዘኃሠሠት ። ወከመዝ ፡ ል
ህቀ ፡ ዝንቱ ፡ ወልድ ፡ ኅሩይ ፡ በአርአዮ ፡ ኃይል ።
ወዕባይ ።

CHAPTER XXIV.

(Fol. 36b. 2.) ምዕራፍ ፡ ፳፱። ወእምዝ ፡ እምድ
ኅረ ፡ ኮኖ ፡ ጸዓመተ ፡ ተምሀረ ፡ እምአቡሁ ፡ መዝመ
ረ ፡ ጻዊት ፡ ወነሉ ፡ መጻሕፍት ፡ ቤተ ፡ ክርስቲያን ፡
ብሉዮ ፡ ወሐዲስ ፡ ዘምስለ ፡ ዓቂባ (Fol. 36b. 3.)
መ ፡ ሶበሂ ፡ ይትሚሀር ፡ ይመስል ፡ ከመ ፡ ዘቀዳሚ ፡
ተምሀረ ፡ ወያጸንዕ ፡ ፍጡን ፡ ከመ ፡ ዘነገርዎ ። እስ
መ ፡ እንተ ፡ ውሥጡ ፡ ኅዱር ፡ ክርስቶስ ፡ ውእቱኬ ፡
መንፈስ ፡ ቅዱስ ፡ ዘመርዒ (Fol. 37a. 1.) ት ፡ ዘይሚህ
ሮ ፡ ለሰብእ ፡ ጥበብ ፡ ወኮነ ፡ ሥግወ ፡ በነሉ ፡ ፈረሃ ፡

እግዚአብሔር ። ወቅኑዮ ፡ ለትእዛዙ ፡ ወይትፈቀር ፡
በኅበ ፡ ነሉ ፡ ዘርአዮ ፡ ወዘሰምዖ ፡ ወመጠነ ፡ ከመ ፡
ይጸም ፡ ጸመ ፡ ቅድስተ ፡ እንተ ፡ ይእቲ ፡ እመ ፡ ነሉ ፡
ምግባራት ፡ ወአትለው ፡ ጸሎተ ፡ ውስቲታ ፡ ት
ኩኖ ፡ ሐገፋ ፡ እምእለ ፡ ይትቃተልም ፡ እጋንንት ።
ወወስክ ፡ ዓዲ ፡ ትዕግሥተ ፡ እስመ ፡ ይእቲ ፡ ኮነቶ ፡
ሐመረ ፡ እስክ ፡ አዕረገቶ ፡ እምድር ፡ ሰማየ ፡ ወረሰየ
ቶ ፡ ልዑሉ ፡ እምነሉ ።

CHAPTER XXV.

(Fol. 37a. 2.) ምዕራፍ፡ ሸወሮ፡ ወአመ፡ ከኖ፡ ፍ፡
 ጸመ፡ ፲ወሮዓመተ፡ ነሥኦ፡ አቡቡ፡ ወወሰድ፡ ሳበ፡
 ጳጳስ፡ አባ፡ ጌርሎስ፡ እንዘ፡ ሊቀ፡ ጳጳሳት፡ ዘእለ፡
 እስክንድር (Fol. 37a. 3.) ያ፡ አባ፡ ብንያሚን፡ ወዓዲ
 ሁ፡ ጳጳስ፡ አባ፡ ጌርሎስ፡ ሀሎ፡ በምድረ፡ አምሐ
 ሬ፡ አመ፡ መንግሥተ፡ ዛ፡ በእምነት፡ ወእምቅድ
 መ፡ ይብጽሑ፡ ህዩ፡ አስተርአ (Fol. 37b. 1.) ዮ፡ መል
 አክ፡ እግዚአብሔር፡ ቅዱስ፡ ሚካኤል፡ ለአባ፡ ጌር
 ሎስ፡ ጊዜ፡ መንፈቅ፡ ሱሊት፡ ወይቤሎ፡ ጌሡመ፡
 ይመጽእ፡ ሳቤክ፡ ብእሲ፡ ቀይሕ፡ ወመዓድም፡ ገጸ፡
 ወይሰግድ፡ ለክ፡ እምርኅቅ፡ ወቦቲ፡ ወልድኅሩይ፡
 ዘይበቀሶ፡ ለመንግሥተ፡ ሰማያት፡ ክቡር፡ ውእቲ፡
 በቅድመ፡ እግዚአብሔር፡ ወኢድክውኑ፡ ሰማይ፡ ወ
 ምድር፡ መጠነ፡ አሐቲ፡ ሥእርተ፡ ርእሱ፡ ወስሙ፡
 ጽሑፍ፡ በአካናፈ፡ ሥላሴ፡ ዘመጠነዝ፡ ወልድ፡ እ
 ምጸእኩ፡ (Fol. 37b. 2.) ለክ፡ ሚሞ፡ ፍጡነ፡ ሚመተ፡
 ዲቁና፡ ወፈንዎ፡ በሰላም፡ ብሔሮ፡ ወእምድኅረ፡
 ይቤሎ፡ ዘንተ፡ ተሠወረ፡ እምኒሁ፡ ወሰሚያ፡ አባ፡
 ጌርሎስ፡ ዘንተ፡ ቃለ፡ መልአክ፡ አንከረ፡ ወኃድረ፡
 ነላ፡ ሌሊተ፡ እንዘ፡ ያስተዓዕብ፡ ግብረ፡ እግዚአብ
 ሔር፡ ወጸቢሐ፡ ወዕኦ፡ አፍኦ፡ ከመ፡ ያእምር፡ ለ
 እመኮነ፡ እመነ፡ ዘአርአዮ፡ መልአክ፡ ወውእተ፡
 ጊዜ፡ በጽሐ፡ ቅዱስ፡ ጸጋ፡ ዘእብ፡ ወቆመ፡ እምር
 ኅቅ፡ ወሰገደ፡ ሎቱ፡ ወአእመረ፡ አባ፡ ጌርሎስ፡
 (Fol. 37b. 3.) ከመ፡ እመነ፡ ውእቲ፡ ነገረ፡ መልአክ፡
 ዘአስተርአዮ፡ ወቦኦ፡ ወነበረ፡ ዲበ፡ መንበሩ፡ ወ
 ቆሙ፡ ከህናት፡ እምየማኑ፡ ወእምጋጋሙ፡ በከመ፡
 ሕግ፡ ወይቤሎ፡ ለ፩እምኒሁመ፡ አምጽኦ፡ ለብእሲ፡
 ቀይሕ፡ ዘሀሎ፡ ይቀውም፡ ቅድሚኑ፡ ወዳውዎ፡ ለ
 ቅዱስ፡ ጸጋ፡ ዘአብ፡ ወአምጽኦ፡ ወበጸሐ፡ ሳቤሁ፡
 ወሰገደ፡ ቅድሚሁ፡ ወተባረከ፡ እምኒሁ፡ ወይቤሎ፡
 አባ፡ ጌርሎስ፡ አይቲ፡ ሀሎ፡ ወልድክ፡ ፍሡሕ፡ ወ
 ቅቡዕ፡ እመንፈስ፡ ቅዱስ፡ ክቡ (Fol. 38a. 1.) ር፡ ው
 እቲ፡ እምኔየ፡ በቅድመ፡ እግዚአብሔር፡ ወመላእክ
 ቲሁ፡ ወልዑል፡ ውእቲ፡ እምእለ፡ ከማሁ፡ ወበእ
 ንቲሁ፡ ይትወሀብ፡ መዓተ፡ ቦር፡ ለነገሥት፡ ወቅብ

ዓ፡ ሚሮን፡ ለከሀናት፡ ወፍትሐ፡ ኢያደልዎ፡ ለመ
 ካንንት፡ ወኃይለ፡ ግርማ፡ ለመሳፍንት፡ ፅቅብት፡
 ለአብያተ፡ ክርስቲያናት፡ ወጽንዓ፡ ሃይማኖት፡ ለመ
 ሃይምናን፡ ወመሃይምንታት፡ ወሰሚያ፡ ቅዱስ፡ ጸ
 ጋ፡ ዘአብ፡ ዘንተ፡ ነገረ፡ እምኦፈ፡ አቡነ፡ አባ፡
 (Fol. 38a. 2.) ጌርሎስ፡ ቆመ፡ ነዋኃ፡ ሰዓተ፡ እንዘ፡ ያ
 ነክር፡ እምቃሉ፡ ወይቤሎ፡ ጳጳስ፡ ምንተ፡ ታንክር፡
 እምቃልዩ፡ ኢሀሎኑ፡ ወልድክ፡ ዝየ፡ ወይቤሎ፡ እ
 ወሀሎ፡ አቡየ፡ ወይቤሎ፡ አባ፡ ጌርሎስ፡ እንክሰ፡
 ሐር፡ አምጽኦ፡ ፍጡነ፡ ከመ፡ እቀድሶ፡ በከመ፡ አ
 ዘዘኒ፡ አምላኩ፡ ወአኮ፡ ከያሁ፡ ዘእቂድስ፡ አነ፡ ኃ
 ጥእ፡ አላ፡ ውእቲ፡ ይቄድሰኒ፡ በቅድስናሁ፡ ዘሀ
 ሎ፡ ላዕሴሁ፡ ወቦበ፡ ይቤሎ፡ ዘንተ፡ አባ፡ ጌርሎስ፡
 እምጽኦ፡ ለቅዱስ፡ ጸጋ፡ ዘአብ፡ ለወ (Fol. 38a. 3.) ል
 ዱ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ወአቀሞ፡ ቅድመ፡ ጳ
 ጳስ፡ ወሰቦ፡ ርእዮ፡ አባ፡ ጌርሎስ፡ ተንሥኦ፡ ፍጡ
 ነ፡ እመንበሩ፡ ወሐቀፎ፡ ክሳይ፡ ወሰአሞ፡ ወደን
 ገፁ፡ ነሎ፡ ሕዝብ፡ ቦበ፡ ርእዮ፡ ከመ፡ ተንሥኦ፡
 ጳጳስ፡ ወሰአሞ፡ ለሕፃን፡ ወይቤልዎ፡ መንተ፡ ር
 ኢክ፡ አቡነ፡ ከመ፡ ትትነሣእ፡ ጳጳስ፡ ለዘመጠነ
 ዝ፡ ሕፃን፡ ወይቤሎሙ፡ አባ፡ ጌርሎስ፡ ዘአእመ
 ርኩ፡ አነ፡ ኢያእመርከሙ፡ አንተሙ፡ ዝንቲ፡ ወ
 ልድ፡ ክቡር፡ ውእቲ፡ በኅበ፡ ኢያሱስ፡ ክር (Fol
 38b. 1.) ስቶስ፡ ወፍቅር፡ በኅበ፡ ማርያም፡ አሙ፡
 ወኢሀሎ፡ ባሕቲቲ፡ አላ፡ ሚካኤልኒ፡ ዩሐውር፡
 ቅድሚሁ፡ እንዘ፡ ያጸንዕ፡ ሰይፈ፡ እሳት፡ አንት
 ሙ፡ ትሬእዩ፡ ናዕስ፡ አካሉ፡ ወአነ፡ እሬኢ፡ ዕ
 በየ፡ ጸጋሁ፡ ወዘንተ፡ ብሂሎ፡ ነሥኦ፡ ለቅዱስ፡
 ፍሥሐ፡ ጽዮን፡ ወአንበሮ፡ ታሕቲሁ፡ እንዘ፡ ይ
 ከድኖ፡ እምአልባሲሁ፡ ለአቡሁኒ፡ ተወክፎ፡ ሠና
 ዩ፡ በእንቲሁ፡ ወአዘዘ፡ ከመ፡ ያኅድርዎ፡ ሳበ፡
 ሠናይ፡ ማኅድር፡ ሎቱስ፡ እኅደሮ፡ ምስሌሁ፡ በ
 ፍ (Fol. 38b. 2.) ሥሐ፡ ወበሰረታ፡ ገብረ፡ ቅዱስ፡
 ክህነት፡ በከመ፡ አዘዘ፡ መልአክ፡ ወአብኦ፡ ለቅ
 ዱስ፡ ፍሥሐ፡ ጽዮን፡ ምስሌሁ፡ ወሚሞ፡ ዲያቆ
 ነ፡ ወፈጸሞ፡ ሥርዓተ፡ ቅዱስ፡ ወዕኦ፡ አባ፡ ጌር

ሎስ፡ ኅበ፡ ማኅደሩ፡ ወይቤ፡ አምጽአዎ፡ ለፍሥ
(Fol. 38b. 3.) ሐ፡ ጽዮን፡ ኅበዬ፡ ወሶበ፡ አምጽአዎ፡
አንበሮ፡ ኅበዬ፡ መጠነ፡ ፫ሰባዔያት፡ እንዘ፡ ኢ

ድፈልጦ፡ እምኔሁ፡ መዐልተ፡ ወሴሊተ፡ ወጥቀ፡ እ
ፍቀሮ፡ ወእምድኅረዝ፡ ባረዘ፡ በነሉ፡ በረከት፡
መንፈስዊ፡ ወፈንዎ፡ በሰላም፡ ብሔሮ፡

CHAPTER XXVI.

(Fol. 39a. 1.) ምዕራፍ፡ ፳፬፡ ወእንዘ፡ የሐውሩ፡
ውእቱ፡ ወአቡሁ፡ ለገበአ፡ ብሔሮም፡ እምብሔ
ረ፡ እምሐራ፡ በጽሑ፡ ውስተ፡ አሐቲ፡ ሀገር፡ ወ
ይቤሎ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ለወልዱ፡ ፍሥሐ፡ ጽ
ዮን፡ አንሰ፡ አንገን፡ ብዙኃ፡ በእንቲአኪ፡ ወበእን
ቲአየ፡ ስንቅነሂ፡ ትወድዳ፡ እስመ፡ ኢንክል፡ ሐዊ
ረ፡ ፍኖት፡ ዘእንበለ፡ መብልዕ፡ ኢንተ፡ ሕፃን፡ ወ
አነ፡ አረጋዊ፡ ለእመ፡ ደከምነ፡ በፍኖት፡ መኑ፡ ያነ
ሥአነ፡ ወሰብአ፡ ሀገርሂ፡ እኩያን፡ እሙንቱ፡ ወ
(Fol. 39a. 2.) ኢይትዌከፍ፡ ነግደ፡ ኅድግስ፡ ከመ፡ የሀ
ቡ፡ ሲሳየ፡ ውስተ፡ ቤትኒ፡ ጥቀ፡ ኢያበውኡ፡ ዘእ
ንበለ፡ ዘተኅየሎም፡ ወይቤሎ፡ ወልዱ፡ ቅዱስ፡
ፍሥሐ፡ ጽዮን፡ ለምንት፡ ተኅዝን፡ አባ፡ እንዘ፡ እ
ግዚአብሔር፡ አምላክነ፡ ምስሌነ፡ ምንተኒ፡ አንኃ
ጥኦ፡ ኢትዜከርኑ፡ ቃሎ፡ ዘይቤ፡ ኢተሐልዩኪ፡ ወ
ኢትተክዙ፡ እንዘ፡ ትብሉ፡ ምንተኑ፡ ንበልዕ፡ ወ
ምንተኑ፡ ንሰቲ፡ ወምንተኒ፡ ንትከደን፡ እስመ፡ ለ
ዝንቱሰ፡ ነሉ፡ አሕዛብ፡ እለ፡ አፍኦ፡ የ (Fol. 39a. 3.)
ኃሥሥዎ፡ አንትሙስ፡ ኅሙ፡ በቅድመ፡ መንግሥ
ተ፡ ዚአሁ፡ ወጽድቆ፡ ዝንቱሰ፡ ነሉ፡ ይትዌሰከክ
ሙ፡ ወዘንተ፡ ብሂሎ፡ ወልድ፡ ኅሩይ፡ ፍሥሐ፡ ጽ
ዮን፡ አንደኃ፡ ለአቡሁ፡ ኅዘነ፡ ወይቤሎ፡ አቡሁ፡ ቅ
ዱስ፡ ቅዱስ [sic]፡ ጸጋ፡ ዘአብ፡ ሕየወኒ፡ ወልድየ፡ ለነ
ዋሕ፡ መዋዕል፡ አንሰ፡ እትአመኖ፡ ለእግዚአብሔር፡
ከመ፡ ይረድአኒ፡ በእንቲአኪ፡ በዝ፡ ነነር፡ ወበዘይ
መስሎ፡ እንዘ፡ ይዘው፡ ወዓሉ፡ በሐዊረ፡ ፍኖት፡
ወሶበ፡ መስየ፡ ይቤሎ፡ ቅዱስ፡ ፍሥ (Fol. 39b. 1.)
ሐ፡ ጽዮን፡ ለአቡሁ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ አይቲ፡
ነኃድር፡ አባ፡ ወይቤሎ፡ አቡሁ፡ ቅዱስ፡ ጸጋ፡ ዘእ
ብ፡ ኢይቤለከኑ፡ ወልድየ፡ ኢይትዌከፍ፡ ነግደ፡ ሰብ
እ፡ እምሐራ፡ ወኢያበውኡ፡ ጥቀ፡ ውስተ፡ ቤት፡
ወይቤሎ፡ ወልዱ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ነዓ፡ እ

ስኩ፡ ናመክሮም፡ ለሰብእ፡ እለ፡ ሀለው፡ አንጸረነ፡
ወይቤሎ፡ አቡሁ፡ ቅዱስ፡ ዘጋ፡ ዘአብ፡ በልኪ፡ ወ
ልድየ፡ ንሐር፡ ወሐዊሮም፡ በጽሑ፡ ኅበ፡ ሰብ
እ፡ እለ፡ ይነብሩ፡ በይዴ፡ ቤቶሙ፡ ወይቤሎም፡
(Fol. 39b. 2.) ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ሰላም፡ ለዝን
ቱ፡ ቤት፡ እመባ፡ ዝየ፡ ውሉደ፡ ሰላም፡ ያዕርፍ፡
ሰላም፡ አምላክ፡ ላዕሌሆሙ፡ ወእመ፡ አክ፡ ይሰወ
ጥ፡ ሰላምየ፡ ሊተ፡ ወሰሚዎሙ፡ ቃሎ፡ ተምዕዑ፡
ላዕሌሁ፡ ወይቤልዎ፡ ሰላም፡ ይንሥኦ፡ ለእምክ፡
ከመ፡ ትኅድርኑ፡ ኅበኒ፡ መጸእከ፡ ወተንሥኦ፡ ፩ብ
እሲ፡ እምእለ፡ ይነብሩ፡ ወዘበጦ፡ ለቅዱስ፡ ፍሥ
ሐ፡ ጽዮን፡ ወበከየ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ወእ
ንብ፡ ብዙኃ፡ ወይቤሎ፡ ለውእቱ፡ ብእሲ፡ ለ
(Fol. 39b. 3.) ምንት፡ ትጉብር፡ ዘንተ፡ ህየንተ፡ ሰላ
ምኑ፡ ተዓሥደኒ፡ ግፍዓ፡ ወህየንተ፡ ተወክሮ፡ ዝብ
ጠተ፡ ወከሶበ፡ ይቤ፡ አቅዱስ፡ ሚክኤል፡ መልአ
ክ፡ ኃይሉ፡ ለእግዚአብሔር፡ ኢትፈኢት፡ ዘንተ፡ ነሉ
ሎ፡ ግፍዓ፡ ዘገብረ፡ ላዕሌየ፡ ዝንቱ፡ ብእሲ፡ አርር
የኒ፡ ኃይለ፡ ረድኤትክ፡ አቅዱሱ፡ ለእግዚአብሔር፡
ወዘእንበለ፡ ይትፈጸም፡ ቃል፡ እምአፋሁ፡ ለቅዱስ፡
ፍሥሐ፡ ጽዮን፡ ተሰቅለ፡ ውእቱ፡ ብእሲ፡ ዘዘበጦ፡
መልእክተ፡ ዓየር፡ ቅላልቀ (Fol. 40a. 1.) ሊተ፡ እን
ዘ፡ ይፈእዩ፡ ነሉ፡ ሰብአ፡ ሀገር፡ ወኮነ፡ ይትቀሠፍ፡
ብዙኃ፡ ወኢይትአመር፡ ዘይቀሥሮ፡ ወባሕቱ፡ ይ
ሰማዕ፡ ድምፃ፡ ከመ፡ ድምፃ፡ ነፋሰ፡ አውሎ፡ ወየ
አወዩ፡ ወይብል፡ አሰብኦ፡ ኃፈን፡ መሐሩኒ፡ በእን
ተ፡ እግዚአብሔር፡ ወደንገፃ፡ ነሉሙ፡ ሰብአ፡ ሀ
ገር፡ ርአዮሙ፡ ዘንተ፡ ወይቤልዎሙ፡ ከያነሂ፡ መ
ሐሩነ፡ እስመ፡ በኢያአምሮ፡ ተዓወርናክሙ፡ ወእ
ምሰልዎሙ፡ ከመ፡ መሰርያን፡ እሙንቱ፡ ወእስተ
ብቅሶዎሙ፡ ብዙኃ፡ እ (Fol. 40a. 2.) ንዘ፡ ይብሉ፡
መሐሩነ፡ ስቁል፡ ዓዲሁ፡ የዓወዩ፡ ወይኬልህ፡ እ

ንዘ፡ ይብል፡ መሐረኒ፡ አንተ፡ ሕፃን፤ በአንተ፡ አምላክነ፡ ከሀሊ፡ እስመ፡ አንተ፡ ንዑስ፡ በአካል፡ ምግባርከስ፡ እምሰማያት፡ ይትሌወል፡ አንሰ፡ ተዐበይኩ፡ ላዕሌክ፡ በኢያሕምሮትዋ፡ በከመ፡ ልማድዋ፡ ባሕቱ፡ አርአይክ፡ ኃይሉ፡ ላዕሌዋ፡ ወእምያክዜ፡ ኢይገብእ፡ ኅበዝ፡ ግበር፡ መሐረኒ፡ ወሶበ፡ ርእዩ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ከመ፡ አምነ፡ ኃጢአቶ፡ ይቤሎ፡ ለውእቱ፡ ስቱል፡ (Fol. 40b. 3.) አእመርከኑ፡ ፍትሐ፡ እግዚአብሔር፡ እንበያነ፡ ግዳዳን፡ ወከመ፡ ይትቤቀል፡ ሎሙ፡ ፍጡሩ፡ ወይቤ፡ እው፡ አእመርከኑ፡ እግዚእዬ፡ ወይቤሎ፡ ዘሰቀለክ፡ አምላክ፡ ውእቱ፡ ያውርድክ፡ ወበጊዜሃ፡ አጽነ፡ ውእቱ፡ ብእሲ፡ ለወረድ፡ በበሀቅ፡ ሀቅ፡ እስከ፡ በጽሐ፡ ምድረ፡ ወአስተርአዩ፡ ትእምርተ፡ ቅሥፈት፡ ውስተ፡ ዘባኑ፡ ከመ፡ ዘአውግያም፡ በእሳት፡ ወቆመ፡ ቅድሚያሙ፡ ወሰገደ፡ ሎሙ፡ ወይቤሎሙ፡ አጋዕዝትዮ፡ ተገኝሠ፡ ኅበ፡ ገብርክሙ፡ ወ (Fol. 40b. 1.) ኅድሩ፡ ኅበ፡ ቤትዮ፡ በዊግክሙ፡ አግብርተ፡ እግዚአብሔር፡ ወአክ፡ እምልቦ፡ ዘይቤ፡ ዘንተ፡ አላ፡ አምአፋሁ፡ ወአንተ፡ ውሥጡሰ፡ ይመስልም፡ መሰርድነ፡ ወሰብአ፡ ሀገርሂ፡ ተበአሱ፡ በበደፍተሆሙ፡ እንዘ፡ ይብሉ፡ አነ፡ አኃድሮሙ፡ ወአነ፡ አኃድሮሙ፡ ወአእመረ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ እከዩ፡ ልቦሙ፡ ዘይሐልዩ፡ ወይቤሎሙ፡ አሰብአ፡ ዛቲ፡ ሀገር፡ ኢኮነ፡ ንሕነ፡ በከመ፡ ትትሔዘቡነ፡ አንትሙ፡ አላ፡ አግብርተሁ፡ ለኢዩሱስ፡ ክርስ (Fol. 40b. 2.) ቶስ፡ ንሕነ፡ እስመ፡ ቦቱ፡ ንገብር፡ ኃይሉ፡ ወውእቱ፡ ያኃሥሮሙ፡ ለእሉ፡ ይሳቅዩ፡ ወይቤልምሙ፡ ሰብአ፡ ሀገር፡ ንሕነሰ፡ ንብል፡ አማልክት፡ ተመሲሎሙ፡ ሰብአ፡ መጽሐ፡ ኅበነ፡ ወይቤሎሙ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ኢትበሉ፡ ከመዝ፡ አግብርተ፡ አምላክ፡ ንሕነሰ፡ ወዘንተ፡ ብሂሎ፡ አኅድአሙ፡ እምአከዮሙ፡ ወይቤሎሙ፡ ክዕበ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ በእንተ፡ ማኅደርነሂ፡ ኢትትበአሱ፡ ኅበ፡ ዘተሰቅለ፡ ብእሲ፡ ነኃድር፡ እስመ፡ ው (Fol. 40b. 3.) እቱ፡ ሠለጠ፡ መቅሠፍተ፡ ኃጢአቱ፡ ወይቤ፡ ውእቱ፡ ብእሲ፡ አማን፡ አነ፡ ተሰቅልኩ፡ ቤዛ፡ ይሎሙ፡ ርቱዕ፡ ፍትሕክ፡ እግዚእዬ፡ ወነሥአሙ፡ በፍሥሐ፡ ወአግብአሙ፡

ውስተ፡ ቤቱ፡ ወሠርዐ፡ ማዕደ፡ ወግቅረበ፡ ሎሙ፡ ወበልዑ፡ ወጸግቡ፡ ምስለ፡ እሉ፡ ምስሌሆሙ፡ ወእምዝ፡ ተንሥአ፡ ውእቱ፡ ብእሲ፡ ወአምጽአ፡ ማዮ፡ ወሐፀበ፡ እገሪሆሙ፡ ወሀለውት፡ ብእሲቱ፡ ሕምምት፡ ጥቅ፡ ወወልዱ፡ መግትዕ፡ ወነሥአ፡ ሕፃበ፡ እገሪሆ (Fol. 41a. 1.) ሙ፡ ወረቀዮሙ፡ በአሚን፡ እንዘ፡ ይብል፡ አምላክሙ፡ ለእሉ፡ ቅዱሳን፡ ዘቦአ፡ ቤትዮ፡ ያጥኳክሙ፡ ዮም፡ ወሐይዉ፡ በጊዜሃ፡ ወቆሙ፡ ርቱዕነ፡ ከመ፡ ዘኢለከሮሙ፡ ምንትኒ፡ ወተራሥሐ፡ ውእቱ፡ ብእሲ፡ ወሰገደ፡ ቅድሚያሙ፡ ወይቤሎሙ፡ እግዚአብሔር፡ ፈነወክሙ፡ ኅበዮ፡ ለሕይወት፡ ናሁ፡ ብእሲትዮ፡ ሕምምት፡ ወወልድዮ፡ መግትዕ፡ ተንሥአ፡ እምስክሮሙ፡ ሶበ፡ ለከሮሙ፡ ጸበለ፡ እገሪክሙ፡ ወይቤሎ፡ ቅዱስ፡ (Fol. 41a. 2.) ፍሥሐ፡ ጽዮን፡ አክ፡ በእንተአነ፡ ዘተፈወሱ፡ ብእሲትክ፡ ወወልድክ፡ አላ፡ በእንተ፡ ሃይማኖትክ፡ እስመ፡ ለዘዩአምን፡ በክርስቶስ፡ ይተገበር፡ ሎቱ፡ ወበጽባሕ፡ ተንሥአ፡ ከመ፡ ይሐሩ፡ ፍኖቶሙ፡ ወተጋብኩ፡ ይሉ፡ ሰብአ፡ ሀገር፡ ኅበሆሙ፡ ሰማያሙ፡ ከመ፡ ፈወሱ፡ ድውያነ፡ ወሰገዱ፡ ታሕተ፡ እገሪሆሙ፡ ወይቤልምሙ፡ ሥረዩ፡ ለነ፡ በእንተ፡ እግዚአብሔር፡ ይሉ፡ ዘእስከነ፡ ለክሙ፡ ወይቤልምሙ፡ ይ (Fol. 41a. 3.) ሥረዩ፡ ለክሙ፡ እግዚአብሔር፡ ይሉ፡ አበሳክሙ፡ ወእምያክዜሰ፡ ኢትግበሩ፡ ከመዝ፡ ተፋቀሩ፡ በበደፍተክሙ፡ እስመ፡ ተፋቅሮ፡ ይደፍኖን፡ ለይሎን፡ ኃጣውእ፡ ወአፍቀሩ፡ ነግደ፡ በምልአ፡ ልብክሙ፡ እንዘ፡ ኢታስተዓዕቡ፡ ወአመ፡ ይቤልክሙ፡ እግዚእ፡ ርኅብኩ፡ ወኢያብላዕክሙኒ፡ ፀማዕኩ፡ ወኢያስተይክሙኒ፡ ነግደ፡ ኮንኩ፡ ወኢተወከፍክሙኒ፡ እላንተ፡ ወዘመትልወ፡ እላ፡ ቃላት፡ ሶበ፡ ይወቅሠ (Fol. 41b. 1.) ክሙ፡ በዐውደ፡ ፍትሕ፡ ምንተ፡ ታገብኩ፡ ሎቱ፡ ወገሀደመ፡ አዘዘ፡ እንዘ፡ ይብል፡ አጸግቦ፡ ለርኅብ፡ እምእክልክ፡ ወአኅድር፡ ነጻዩ፡ ውስተ፡ ጽላሎተ፡ ቤትክ፡ ወእመ፡ ርኢክ፡ ዕሩቀ፡ ክድኖ፡ እምዘ፡ ብክ፡ ወኢትተወወር፡ እምዘርአ፡ ቤትክ፡ ወዘንተ፡ ሶበ፡ ትገብር፡ አክ፡ በክ፡ ዘዩኃድካክ፡ አምላክክ፡ አላ፡ ጊዜ፡ ጸዋዕክ፡ ነዩ፡ ሀሎኩ፡ ይብልክ፡ ወይሰምዐክ፡

ጽረኝክ፡ ወአንከሩ፡ ነሎሙ፡ እለ፡ ሀለዉ፡ ህየ፡
ሞገሰ፡ ቃሉ፡ ወጣዕመ፡ ነገሩ፡ (Fol. 41b. 2) ወሰዕሳ
አ፡ አፋሁ፡ ወአስተፋነውዎ፡ በሰላም፡ እንዘ፡ ይ

ብሉ፡ (Fol. 41b. 3) አምላክክ፡ ያኅድሮ፡ በልብኝ፡ ነሎ
ሎ፡ ዘትቤለኝ።

CHAPTER XXVII.

(Fol. 42a. 1) ምዕራፍ፡ ፳፯፡ ወእምዝ፡ ኃለፉ፡ እ
ምህየ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ወወልዱ፡ ፍሥሐ፡ ጽ
ዮን፡ ወሀለው፡ ምስሌሆሙ፡ ጽወጃእደው፡ ወመሰሊ
ዮ፡ ብሔር፡ እሚሃኒ፡ ኢረከቡ፡ ኅበ፡ ዮኃድሩ፡ ወ
ስንቅኒ፡ አልቦሙ፡ ዘእንበለ፡ ንስቲት፡ ሐረጽ፡ ዘሀ
ሎ፡ በጽፍነት፡ ዘየአክል፡ መጠነ፡ መስፈርተ፡ ኢ
ን፡ ወዐኢ፡ ውስተ፡ ጸላኤ፡ ከመ፡ ይኅድሩ፡ ህየ፡ ወ
ኢረከቡ፡ ማየ፡ ዘይሰትዮ፡ ወተመንደቡ፡ ጥቀ፡ በጽ
ምዐ፡ ማይ፡ ወተ (Fol. 42a. 2) አተተ፡ ቅዱስ፡ ፍሥ
ሐ፡ ጽዮን፡ እምኔሆሙ፡ ህቀ፡ ወጸለየ፡ ወይቤ፡ እ
ግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ ዘሰማዕከኒ፡ ትማልም፡
በእንተ፡ ውእቱ፡ ብእሲ፡ ከማሁ፡ ዮምኒ፡ ስምዐኒ፡
በበይነ፡ ማይ፡ እንተ፡ ውእቱ፡ እግዚአ፡ ዘአውግኤ
ከ፡ ማየ፡ እምከውኑሐ፡ አመ፡ ጸምዑ፡ ሕዝብክ፡ እስ
ራኤል፡ ወእንዘ፡ ይጼሊ፡ ዘንተ፡ በከየ፡ ወወረደ፡
አንብዑ፡ ዲባ፡ ምድር፡ ወእምኅበ፡ ወረደ፡ አንብ
ዑ፡ ዐርገ፡ ነቅዓ፡ ማይ፡ ሀዐዳ፡ ወጣዕመ፡ ከመ፡ እ
ያያተ፡ መዓር፡ ወሰትዮ፡ እምኔሁ፡ ወተፈሥሐ (Fol
42a. 3) ት፡ ነፍሱ፡ ወእኢኩዮ፡ ለእግዚአብሔር፡
ወጸውዎሙ፡ ለሰብኤ፡ ወይቤሎሙ፡ ንዑ፡ ስትዮ፡
እስመ፡ ረከብኩ፡ ማየ፡ ወይቤልዎ፡ በአይቱ፡ ረከ
ብክ፡ አወልድ፡ ኅፋይ፡ ወይቤሎሙ፡ ኅበ፡ ዘአዘዘ፡
እግዚአብሔር፡ ወመርሆሙ፡ ወሰትዮ፡ ወረወዮ፡ እ
መንቲሰ፡ ኢያእመሩ፡ ከመ፡ በጸሎቱ፡ ለቅዱስ፡ ፍ
ሥሐ፡ ጽዮን፡ ወሰኦ፡ ማይ፡ ወቀድሐ፡ በአግባሪሆ

ሙ፡ መጠነ፡ የአክሎሙ፡ ወወሰዱ፡ ወነሥሐ፡ ቅዱ
ስ፡ ፍሥሐ፡ ጽዮን፡ እም (Fol. 42b. 1) ውእቱ፡ ማይ፡
ወረቀዮ፡ ለውእቱ፡ ሐረጽ፡ እንዘ፡ ዮንትብ፡ በስመ፡
ሥላሴ፡ ወይብል፡ ምላኤ፡ እግዚአ፡ በረከተክ፡ ው
ስተ፡ ዝንቱ፡ ሐረጽ፡ ሰዊቅ፡ ከመ፡ ኢያሳልቅ፡ ብነ፡
ወመልኦ፡ ውእቱ፡ ሐረጽ፡ በከመ፡ ቃሉ፡ ፍጡነ፡
ውስተ፡ ጽፍነት፡ ዘሀሎ፡ ቦቱ፡ ወአውነዮ፡ እምውስ
ቲቱ፡ ወበልዑ፡ ወጸግቡ፡ ወእኢኩትዎ፡ ለእግዚአ
ብሔር፡ ወበሰኒታ፡ ሐረ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡
ኅበ፡ ውእቱ፡ ማይ፡ ወይቤሎ፡ ኅዳዕ፡ በቃለ፡ እም
ላኪየ፡ (Fol. 42b. 2) ሕያው፡ ወኃያል፡ ወበዚህ፡ የ
ብሰ፡ ወሐሩ፡ ፍፍዮሙ፡ ውእቱሂ፡ ሰዊቅ፡ ኢሳል
ቅ፡ በሙ፡ እንዘ፡ ይመስሉ፡ ወይቤረሩ፡ እምኔሁ፡
ጽወጃዕደው፡ ወይትብሀሉ፡ በበይናቱሆሙ፡ ሚመ
ጠን፡ ኃይለ፡ እግዚአብሔር፡ ይተልዎ፡ ለዝንቱ፡ ወ
ልድ፡ ነጽሩ፡ ዘንተ፡ ሐረጽ፡ ኢይውሕድሂ፡ እምኤ
ለ፡ ይበልዕም፡ ወኢይከብድ፡ ለእለ፡ ይጸውርዎ፡ ወ
በዝንቱ፡ ነክራ፡ አተዉ፡ ውስተ፡ ሀገሮሙ፡ ዘረፈ፡
ወተቀበለዮሙ፡ ቅድስት፡ እግዚእ፡ ኃ (Fol. 42b. 3.)
ረያ፡ በፍሥሐ፡ እንዘ፡ ትትሐሣይ፡ በእንተ፡ ዘአተ
ወ፡ ምታ፡ ዳኅነ፡ ወበእንተ፡ ዘኮነ፡ ወልዳ፡ ዲያቆ
ነ፡ ወነገራ፡ ቅዱስ፡ ጸጋ፡ ዘአብ፡ ዘከመ፡ አፍቀሮ፡
ጳጳስ፡ ለወልዱ፡ ወዘከመ፡ ኮነ፡ ሎቱ፡ ተአምራት፡
ብዙኃት፡ በፍፍት፡ ወሰሚዐ፡ ቅድስት፡ እግዚእ፡ ኃ
ረያ፡ ሰብሐዮ፡ ለእግዚአብሔር፡ በእንቲአሁ፡

CHAPTER XXVIII.

(Fol. 43a) ምዕራፍ፡ ፳፰፡ ወልህቀ፡ ውእቱ፡ ወ
ልድ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ወወርዘው፡ በመንፈ
ስ፡ ቅዱስ፡ ወተምህረ፡ ተዕዕላ፡ ፈረስ፡ ወንዓው፡ አ
ራዊት፡ ወነዲፈ፡ ቀስት፡ ወነሎ፡ ንዋየ፡ ሐቅል፡

ሶበሂ፡ ይዲዓን፡ ፈረስ፡ ይረውጹ፡ እፍራስ፡ እምጽን
ዓ፡ ኃይሉ፡ ሶበሂ፡ ይደስቅ፡ ቀስተ፡ ይረክብ፡ ዘሐለ
የ፡ ቀስቱኒ፡ ኢትገብኤ፡ ዕራቃ፡ ዘእንበለ፡ ትትቀባ
ዕ፡ ደሙ፡ ወኮነ፡ ጽኑዓ፡ ጥቀ፡ በቃሉ፡ ወበምዝባ

ሩ፡ መልክዑ፡ አደመ፡ ወሐደሰ፡ እምነሉሙ፡
 (Fol. 43 b. 1.) ወረብተ፡ እለ፡ ውስተ፡ ሀገሩ፡ ወሐደ
 ዩ፡ ሎቱ፡ ብእሲተ፡ አቡሁ፡ ወእመ፡ ወለተ፡ ጳጳ
 ምዐበይተ፡ ሀገር፡ ወእእሚሮ፡ ቅዱስ፡ ፍሥሐ፡ ጽ
 ዮን፡ ይቤሉሙ፡ ለምንት፡ ተሐጽዮ፡ ሊተ፡ ብእሲ
 ተ፡ አንሰ፡ ኢይፈቅዳ፡ እስመ፡ ፈሀርኩ፡ ርእስየ፡
 ለ፩ምት፡ ድንግል፡ ወንጹሕ፡ ኢየሱስ፡ ክርስቶስ፡
 ወይቤሉ፡ አቡሁ፡ ለምንት፡ ትብል፡ ከመዝ፡ ወል
 ድየ፡ ሕግ፡ ውእቱ፡ ዝንቱ፡ ዘይቤለነ፡ እግዚአብ
 ሔር፡ ብዝነ፡ ወተባዝነ፡ ወምልዐዎ፡ ለም (Fol.
 43 b. 2.) ድር፡ ወይቤሉ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ ለ
 አቡሁ፡ ሚመጠን፡ መነኮሳት፡ እለ፡ ሐፀዉ፡ ርእስ
 ሙ፡ በእንተ፡ መንግሥተ፡ ሰማያት፡ ወዓቅቡ፡ ሥ
 ጋሆሙ፡ ታቡተ፡ ለመንፈስ፡ ቅዱስ፡ ወሚመጠን፡

ሕፃናት፡ እለ፡ ይመውቱ፡ ዘእንበለ፡ ይልህቱ፡ ይው
 ሕድኑ፡ ዘርእ፡ አዳም፡ በእንተአሆሙ፡ በእንተአየ
 ኒ፡ ምንትኒ፡ ኢይውህድ፡ ወዘንተ፡ ብሂሎ፡ ዐበየ፡
 ለአቡሁ፡ ወአምጽእ፡ ሎቱ፡ ይእተ፡ ወለተ፡ ዘእን
 በለ፡ ፈቃዱ፡ ከመ፡ ትነኖ፡ ብእሲተ፡ ውእቱስ፡
 ኢያእ (Fol. 43 b. 3.) መፈ፡ ወጎቱም፡ ውእቱ፡ በድን
 ግል፡ ወሥርግው፡ በቅድስና፡ ወእምድጎረ፡ ጎዳ
 ጥ፡ መዋዕል፡ እምዘ፡ አብእም፡ ሞተት፡ ይእቲ፡ ወ
 ለት፡ ወተፈሥሐ፡ ቅዱስ፡ ፍሥሐ፡ ጽዮን፡ እስመ፡
 ኮነቶ፡ ፅቅቶተ፡ ለዓይኑ፡ ወነበረ፡ በንጽሕ፡ ወቅድ
 ሰና፡ ወኢተአሥረ፡ በሐልዮ፡ ዝንቱ፡ ዓለም፡ ወ
 ተሠርገውት፡ ነፍሱ፡ በፈሪሃ፡ እግዚአብሔር፡ ወበእኣ
 ምሮ፡ ጽድቅ፡ ወነበረ፡ ከመዝ፡ እስከ፡ ሂዓመት፡ በቤ
 ተ፡ አቡሁ፡ ወእመ፡ ወኮነ፡ ፈድፋድ፡ ብዑለ፡ በጸጋ፡

CHAPTER XXIX.

(Fol. 44 a.) ምዕራፍ፡ ፳፱፡ ወበፊእመዋዕል፡ ወዕ
 እ፡ ገዳመ፡ ይንዓው፡ ኃይላተ፡ ምስለ፡ ብዙኅ፡ ሰብ
 እ፡ ወተፈልጠ፡ እምኔሆሙ፡ ከመ፡ ያስተሐይዳ፡
 ወከዊና፡ ቀትረ፡ መፀልት፡ አስተርአዮ፡ ቅዱስ፡ ሚ
 ካኤል፡ በኣልባስ፡ ግርማ፡ ወሶበ፡ ነጻሮ፡ ቅዱስ፡ ፍ
 ሥሐ፡ ጽዮን፡ ወድቀ፡ በገጹ፡ ወኮነ፡ ከመ፡ በድን፡
 ወአንሥኦ፡ ቅዱስ፡ ሚካኤል፡ ወአተበ፡ ላዕሌሁ፡
 በትእምርተ፡ መስቀል፡ ወተአተተ፡ ፍርሃት፡ እምላ
 ዕሌሁ፡ ወርእዮ፡ ገሀደ፡ ለ (Fol. 44 b. 1.) መልእክ፡
 ወይቤሉ፡ መኑ፡ እንተ፡ እግዚእየ፡ ዘእፈለየከ፡ በዘ
 መጠነዝ፡ ዕበይ፡ ወይቤሉ፡ አነ፡ ውእቱ፡ ሚካኤ
 ል፡ መልእክ፡ ኃይሉ፡ ለእግዚአብሔር፡ ዘዘልፈ፡ ኦ
 ዓቅብከ፡ ወኢይትፈለጥ፡ እምኔከ፡ በከሉ፡ ጊዜ፡ ኦ
 ነ፡ ውእቱ፡ ዘአውግእከም፡ ለጸጋ፡ ዘአብ፡ አቡክ፡ እ
 ምክርሙ፡ ማይ፡ በእንተኣክ፡ አነ፡ ውእቱ፡ ዘሚጥ
 ክዋ፡ ለእግዚእ፡ ኃረያ፡ እምከ፡ እምዓዋዊ፡ በእንተ
 ኣክ፡ ወይእዚኒ፡ ለምንት፡ ኮንከ፡ ነዓዊ፡ አራዊት፡
 እ (Fol. 44 b. 2.) ስመዝሰ፡ ግርማ፡ ኢይደሉ፡ ለሥዩማ
 ነ፡ ቤተ፡ እግዚአብሔር፡ ዘውእቶሙ፡ ዲያቆናት፡
 ወከህናት፡ ዘእንበለ፡ ለአሕዛብ፡ እለ፡ አፍኦ፡ ለሥ
 ዩማን፡ ቤተ፡ እግዚአብሔርሰ፡ ምህሮ፡ ሃይማኖት፡

ወገጸ፡ ሕዝብ፡ እምዩእዚሰ፡ ኢትኩን፡ ነዓዊ፡ አራ
 ዊት፡ ወኢመስተዕለን፡ ፈረሰ፡ አላ፡ ክኑን፡ ነዓዊ፡
 አራዊት፡ ወኢመስተዕለን፡ ፈረሰ፡ አላ፡ ክኑን፡ ነዓ
 ዊ፡ ነፍሳተ፡ ሰብእ፡ ለመንግሥ፡ እግዚአብሔር፡ መ
 ክፈልተ፡ ቤቱ፡ እስ (Fol. 44 b. 3.) መ፡ ፍሁ፡ ጸገወከ፡
 እግዚአብሔር፡ ሥልጣኑ፡ ዐበየ፡ ታንሥእ፡ ሙታ
 ነ፡ ወትፈውስ፡ ዱያነ፡ ወትስድድ፡ መናፍስተ፡ ርኩ
 ሳነ፡ እምሀገር፡ ወእምገዳም፡ ወትመውኦ፡ ለሰይጣ
 ን፡ ወነሉሙ፡ ሠራዊቱ፡ ይነፍጹ፡ እምግርማከ፡ ወ
 ኢይኩን፡ ስምከ፡ ፍሥሐ፡ ጽዮን፡ አላ፡ ይኩን፡ ተ
 ክለ፡ ሃይማኖት፡ ዘበትርንሚሁ፡ ተክለ፡ አብ፡ ወወ
 ልድ፡ ወመንፈስ፡ ቅዱስ፡ ብሂል፡ ወእንዝ፡ ዘንተ፡
 ይትናገሮ፡ ቅዱስ፡ ሚካኤል፡ አስተርአዮ፡ እግ (Fol.
 45 a. 1.) ዘእነ፡ ኢየሱስ፡ ክርስቶስ፡ ነቢሮ፡ መልዕል
 ተ፡ አክናፊሁ፡ ለቅዱስ፡ ሚካኤል፡ በእምሳለ፡ ወፊ
 ዛ፡ ዘሠናይ፡ ርእየተ፡ ገጹ፡ በከመ፡ ከነ፡ በሥጋ፡ ም
 ስለ፡ አርጻኢሁ፡ ወርእዮ፡ አቡኑ፡ ቅዱስ፡ ተክለ፡
 ሃይማኖት፡ እንክረ፡ ፈድፋድ፡ እስመ፡ እምቅድመ፡
 አሚሃ፡ ኢርእዮ፡ ለመልእክ፡ ወኢነጻሮ፡ ለእምላ
 ክ፡ ገሀደ፡ ወይቤሉ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶ
 ስ፡ ሰላም፡ ለከ፡ ፍቅርየ፡ ተክለ፡ ሃይማኖት፡ ወይ

ቤሎ፡ አቡነ፡ (Fol. 45a. 2.) መኑ፡ አንተ፡ እግዚአብሔር፡
 ወይቤሎ፡ እግዚአብሔር፡ አነ፡ ውሕቱ፡ ኢየሱስ፡ መድ-
 ጎነ፡ ዓለም፡ ዘፈጠርኩክ፡ አነ፡ ውሕቱ፡ እምክርሠ፡
 እምክ፡ ዘቀደስኩክ፡ ከመ፡ ኤርምያስ፡ ነቢይ፡ ወከ-
 መ፡ ዮሐንስ፡ መጥምቅ፡ ወመክፈልት፡ ዘኢየ፡ ዘ-
 ረሰድኩክ፡ አነ፡ ውሕቱ፡ ዘወያይኩ፡ መንፈስ፡ ስብ-
 ሐት፡ ውስተ፡ አፋክ፡ ከመ፡ ትቀድሰኒ፡ በቅዳሴያ-
 ት፡ እምአመ፡ ተወለድክ፡ በግልስት፡ ዕለት፡ አነ፡
 ውሕቱ፡ ዘወያይኩ፡ መንፈስ፡ በረከ (Fol. 45a. 3.) ት፡
 ውስተ፡ እዲክ፡ ከመ፡ ይምላእ፡ በቤተ፡ አቡክ፡ ወ-
 እምክ፡ ሐረጌ፡ ሥርዓድ፡ ወቅብዕ፡ ወጼው፡ ወነሱ፡
 መፍቅዳተ፡ ቤት፡ አመ፡ መዋዕለ፡ ረኅብ፡ አነ፡ ው-
 ሕቱ፡ ዘሰቀልክም፡ ለብእሲ፡ መልዕልተ፡ ነፋሳት፡
 ወቀሠ፡ ከም፡ በመዐትዮ፡ ሶቢ፡ አኅሰመ፡ ላዕሌክ፡ አ-
 ነ፡ ውሕቱ፡ ዘእንቃዕኩ፡ ለከማየ፡ ጥዑመ፡ እምድ-
 ር፡ ይቡስ፡ ሶቢ፡ ጸማዕክ፡ ወሰልክልክኒ፡ አነ፡ ውሕ-
 ቱ፡ ዘፈወስክምመ፡ ለድውያን፡ በእድዊክ፡ አነ፡ ው-
 ሕቱ፡ ዘእንብ (Fol. 45b. 1.) ር፡ ለክ፡ ኃይላተ፡ ብዙኃ፡
 እምንእስክ፡ እስክ፡ ይእዜ፡ ወእንብር፡ ለክ፡ እምይ-
 እዜ፡ እስክ፡ ለኃለመ፡ ዓለም፡ ወዘንተ፡ ብሂሎ፡ ባ-
 ረከ፡ በእድዊሁ፡ ቅዱሳት፡ ወወሀዕ፡ ሰላመ፡ ወዐርገ፡
 ውስተ፡ ሰማያት፡ ወእምዝ፡ ተራክበ፡ አቡነ፡ ቅዱ-
 ስ፡ ተክለ፡ ሃይማኖት፡ ምስለ፡ ሰብኡ፡ ወይቤሎመ፡
 መልዑ፡ ንሑር፡ ውስተ፡ አብያተኒ፡ እስመ፡ መስየ፡
 ብሔር፡ ወሶቢ፡ ነጻርዎ፡ እሙንቱ፡ ሰብኡ፡ ደንገ፡
 ጥቀ፡ እምብርሃነ፡ ገጹ፡ ወእክህሉ፡ ርእ (Fol. 45b. 2.)
 ዩቶ፡ ገሀደ፡ እስመ፡ ተሣርህ፡ ገጹ፡ በሱራሔ፡ መ-
 ለኮት፡ ዘተናገሮ፡ ውሕቱስ፡ ይትፌሣሕ፡ ወይትኃሠ-
 ዩ፡ በመንፈሱ፡ በእንተ፡ ዘረከበ፡ ጸጋ፡ እምአምላ

ኩ፡ ወእንዘ፡ የሐውሩ፡ ይቤሎመ፡ ክስበ፡ ለሰብኡ፡
 ንእቱ፡ ውስተ፡ አብያተኒ፡ ወይቤልዎ፡ እንዘ፡ ዩር-
 እዱ፡ እምኔሁ፡ እርኑ፡ ነኦቱ፡ እንዘ፡ አልዐ፡ ዘንኦ-
 ውነ፡ እምእንስሳ፡ ገዳም፡ ወይቤሎመ፡ ቅዱስ፡ አ-
 ቡነ፡ ተክለ፡ የይማኖት፡ ንዑኤ፡ ንእቱ፡ እምይእዜስ፡
 አልብነ፡ መክፈልት፡ (Fol. 45b. 3.) ውስተ፡ ንዲወ፡
 እንስሳ፡ ገዳም፡ ባሕቱ፡ ተደለውነ፡ ውስተ፡ ንዲወ፡
 እንስሳ፡ ዘአብያት፡ እለ፡ እሙንቱ፡ አባግዕ፡ ግዱፋ-
 ት፡ ከመ፡ ኢየብልዕምመ፡ አራዊት፡ መሠጥ፡ ወ-
 ሰማያዊመ፡ እሙንቱ፡ ሰብኡ፡ ቃለ፡ ነገሩ፡ መሰሎ-
 መ፡ ዘይቤ፡ ንነሥእ፡ አባግሳ፡ እምፀዕደ፡ ወፍር፡
 ዘሀገር፡ ወኢያእመኖ፡ ከመ፡ ይቤሎመ፡ በእንተ፡
 ነፍሳተ፡ ሰብኡ፡ ወኢነገሮመ፡ ከመ፡ አስተርአየ፡
 እግዚአብሔር፡ ኢየሱስ፡ ክርስቶስ፡ ወሶቢ፡ አተወ፡
 ውስተ፡ ማ (Fol. 45a. 1.) ኃይረሆመ፡ ወቅዱስኒ፡ አ-
 ተወ፡ ውስተ፡ ቤቱ፡ እሙንቱስ፡ ያነክሩ፡ ወይትብ-
 ሀሉ፡ በበይናቲሆመ፡ ርእክመኑ፡ ብርሃነ፡ ገጹ፡ ለ-
 ዝንቱ፡ ብእሲ፡ እምአመ፡ ተፈልጠ፡ እምኔነ፡ ጊዜ፡
 ቢሰዓት፡ ኢርኢናሁ፡ እስክ፡ ቢሰዓት፡ ሰብኡ፡ መጽ-
 አ፡ ነቤነ፡ ሰዕነ፡ ነጽሮቶ፡ እምብዝኃ፡ ብርሃነ፡ ዘው-
 ስተ፡ ገጹ፡ እንዳኢ፡ ኢነአምር፡ ዘኮነ፡ ላዕሌሁ፡ ነገ-
 ረሂ፡ ተናገረነ፡ ዘኢልማድ፡ ሎቱ፡ እንዘ፡ ይብል፡
 እምይእዜስ፡ አልብነ፡ መክፈል (Fol. 45a. 2.) ት፡ ው-
 ስተ፡ ንዲወ፡ እንስሳ፡ ገዳም፡ ባሕቱ፡ ተደለውነ፡
 ውስተ፡ ንዲወ፡ እንስሳ፡ ዘቤት፡ አቡነስ፡ ቅዱስ፡
 ተክለ፡ ሃይማ (Fol. 45a. 3.) ኖት፡ ቤታ፡ ነሱ፡ ሌሊ-
 ተ፡ እንዘ፡ ይትፌሣሕ፡ ወእንዘ፡ ይትኃሠዩ፡ በመ-
 ንፈስ፡ ቅዱስ፡ ዘኃይረ፡ ላዕሌሁ፡

CHAPTER XXX.

(Fol. 46b. 1.) ምዕራፍ፡ ፱፡ ወደቢሔ፡ እስተጋብ-
 አ፡ ነሱ፡ ንዋየ፡ ዘውስተ፡ ቤት፡ ወዘውስተ፡ ገዳ-
 ም፡ ወአኃዘ፡ ይዝሩ፡ ለነዳያን፡ ወእምስኪናን፡ ለዕ-
 ቤሬትሂ፡ ወለእጳለ፡ ማውታ፡ ወዘይትፈቀድ፡ ለቤ-
 ተ፡ ክርስቲያን፡ ወሀበ፡ ለቤተ፡ ክርስቲያን፡ ወከመ-
 ዝ፡ ነበረ፡ እንዘ፡ ይዘሩ፡ ንዋየ፡ ሰሙነ፡ መዋዕለ፡

ወኢያትረፈ፡ ምንተኒ፡ እምንዋየ፡ ዘአጥረየ፡ አቡ-
 ሁ፡ ወእመ፡ ወዘአጥረየ፡ ውሕቱ፡ በነሱ፡ መዋዕ-
 ል፡ እስክኒሁ፡ ወርኢ (Fol. 46b. 2.) ዮሙ፡ ሰብኡ፡
 ሀገር፡ ወነሱመ፡ አገማዲሁ፡ ከመ፡ ይዘሩ፡ ነሱ፡
 ንዋየ፡ ተጋብኡ፡ ነቤሁ፡ ወይቤልዎ፡ ለምንት፡
 ታጠፍኦ፡ ዘንተ፡ ነሱ፡ ንዋየ፡ በፈጊዜ፡ ወይቤሎ

ሙ፡ አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አክ፡ ዘአጠ
ፍአ፡ አላ፡ ዘአበገሃ፡ ከመ፡ ይኩን፡ ሊታ፡ ትእስ
ርተ፡ ወከዕበ፡ ይቤሎሙ፡ ተአምሩት፡ ስምየ፡ ወ
ይቤልዎ፡ እው፡ ነአምር፡ ከመ፡ ኮነ፡ ስምክ፡ ፍሥ
ሐ፡ ጽዮን፡ ወይቤሎሙ፡ አንሰ፡ ሐዲሰ፡ ስመ፡ ተ
ሰመ (Fol. 45b. 3.) ይኩ፡ እመልእክ፡ ሰማይ፡ ወይቤሎ

ኒ፡ ኢይኩን፡ ስምክ፡ ፍሥሐ፡ ጽዮን፡ አላ፡ ይኩን፡
ተክለ፡ ሃይማኖት፡ ወሶበ፡ ሰምዑ፡ እሙንቱ፡ ሰብ
እ፡ ቃለ፡ ሐዋዛ፡ ይቤልዎ፡ ጥቀ፡ አዳም፡ ወጥቀ፡
ሠናይ፡ ዝንቱ፡ ስምክ፡ ወእምአሚሃ፡ ጸውዕዎ፡ በ
ዝ፡ ስም፡ ወኮነ፡ ከቡረ፡ ፈድፋድ፡ በኅበ፡ ነሱሉ፡ ዘር
እየ፡ ከዚያሁ፡ ወበውስተ፡ ነሱሉ፡ ዘሰምዐ፡ ዜናሁ፡

CHAPTER XXXI.

(Fol. 47a.) ምዕራፍ፡ ፴፩ ። ወእንዘ፡ ሀሎ፡ ከመዝ፡
አቡን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ሐረ፡ ኅበ፡ ጳጳስ፡
አባ፡ ጌርሎስ፡ ወነገሮ፡ ከመ፡ ወለሙ፡ ሰብአ፡ ሴ
ዋ፡ ሥርዓተ፡ ቤተ፡ ክርስቲያን፡ ወሃይማኖት፡ ሐዋ
ርያት፡ ወከመሄ፡ ያጠምቁ፡ ሕፃናት፡ እምቅድመ፡
ይግዝሩ፡ ወሰሚዶ፡ አባ፡ ጌርሎስ፡ ባረከ፡ ወአእኩ
ዱ፡ ወይቤሎ፡ እስመ፡ ቀናዕክ፡ ለእግዚአብሔር፡
ከመ፡ ኤልያስ፡ ነቢየ፡ እስራኤል፡ ናሁ፡ አንተ፡ ትክ
ውን፡ ሐዋርያ፡ ሐ (Fol. 47b. 1.) ዋርያ (sic)፡ ትሥዕ
ር፡ ጣዖተ፡ ወትቄድስ፡ ታብተ፡ ወትሠይም፡ ቀሳውስ
ተ፡ ወዲያቆናተ፡ ወይሰደዱ፡ መናፍቅት፡ ርኩሳን፡
በቃልክ፡ እምነሱሉ፡ በሐውርት፡ ወትመደጠሙ፡

ለብዙኃን፡ እምአምልክ፡ ጣዖት፡ ውስተ፡ አምልክ፡
እግዚአብሔር፡ በጸጋ፡ መንፈስ፡ ቅዱስ፡ ዘኅዳር፡
ላዕሌክ፡ ወወሀቦ፡ ሢመተ፡ ቅስና፡ ወሢሞ፡ ሊቀ፡
ክህናት፡ ላዕለ፡ ነሱሉ፡ እድያማተ፡ ሴዋ፡ ወአዶዶ፡
ዐዋዴ፡ ዘይብል፡ ናሁእ፡ ሢምናሁ፡ ለተክለ፡ ሃ
(Fol. 47b. 2.) ይማኖት፡ ሊቀ፡ ክህናት፡ በላዕለ፡ ነሱሉ፡
በሐውርተ፡ ሴዋ፡ ከመ፡ ይኩን፡ እምታሕቲን፡ ዘ
አሠረሂ፡ ይኩን፡ እሱረ፡ ወዘፈትሐ፡ ይኩን፡ ፍ
ቱሐ፡ በሥልጣን፡ መባ (Fol. 47b. 3.) ሕት፡ ዘወሀቡ
ኒ፡ ሐዋርያት፡ አበውየ፡ አነሂ፡ አባሕክዎ፡ ሎቱ፡
ወዘንተ፡ ብሂሎ፡ ፈንዎ፡ በክብር፡ ወበሰላም፡ ይእ
ቱ፡ ብሔር፡

CHAPTER XXXII.

(Fol. 48a. 1.) ምዕራፍ፡ ፴፪ ። ወእንዘ፡ ይሠይሞ፡
አባ፡ ጌርሎስ፡ በምድረ፡ አምሐራ፡ አስተርእያ፡ ቅ
ዱስ፡ ሚካኤል፡ ለቅድስት፡ እግዚእ፡ ኃረያ፡ ወይ
ቤላ፡ ዮም፡ ተአትበ፡ ራእይኪ፡ ዘቀያሚ፡ እስመ፡
ወልድኪ፡ ኮነ፡ አምደ፡ ብርሃን፡ ወአእዋፍ፡ ብዙ
ኃን፡ ዘርእኪ፡ ይቂቱ፡ እሙንቱ፡ እለሀለምሙ፡ ይ
ትወለዱ፡ ሎቱ፡ እመንፈስ፡ ቅዱስ፡ ወበከመ፡ ርኢ
ኪ፡ ዘዘዚአሁ፡ ኅብሮሙ፡ ከማሁ፡ ውእቱ፡ ዘዘዚአ
ሁ፡ ጽድቆሙ፡ ወበሕ (Fol. 48a. 2.) ቱ፡ አልቦ፡ ዘይ
ትኃግራል፡ ሸእምኒሆሙ፡ ውእቱሂ፡ ዕልው፡ ዘዓወወ
ኪ፡ ዐቢየ፡ ክርስቲያን፡ ይከውን፡ በእደሁ፡ ወእም
እንባዜ፡ ልቡ፡ ይትፈወስ፡ በጸሎቱ፡ ወእለ፡ ሞቱ
ሂ፡ ሰብእ፡ እምግርማ፡ መብረቅ፡ አመ፡ መሠጥኩ
ኪያኪ፡ ይትነሥኡ፡ በአስተብቀዶቹ፡ ወይከውን፡

አባ፡ ቅዱሳን፡ ወይትቄድስ፡ ቦቱ፡ እምላክ፡ ቅዱሳ
ን፡ ወዘንተ፡ ነሱሉ፡ ከሠትኩ፡ ለኪ፡ በእንተ፡ ዘአ
ፍቀርክኒ፡ ወገበርኪ፡ ተዝክርየ፡ ወእምዝ፡ (Fol
48a. 3.) ተሰወረ፡ መልእክ፡ እምኔሃ፡ ምስለዝ፡ ብሂ
ለ፡ ቃል፡ ወነገረዱ፡ ቅድስት፡ እግዚእ፡ ኃረያ፡ ብእ
ሲቱ፡ ለጸጋ፡ ዘአብ፡ ምታ፡ ዘከመ፡ አስተርእያ፡ መ
ልእክ፡ ወዘከመ፡ ይቤላ፡ ወይቤላ፡ ቅዱስ፡ ጸጋ፡ ዘ
አብ፡ ነሀብ፡ ስብሐተ፡ ለእምላክን፡ ዘወሀበነ፡ ዘንተ፡
ወልደ፡ ወእምዝ፡ አተወ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
ት፡ ኅቤሆሙ፡ በሞገስ፡ ወከብር፡ እምኅበ፡ ጳጳስ፡
አባ፡ ጌርሎስ፡ ነሢእ፡ ሢመተ፡ ክህነት፡ ወከዊኖ፡
ሊቀ፡ ክህናት፡ (Fol. 48b. 1.) ወሶበ፡ ርእይዎ፡ አቡ
ሁ፡ ወእሙ፡ ተፈሥሐ፡ ጥቀ፡ ወገብሩ፡ በዐለ፡ ዐ
ቢየ፡ በከመ፡ ልማዶሙ፡ ለነዳያን፡ ወልምስኪናን፡

ወለህሉሙ፡ ሰብአ፡ ሀገር፡ ወትቤሉሙ፡ ሰብአ፡
ሀገር፡ ወትቤሉሙ፡ ቅድስት፡ እግዚአ፡ ኃረያ፡ ለ
ወልዳ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ማእዘ፡ ተሰየ
ምክ፡ ሢመተ፡ ክህነት፡ ወነገራ፡ ዕለቶ፡ ዘተሠይ

መ፡ ባቲ፡ ወትቤሉ፡ አነሂ፡ በይእቲ፡ ዕለት፡ ዘን
ተ፡ እስመ፡ አስተርአየኒ፡ ቅዱስ፡ ሚካ (Fol. 48b. 2.)
ኤል፡ ወከመዝ፡ ይብለኒ፡ ወነገረቶ፡ (Fol. 48b. 3.) ነሱ
ሎ፡ ዘይቤላ፡

CHAPTER XXXIII.

(Fol. 49a. 1) ምዕራፍ፡ ፴፫፡ ወእምድኅረዝ፡ እስ
ተርአዮ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ለአቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ቀዳሚ፡ ወነፍሐ፡
ውስተ፡ ገጹ፡ ሥልሰ፡ እንዘ፡ ይብል፡ ንሣእ፡ መን
ፈስ፡ ቅዱስ፡ ዘአሠርክ፡ በምድር፡ ይኩን፡ እሱረ፡
በሱረ፡ በሰማያት፡ ወዘፈታሕክ፡ በምድር፡ ይኩን፡
በሰማያት፡ ዘከሪያክ፡ ሰምዐ፡ ከያየ፡ ሰምዓ፡ ወሰም
ዖ፡ ለዘፈነወኒ፡ ወዘለክ፡ ሊተ፡ ዐበየ፡ ወአበየ፡ ለዘ
ፈነወኒ፡ ወዘንተ፡ ሥ (Fol. 49a. 2.) ልጣንየ፡ ወሀብ
ኩ፡ ቅድመ፡ ለሐዋርያትየ፡ ወእምሐዋርያትየ፡ ዘ
ተወፈየ፡ ሥልጣን፡ ጳጳስ፡ ሢመክ፡ ወወሀበክ፡ መባ
ሕተ፡ ትእሥር፡ ወትፍታሕ፡ ትትክል፡ ወትምላሕ፡
ወዘንተ፡ ዘገበርኩ፡ ለክ፡ እክ፡ በመንኖ፡ ቃሉ፡ ለጳ
ጳስ፡ አላ፡ ከመ፡ እርኢ፡ ፍቅርየ፡ በላዕሌክ፡ ወና
ሁ፡ ሰመያኩክ፡ ከመ፡ ሐዲስ፡ በአፉሁ፡ ለሚካኤ
ል፡ መልአክየ፡ ከመ፡ እፈነክ፡ ውስተ፡ ሕዝብ፡ ሐ
ዲስ፡ ኅበ፡ ሐዋርያትየ፡ ቅዱሳን፡ አንተኒ፡ ኢ
(Fol. 49a. 3.) ተሐዕዕ፡ እምኔሆሙ፡ በምንትኒ፡ ግብ
ር፡ እስመ፡ ረሰይኩክ፡ ሐዲስ፡ ሐዋርያ፡ ትጸውዕ፡
ነሱ፡ ሰብአ፡ መንገሌየ፡ ወሚካኤል፡ መልአክየ፡
ይኩንክ፡ ረዳኤ፡ በነሱ፡ ግብር፡ ዘሐለይክ፡ ወኢይ
ትፈለጥ፡ እምኔክ፡ ነሱ፡ ጊዜ፡ ወውእቲ፡ ይምራ
ሕክ፡ ኅበ፡ ነሱ፡ ፍና፡ ዘተሐውር፡ ባቲ፡ አነሂ፡
እሂሉ፡ ምስሌክ፡ በነሱ፡ መዋዕለ፡ ሕይወትክ፡ ወ
ዘንተ፡ ብሂሎ፡ ወሀቦ፡ ሰላመ፡ ወዐርገ፡ ውስተ፡ ሰ
ማያት፡ ንበረ፡ መልዕልተ፡ አክናፈሁ፡ (Fol. 49b. 1.)
ለቅዱስ፡ ሚካኤል፡ እንዘ፡ ይኔጽሮ፡ አቡነ፡ ቅዱ
ስ፡ ተክለ፡ ሃይማኖት፡ እስክ፡ ተሰወረ፡ እምአዕይን
ጊሁ፡ ቅዱስስ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ስገዶ፡ በ
ገጹ፡ ዲበ፡ ምድር፡ ወባረኮ፡ ለእግዚአብሔር፡ ወ

ይቤ፡ ይትባረክ፡ ስምክ፡ እግዚአ፡ በሰማይ፡ ወበም
ድር፡ ዘወሀብከኒ፡ ዘንተ፡ ነሱ፡ ጸጋ፡ በኢድልወት
የ፡ ለኃጥእ፡ ወእምይእቲ፡ ዕለት፡ ተመልአ፡ መ
ንፈስ፡ ኃይል፡ ወተሣርሐ፡ ገጹ፡ በሱራሐ፡ መለክ
ት፡ ዘተናገሮ፡ እምይእ (Fol. 49b. 2.) ዜስ፡ ይረት
ዕ፡ ለነ፡ ከመ፡ ንበሎ፡ አቡነ፡ እስመ፡ ተሠይመ፡
ላዕሌነ፡ እምአፈ፡ ጳጳስ፡ ቅድመ፡ ወእምአፈ፡ እም
ላክ፡ ዳግመ፡ ወእምዝ፡ እምድኅረ፡ ኅዳጥ፡ መዋ
ዕል፡ አዕረፈት፡ እመ፡ ቅድስት፡ እግዚአ፡ ኃረያ፡
እመ፡ ፲ወዪለነሐሴ፡ ወእምድኅረ፡ በኛስ፡ መዋዕ
ል፡ እመ፡ ፲ወዪለውእቲ፡ ወርኅ፡ አዕረፈ፡ አቡሁ፡
ጸጋ፡ ዘአብ፡ በረከተ፡ ዪሆሙ፡ አርጋብ፡ ወበረከ
ተ፡ ወልደሙ፡ መቢብ፡ በላዕሌነ፡ ለትርብብ፡ ወላ
ዕለ፡ ነፍሱ፡ ለፍቁሩ፡ ገብረ፡ እግ (Fol. 49b. 3.) ዚአ
ብሔር፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜ
ን፡ ወበክየ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በ
እንተ፡ ዘኮነ፡ እንላ፡ ማውታ፡ ባሕቲ፡ ፈቃደ፡ እ
ግዚአብሔር፡ አጽንዖ፡ ወኢኮነ፡ ከመ፡ ክልአን፡
ሰብአ፡ እለ፡ ቅቡዓን፡ ተስፋሆሙ፡ ወኮነ፡ ክሃሌ፡
በቃሉ፡ ወበምግባሩ፡ ወመፍቀሬ፡ ቤተ፡ ክርስቲያ
ን፡ ወጥቀ፡ ይጸመድ፡ ጸሎተ፡ መዐልተ፡ ወሌሊተ፡
ወይተግህ፡ ከመ፡ መላእክት፡ ወይሰግድ፡ ከመ፡ መ
ንኲራነቱ፡ ወይዚም (Fol. 50a. 1.) ር፡ መዝሙረ፡
ዳዊት፡ በበጌጊዜ፡ በአሐቲ፡ ዕለት፡ ወያነብብ፡ መ
ጸሕፍተ፡ ንበያት፡ ወሐዋር (Fol. 50a. 2.) ያት፡ ወ
እማንተ፡ አጽንዖ፡ ልቦ፡ ወወሀብሁ፡ ያፈቅሬ፡ ለ
ጥበብ፡ ወጸንዖ፡ ጥቀ፡ በፍካሬሆን፡ ወዓ (Fol. 50a. 3.)
ቀበ፡ ግብረ፡ ክህነቲ፡ በጥንቁቅ፡ ወነበረ፡ ከመዝ፡
እስክ፡ ጌዓመት፡ በቤተ፡ አቡሁ፡ ወእመ፡

CHAPTER XXXIV.

(Fol. 50b. 1.) ምዕራፍ፡ ፴፬ ። ወእምዝ፡ ተንሥእ፡

አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወአካዘ፡ ይትሉ፡
 ፍኖተ፡ ሐዋርያት፡ ንጹሐን፡ እንተ፡ ይለቲ፡ መልእ
 ክተ፡ መንፈስ፡ ቅዱስ፡ ወዐረገ፡ መስቀል፡ ለተቀ
 ንዎ፡ ወተሰቅሎ፡ ነሎ፡ አሚረ፡ በእንተ፡ ስመ፡ እ
 ግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወኢያተክዞ፡ ፍቅረ፡
 ዘመድ፡ ወፍቅረ፡ ዓርክ፡ ወፍቅረ፡ ንዋይ፡ ወወዕክ፡
 ፍጡና፡ ለሰበክ፡ ወንጌል፡ ወኅደገ፡ ቤቶ፡ ርኅወ፡
 ወኢአመ፡ ፍኅቶ፡ እንዘ፡ ይብ (Fol. 50b. 2.) ል፡ ኦ
 እግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ ናሁ፡ ኃይተ፡ ለክ
 ቤትየ፡ ርኅወ፡ ከመ፡ አንተ፡ ታርጉ፡ ሊተ፡ አብያ
 ተ፡ መንግሥትክ፡ ዘበሰማያት፡ ኦእግዚእየ፡ እምይ
 እዚህ፡ አልብየ፡ ረዳኢ፡ ለምንዱብ፡ ዘእንበሌክ፡
 ወአልብየ፡ መጽንፂ፡ ለድኩም፡ ዘእንበሌክ፡ አል
 ብየ፡ ሠዋቂ፡ ለትንቱን፡ ዘእንበሌክ፡ ወአልብየ፡ መ
 ንሥኢ፡ ለውዱቅ፡ ዘእንበሌክ፡ ወአልብየ፡ ናዛዚ፡
 ለኅዙን፡ ዘእንበሌክ፡ ወአልብየ፡ ፀወን፡ ለም (Fol.

50b. 3.) ስኪን፡ ዘእንበሌክ፡ ዘንተ፡ ወዘይመስሎ፡ እ
 ንዘ፡ ይብል፡ ወዕክ፡ ቅዱስ፡ አቡነ፡ ተክለ፡ ሃይማኖ
 ት፡ ከመ፡ ገባራዊ፡ ኃያል፡ ወከመ፡ ሐራዊ፡ መስ
 ተቃትል፡ እንዘ፡ አልቦ፡ ዝይቀድሞ፡ ወኢዘይተል
 ዎ፡ ወይብል፡ በልቡ፡ ምንተ፡ ይበቅቶ፡ ለሰብእ፡ ለ
 እመ፡ ነሎ፡ ዓለመ፡ ረብሐ፡ ወነፍሶ፡ ሐጉለ፡ ወ
 ምንተ፡ እምመሀበ፡ ሰብእ፡ ቤዛሃ፡ ለነፍሱ፡ ወያዜክ
 ር፡ ቃለ፡ እግዚእነ፡ ዘይቤ፡ ዘያፈቅራ፡ ለነፍሱ፡ ለይ
 ግድፋ፡ ዘሰ፡ ገይፋ፡ ለ (Fol. 51a.) ነፍሱ፡ በእንቲአየ፡
 ይረክባ፡ ወሐረ፡ ፍኅቶ፡ እንዘ፡ ይብል፡ ኃሠሥኩ፡
 ገጸክ፡ ገጸ፡ ዚእክ፡ አኃሥሥ፡ እግዚእ፡ ወኢትሚ
 ጥ፡ ገጸክ፡ እምኔየ፡ ተለውኩ፡ ሰምዐክ፡ እግዚእ፡
 ወኢታስተኃፍረኒ፡ ረዳኤ፡ ነኘኒ፡ ወኢትግድፈኒ፡
 ወኢትትሐየኒ፡ አምላኪየ፡ ወመድኃንየ፡ ምርሐ
 ኒ፡ እግዚእ፡ ፍኅተክ፡ ወኅበ፡ በጽሐ፡ ሀገር፡ ይሰብ
 ክ፡ ወይብል፡ ቀርበት፡ መንግሥተ፡ ሰማያት፡ ነስሐ፡
 ወእመኩ፡ በወንጌለ፡ ወልደ፡ እግዚአብሔር፡

CHAPTER XXXV.

(Fol. 51b. 1.) ምዕራፍ፡ ፴፭ ። ወበውእቱ፡ መዋዕ

ል፡ በዘመነ፡ ሱብኩ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ እምድኅረ፡ ብዙኅ፡ ዓመታት፡ እምዘ፡ ተሐ
 ይደት፡ መንግሥቶሙ፡ ለእስራኤል፡ እምእደሁ፡
 ለድልነዓድ፡ መጠነ፡ ፫፻፴፬ ዓመታት፡ አመ፡ ፯ ለሐ
 ምሌ፡ አግብሐ፡ እግዚአብሔር፡ መንግሥተ፡ እምነ
 ገደ፡ ሄጳጳ፡ ለይኩኖ፡ አምላክ፡ እስራኤላዊ፡ በጸሎ
 ቱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ርእዩኬ፡
 ኃይሎ፡ ለእግዚእ (Fol. 51b. 2.) ብሔር፡ ዘይገብር፡ በ
 ጸሎተ፡ ቅዱሳኒሁ፡ በዝየ፡ ንኃልቀ፡ ተረፈ፡ ልደ
 ቶሙ፡ ለእለ፡ ተሐይደት፡ መንግሥቶሙ፡ ወዝ፡
 ውእቱ፡ ድልነዓድ፡ ወለዶ፡ ለማኅበረ፡ ውድም፡ ወ
 ማኅበረ፡ ውድም፡ ወለዶ፡ ለአግብእ፡ ጽዮን፡ ወአ
 ግብእ፡ ጽዮን፡ ወለዶ፡ ለጽንፈ፡ አርኤድ፡ ወጽን
 ፈ፡ አርዕድ፡ ወለዶ፡ ለነጋሽ፡ ዘሬ፡ ወነጋሽ፡ ዘሬ፡
 ወለዶ፡ ለአስፋሕ፡ ወአስፋሕ፡ ወለዶ፡ ለያዕቆብ፡

ወያዕቆብ፡ ወለዶ፡ ለባሕረ፡ አስግድ፡ ትውልድ፡ ፻
 ወ፲፡ ወባሕረ፡ (Fol. 51b. 3.) አስግድ፡ ወለዶ፡ ለእድ
 ም፡ አስገድ፡ ወእድም፡ አስገድ፡ ወለዶ፡ ለይኩኖ፡
 አምላክ፡ ዘሚጠ፡ መንግሥተ፡ እምነ፡ ዘጌ፡ ትውል
 ድ፡ ፻፲፱፡ እምአዳም፡ ወእምዕብነ፡ ሐኪም፡ ትው
 ልድ፡ ፫፻፵፯፡ ወዘነበሩ፡ በስደት፡ አሉ፡ ትውልድ፡
 ፲እንዘ፡ የዓይሉ፡ ውስተ፡ አድባር፡ ወገዳም፡ ወይ
 ትፋለሱ፡ እምሀገር፡ ለሀገር፡ ወይትኃብኩ፡ ውስተ፡
 በዓታት፡ ወግበበ፡ ምድር፡ እስክ፡ መንግሥቱ፡ ለ
 ይኩኖ፡ አምላክ፡ ወሶበ፡ ነግሠ፡ ክ (Fol. 52a. 1.) ን፡
 ሰላም፡ ወዘኅን፡ ላዕለ፡ ነሎ፡ በሐውርት፡ ወከመ
 ዝ፡ ገብረ፡ ሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
 ት፡ በኃይለ፡ አምላኩ፡ ኅጡአ፡ ተስዕኖ፡ ኦሕዝበ
 እስራኤል፡ ምንተኑ፡ ሰሜተ፡ ተዓሥይዎ፡ ወዓየኑ፡
 ፍዳ፡ ትፈድይዎ፡ ለዘመጠነዝ፡ አቡካሙ፡ ዘአግብ
 ኦ፡ ለካሙ፡ ዘንተ፡ ዐቢየ፡ ርስተ፡ ዘውእቱ፡ መንግ

ሥት ። ወባሕቱ ፡ አጽንዑ ፡ ኪዳኖ ፡ ወቅቀቡ ፡ መሐ
ላሁ ፡ ዘተካየደ ፡ ወተመሐለ ፡ ምስለ ፡ አቡክሙ ፡ ይ
ኩኖ ፡ አምላ (Fol. 52a. 2.) ክ ። ከመሄ ፡ ፪ሆሙ ፡ አጽ
ንፁ ፡ ኪዳኖ ፡ ወመሐላ ፡ በደብረ ፡ ሊባኖስ ፡ ድኅረ ፡
ንትናገሮ ።

ንግባእኬ ፡ ጎበ ፡ ነገርን ፡ ለገዢቱ ፡ አቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ተበፅዖ ፡ ዝክሩ ፡ ወተሰምዐ ፡
ዜኖሁ ፡ ውስተ ፡ ነሉ ፡ አድያማት ፡ ወውስተ ፡ አህ
ጉር ፡ ብዙኃት ፡ ወይመጽኡ ፡ ጎቤሁ ፡ ሰብአ ፡ እምነ

ለሂ ፤ ወይትባረኩ ፡ እምኔሁ ፡ እለሂ ፡ በሙ ፡ ድውያ
ን ፡ ዘዘዘኡ ፡ ደዌሆሙ ፡ ያመጽኡ ፡ ወይገድፉ ፡ ታ
ሕተ ፡ እገራሁ ፡ ውእቱኒ ፡ ይ (Fol. 52a. 3.) ፈውሰሙ ፡
ፍጡን ፡ በኃይለ ፡ አምላክ ፡ ዘሀሎ ፡ ላዕሌሁ ፡ ወርኢ
ዮሙ ፡ ሰብአ ፡ ዘይገብር ፡ ዘንተ ፡ ተአምራተ ፡ ወመ
ንክራተ ፡ በስሙ ፡ ለእግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
ተለውዎ ፡ በነሉ ፡ ልቦሙ ፡ ወኃይጉ ፡ ነሉ ፡ ምክን
ያተ ፡ ስሕተት ፡ እንተ ፡ ትመርሕ ፡ ውስተ ፡ አምልክ ፡
ባዕድ ። ወኮነ ፡ ፍጹማን ፡ በሃይማኖት ፡ ርትዕት ።

CHAPTER XXXVI.

(Fol. 52b.) ምዕራፍ ፡ ፴፮ ። ወእምዝ ፡ ሶበ ፡ ረትዓ ፡
ልቦሙ ፡ በአሜን ፡ ሥላሴ ፡ ይቤልዎ ፡ ለአቡነ ፡ ቅዱ
ስ ፡ ተክለ ፡ ሃይማኖት ፡ ሀለሙ ፡ ሰብአ ፡ እለ ፡ ያመል
ኩ ፡ ጣዖት ፡ በሀገር ፡ እንተ ፡ ትሰመዶ ፡ ከተታዩ ፡ እ
ለ ፡ ያሰግዱ ፡ ለአዕዋም ። ወዐ ፡ እለ ፡ ያሰገዱ ፡ ለአዕ
ባን ፡ ዐ ፡ እለ ፡ ያሰግሉ ፡ በባሕር ። ወዐ ፡ እለ ፡ ይትሜ
ረዩ ፡ በእሳት ፡ ዐ ፡ እለ ፡ ይጤዩ ፡ በንቃወ ፡ አእዋ
ፍ ፡ ወአራዊት ። ወዐ ፡ እለ ፡ ያስተቃስሙ ፡ በብዙነ
ሥራያት ፡ ዐ ፡ እምኔሆሙ ፡ ሰብአ ፡ ፋል ፡ (Fol. 53a. 1.)
ወዐ ፡ እምኔሆሙ ፡ መአንሳባን ፡ ዐ ፡ እምኔሆሙ ፡ ገ
ባርያን ፡ ነርባት ። ወዐ ፡ እምኔሆሙ ፡ ሰብአ ፡ ሰገል ፡
ወብዙነ ፡ እከይ ፡ ይትገበር ፡ በሀገሮሙ ፡ ዘዕፁብ ፡ ለ
ሰሚዶቱ ፡ ወሰሚዶ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ሆከቶ ፡ ቅንዓት ፡ ሰማያዊት ፡ ወስዕነ ፡ ተዓግዖ ፡
ወተንሥኦ ፡ ፍጡነ ፡ ወዐደሙ ፡ ፈለገ ፡ ቸይ ። ወበጽ
ሐ ፡ ምድረ ፡ ከተታ ፡ ወበከመ ፡ ነገርዎ ፡ ረከበሙ ፡ ለ
ሰብአ ፡ ይእቲ ፡ ሀገር ፡ ከዊኖሙ ፡ ከመ ፡ እንስሳ ፡ ወ
ኢየአምርዎ ፡ ለ (Fol. 53a. 2.) እግዚአብሔር ፡ ወነጸ
ሮሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይ

ገብሩ ፡ ምግባረ ፡ ምኑነ ፡ ወአንዝ ፡ ይገሥጸሙ ፡ ወይ
ምሀሮሙ ፡ በእንተ ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
ወሰሚዶሙ ፡ ሰብአ ፡ ሀገር ፡ ስመ ፡ እግዚእነ ፡ ኢየሱ
ስ ፡ ክርስቶስ ፡ ተምዕዑ ፡ ላዕለ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ ዐበያ ፡ መዐተ ፡ ወፈቀዱ ፡ ይሐጥዎ ፡
ከመ ፡ አንበሳ ። ውእቱሰ ፡ አንነ ፡ መንፈሶ ፡ ላዕሌሆ
ሙ ። ወአስተፃንዓ ፡ ርእሶ ፡ በትዕግሥ (Fol. 53a. 3.)
ት ፡ ወኒጦሙ ፡ በነገረ ፡ ያውሐት ፡ እስመ ፡ አእመ
ረ ፡ ከመ ፡ ይገብሩ ፡ በኢየአምሮቶሙ ፡ ወይቤሎሙ ፡
ምንተነ ፡ ታመልኩ ። ወይቤልዎ ፡ ሀሎ ፡ ዐበያ ፡ ኦ
ም ፡ ዘናመልኩ ፡ ንሕነ ፡ ወንሰግድ ፡ ሎቱ ፡ ወይቤሎ
ሙ ፡ አቡነ ፡ ቅዱስ ፡ ምንተነ ፡ ያውሥክሙ ፡ ሶበ ፡
ትሰግዱ ፡ ሎቱ ። ወይቤልዎ ፡ ቃለ ፡ ይትናገረነ ፡ እ
መልዕልቲሁ ፡ እንዘ ፡ ይብል ፡ አምላክክሙ ፡ አነ ፡ ወ
አነ ፡ ፈጠርኩክሙ ። ወበበይነ ፡ ዝንቱ ፡ ንሕነሂ ፡ ን
ሰግድ ፡ (Fol. 53b. 1.) ወንዘብሕ ፡ ሎቱ ፡ እምአንስሳነ ፡
ዘፈቀደ ። ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይ
(Fol. 53b. 2.) ማኖት ፡ ሊተሂ ፡ ሰዳኒ ፡ ምስሌክሙ ፡ ከመ ፡
እሰግድ ፡ ሎቱ ፡ ወይቤልዎ ፡ ኦሆ ፡ ጌስመ ፡ ንወሰደክ ።

CHAPTER XXXVII.

(Fol. 53b. 3.) ምዕራፍ ፡ ፴፯ ። ወበሳኒታሁ ፡ ወሰድ
ዎ ፡ ምስሌሆሙ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ እንዘ ፡ ይመስሎሙ ፡ ዘይሰግድ ፡ ለአምላኮሙ ።
ወሶበ ፡ ቀርቦ ፡ ውስተ ፡ ይእቲ ፡ ኦም ፡ ከልህ ፡ ሰይጣ

ን ፡ ዘላዕሌሃ ፡ እንዘ ፡ ይብል ፡ አሰብአ ፡ ዛቲ ፡ ሀገር ፡
ምንተነ ፡ አምጸአክሙ ፡ ጎቤዩ ፡ ዘነከር ፡ እምሕግዩ ፡
ዘውእቱ ፡ ተክለ ፡ ሃይማኖት ፡ ዘየሐውር ፡ ማዕከሌክ
ሙ ። ወይቤልዎ ፡ ሰብአ ፡ ሀገር ፡ ለአቡነ ፡ ቅዱስ ፡

ተክለ ሃይማኖት፡ ኪያ (Fol. 54a. 1.) ከአ፡ ይብል፡
 ኢሳምጽኡ፡ ጎቤየ፡ እስመ፡ ጸልዓክ፡ አምላክነ፡ እ
 ምርጥቅ፡ ወከመዝ፡ የአምር፡ ዘልፈ፡ ዘቦቱ፡ ኃጢ
 አት፡ ወይጸልእ፡ ይምጸእ፡ ጎቤሁ፡ እንተሂ፡ ጎድ
 ግ፡ ምዕረ፡ ይእዜ፡ እስከ፡ ናስተበቀሥ፡ ንሕነ፡ ወ
 እምድጎረ፡ አስተብቃዕሩ፡ ትመጽእ፡ ወይቤሎሙ፡
 አቡነ፡ ቅዱስ፡ ተክለ ሃይማኖት፡ አከ፡ ኪያየ፡ ዘይ
 ጸልእ፡ አላ፡ እምተፈሥሐ፡ ሶበ፡ መጻእኩ፡ እምር
 ጥቅ፡ እስግድ፡ ሎቱ፡ ከመ፡ ይሰባሕ፡ (Fol. 54a. 2.)
 መንግሥቱ፡ በላዕሌየ፡ እስመ፡ መጻእኩ፡ እነ፡ እም
 ርጥቅ፡ ብሔር፡ በሕቱ፡ ጎሙ፡ እምኔክሙ፡ ዘይጸል
 አ፡ ወእምዝ፡ ሐሩ፡ መንገለ፡ አም፡ ወከዕበ፡ ከል
 ሀ፡ ሰይጣን፡ ወይቤ፡ ኢይቤለክሙ፡ ኢሳምጽኡ፡
 አ፡ ዘንተ፡ ብእሱ፡ ዘነከር፡ እምሕግ፡ ወውእቱ፡ ተ
 ክለ ሃይማኖት፡ ዘሀሎ፡ ማእከሌክሙ፡ ወይቤልም፡
 ሰብአ፡ ሀገር፡ ለአቡነ፡ ቅዱስ፡ እንተኑ፡ ውእቱ፡ ተ
 ክለ ሃይማኖት፡ ወአልበ፡ ውስተ፡ ሀገር፡ ዘይሰመ
 ይ፡ በዝንቱ፡ ስ (Fol. 54a. 3.) ም፡ ስምከኒ፡ እንግዳ፡
 ውእቱ፡ ወኢሰማዕነ፡ ከመዝ፡ ስመ፡ እምአመ፡ ኮነ፡
 ጎድግ፡ ወኢትምጸእ፡ ከመ፡ ኢይትመዓዓ፡ አምላ
 ክነ፡ ወዘንተ፡ ብሂሎሙ፡ ጎድግም፡ ለአቡነ፡ ቅዱ
 ስ፡ ተክለ ሃይማኖት፡ ውስተ፡ ፍኖት፡ መጠነ፡ ፫
 ምዕራፍ፡ ወሐሩ፡ ከመ፡ ይስግዱ፡ ለአምላክሙ፡ አ
 ም፡ ወርኢዮ፡ አቡነ፡ ቅዱስ፡ ተክለ ሃይማኖት፡
 ምግባሮሙ፡ ምኑነ፡ ቆመ፡ ቅድመ፡ እግዚአብሔር፡
 አምላኩ፡ መይጦ፡ ገጸ፡ መንገለ፡ ምሥራቅ፡ ወጸለ
 የ፡ እንዘ፡ ይብል፡ (Fol. 54b. 1.) ርኢ፡ እግዚአ
 ምክህቶ፡ ለሰይጣን፡ ዘይትሚየን፡ ላዕለ፡ ፍጥረት
 ከ፡ ለምንት፡ አባሕክ፡ ለመስተቃርን፡ ከመ፡ ይሕስ
 ም፡ ግብረ፡ እይዊክ፡ ወይእዜኒ፡ አስተበቀሩን፡ እ
 ግዚአ፡ ታኅሰሮ፡ ለዝንቱ፡ ዕቡይ፡ ዘእደ፡ ዘኢየ፡ ለ
 ገብርክ፡ ወፈንም፡ ለሚካኤል፡ መልእክ፡ ምክርክ፡
 ከመ፡ ይርድኦኒ፡ በከመ፡ ትቤለኒ፡ ለሰይጣንሂ፡ ከ
 መ፡ ኢሳብሐ፡ ይሐር፡ እምዛቲ፡ አም፡ እስከ፡ ያስ
 ተርኢ፡ ኃፍረቱ፡ በቅድመ፡ ክሉ፡ ሕ (Fol. 54b. 2.)
 ዝብ፡ ዘነበረ፡ እንዘ፡ ያስሕቆሙ፡ ይእቲኒ፡ እም፡
 ትምጸእ፡ ጎቤየ፡ ተመሊሐ፡ እምሥረዊሃ፡ በከመ፡
 ቃል፡ ዘትቤ፡ ለአመ፡ ብክሙ፡ ሃይማኖት፡ መጠነ፡

ጎጠተ፡ ሰና። ወትብልዋ፡ ለዛቲ፡ ሰግላ፡ ተመል
 ሂ፡ እምስርወኪ፡ ወተተክሊ፡ ውስተ፡ ባሕር፡ ይክ
 ውን፡ በከመ፡ ነብብክሙ፡ እእግዚእየ፡ ኢየሱስ፡
 ክርስቶስ፡ ሃይማኖትየኒ፡ እንተ፡ ወምግባርየኒ፡ እ
 ንተ፡ ያስተርኢ፡ ኃይለ፡ ሃይማኖትየ፡ ዮም፡ በኃይ
 ልክ፡ ወ (Fol. 54b. 3.) ይትገሀድ፡ ጽንዓ፡ ምግባርየ፡
 በግብርክ፡ ዮም፡ በቅድመ፡ ክሉሙ፡ ጉቡአን፡ ወ
 ፈጸሞ፡ ጸሎቶ፡ ተመይጠ፡ መንገለ፡ አም፡ ወይቤ፡
 ለኪ፡ እብለኪ፡ እንቲ፡ አም፡ ዘይትናብብ፡ ላዕሌኪ፡
 መንፈስ፡ ሰይጣን፡ ወያከሕት፡ ሕዝብ፡ በከሙ፡ ለ
 እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ዘአነ፡ እስግድ፡ ሎቱ፡
 ተመልሔ፡ እምሥርወኪ፡ ወንዒ፡ ጎቤየ፡ ከመ፡ ይ
 ርኦየ፡ ሰብአ፡ ኃይለ፡ አምላኪየ፡ ወእንዘ፡ ይፈቅ
 ዱ፡ ሰብአ፡ ይሰግዱ፡ ታሕቲሃ፡ ተመልሐ (Fol. 55a. 1.)
 ት፡ ይእቲ፡ አም፡ ዘእምሥረዊሃ፡ ወሐረት፡ መንገ
 ሌሁ፡ ለቅዱስ፡ አቡነ፡ ተክለ ሃይማኖት፡ በከመ፡
 አዘዘ፡ ውእቱ፡ ወኮነ፡ ድምግ፡ ግሩመ፡ ከመ፡ ድም
 ፀ፡ ነገድኋድ፡ ዘአሜ፡ ክረምት፡ ወደንገፀ፡ እሙ
 ንቱ፡ ሰብአ፡ እምግርማሃ፡ ወገዮ፡ እምኔሃ፡ ለፌ፡
 ወለፌ፡ ወቦ፡ እምኔሆሙ፡ እለ፡ ሞቱ፡ በውጽፈተ፡
 ሥረዊሃ፡ ወኮነ፡ ጥልቆሙ፡ ለእለ፡ ሞቱ፡ ፳ወፎዕ
 ደሙ፡ ይእቲሰ፡ አም፡ ሐረት፡ እንዘ፡ ትረውዕ፡ ጎ
 በ፡ ሀሎ፡ አቡነ፡ ቅዱ (Fol. 55a. 2.) ስ፡ ተክለ ሃይማ
 ኖት፡ ወኮነ፡ ሰይጣን፡ ይኬልህ፡ በዲቤሃ፡ እንዘ፡ ይ
 ብል፡ አይቲ፡ እገድይይ፡ እምኔክ፡ አብእሱ፡ እኩይ፡
 ኢአክለክነ፡ ዘጎደጉ፡ ለከ፡ ምድረ፡ ጽላልኸ፡ ክሉ
 ንታሃ፡ ወይእዜኒ፡ መጻእክ፡ ዝየ፡ ከመ፡ ትሂደኒ፡
 እሊኦየ፡ ሚመጠን፡ ዘኮነ፡ ግርማ፡ ወፍርሃት፡ ውስ
 ተ፡ ይእቲ፡ ሀገር፡ ትምኒ፡ ታንገድጉድ፡ እንዘ፡ ተ
 ሐርዕ፡ ወትዌጽ፡ አዕባነ፡ ውስተ፡ ገጸ፡ ምድር፡
 ወትቀትል፡ ሰብአ፡ እለ፡ ቀርቡ፡ ጎቤሃ፡ ሰይጣንሂ፡
 የአወየ፡ በላ (Fol. 55a. 3.) ዕሌሃ፡ እንዘ፡ ይግእር፡ ወ
 ፈቀደ፡ ያምሥጥ፡ እምአቡነ፡ ቅዱስ፡ ተክለ ሃይማ
 ኖት፡ ወበጊዜሃ፡ ወረደ፡ ቅዱስ፡ ሚካኤል፡ ሊቀ፡
 መላእክት፡ እምሰማይ፡ እንዘ፡ ያንበለብል፡ ከመ፡
 መብረቅ፡ ወአኅዘ፡ ለሰይጣን፡ ወሐነቆ፡ ወፈቀደ፡
 ይንጽሑ፡ ዲበ፡ ምድር፡ ወከልሃ፡ ሰይጣን፡ ወይቤ፡
 አምሕለክ፡ አሚካኤል፡ በዘሰቀሎ፡ ለሰማይ፡ ወበዘ

አስፍሐ፡ ለምድር፡ ከመ፡ ኢትዮቅዳኒ፡ ዘእንበለ፡ ይብጸሕ፡ ጊዜየ፡ ጎድገኒ፡ እሐር፡ እምኔክ፡ ወእን ዘ፡ ከመዝ፡ ይብል፡ ሰይጣን፡ በጽሕት፡ ይእቲ፡ ኦ ም፡ ጎ (Fol. 55b. 1.) በ፡ ሀሎ፡ ቅዱስ፡ እግዚአብሔር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወሐረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይቀድማ፡ ለዕፅ ። ወይቤ ላ፡ ንዓ፡ ትልውኒ፡ ወተለውቶ፡ ይእቲኒ፡ ቅዱስ፡ ሚካኤልስ፡ ኮነ፡ ይጣቅዮ፡ ለሰይጣን፡ ብዙኃ፡ ሰይጣን ኒ፡ ይብል፡ ጎድገኒ፡ እሐር፡ እምደእዚስ፡ ኢይብጽሕ፡ ጎበ፡ ሀሎ፡ ዝንቱ፡ ብእሲ፡ እኩይ፡ ወይቤሎ፡ ኢየጎድገክ፡ ዘእንበለ፡ ይቁም፡ ተክለ፡ ሃይማኖት፡ ወጸርሐ፡ ሰይጣን፡ ጎበ፡ አቡነ፡ ቅዱስ (Fol. 55b. 2.) ስ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ ቁመኒ፡ አሐተ፡ ጊዜ፡ ከመ፡ እትናገርክ፡ ወአክሞሰስ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወበበየ፡ ወሐረ፡ ወአውደወ፡ ሰይጣን፡ እንዘ፡ ይብል፡ ተመንደብኩ፡ ፈድፋደ፡ አምሕለክ፡ በእምላክክ፡ ዘታመልክ፡ ከመ፡ ትቁመኒ ። ወቆመ፡ ሎቱ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይቤላ፡ ለይእቲ፡ እም፡ ዘትተልም፡ ቁሚጎበ፡ ሀሎክ ። ወቆመት፡ ርቱዓ፡ ወይቤሎ፡ ለሰይጣን፡ ለምንት፡ ታስሕት፡ ሰብእ፡ በ (Fol. 55b. 3.) ብሂለ፡ አነ፡ ፈጠርክክመ፡ ወይቤሎ፡ ሰይጣን፡ ኢተአምርኩ፡ ከመ፡ ሐሳዊ፡ አነ፡ ወአቡሀ፡ ለሐሰት፡ ወለክሉ፡ ዘየአምን፡ ብየ፡ እትናገሮ፡ በሐሰት፡ በከመ፡ ልማድየ ። ወይእዚኒ፡ ጎድገኒ፡ እሐር፡ እምሕል፡ ለክ፡ ከመ፡ ኢይገብእ፡ ለዓለም፡ ውስተ፡ ዛቲ፡ ሀገር፡ ወኢይብጽሕ፡ ፍጹመ፡ ለዓለም፡ ጎበ፡ ሀሎክ፡ አንተ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በከመ፡ አስሐትክመ፡ አንተ፡ ቀዳሚ፡ ዮምኒ፡ ከመ፡ ይርእዩ፡ ኃሣረክ፡ በሎመ፡ ለሰብ (Fol. 56a. 1.) እ፡ ዛቲ፡ ሀገር፡ እስመ፡ ቀዳሚኒ፡ አነ፡ አስሐትክክመ፡ በሐሰት፡ እምደእዚስ፡ ስግዱ፡ ለኢየሱስ፡ ክርስቶስ፡ ምስለ፡ አቡሁ፡ ወመንፈሱ፡ ቅዱስ ። ወይቤ፡ ሰይጣን፡ ኢይትከሀለኒ፡ እጸውዕ፡ እልክተ፡ አስማተ ። ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እመስ፡ ኢይትከሀለክ፡ ትጸውዕ፡ አስማተ፡ ሥላሴ፡ በልኬ፡ ለ

አምላክ፡ ሰማይ፡ ወምድር፡ ዘፈጠረ፡ ከያየ፡ ወከያክመ፡ ስግዱ፡ ወተቀነዩ ። ወአውሥኦ፡ ሰይጣን፡ ወ (Fol. 56a. 2.) ይቤ፡ አሰብኦ፡ ዛቲ፡ ሀገር፡ ቀዳሚ፡ ነበርኩ፡ እንዘ፡ አስሕተክመ፡ በሐሰት፡ ሰብ፡ ተለውክመኒ፡ አንትመ፡ እምደእዚስ፡ ጎድገኑ፡ ለክመ፡ ሀገረክመ፡ በድወ፡ ይትመዝበር፡ ለዘፈጠረ፡ ሰማየ፡ ወምድር፡ ከያየኒ፡ ወከያክመ፡ ስግዱ፡ ወተቀነዩ ። ከያየኒ፡ ዘይተሉ፡ ይወርድ፡ ውስተ፡ ገሀነም፡ ጎበረ፡ ምስሉየ ። ወዘንተ፡ ብሂሎ፡ አስቆቀወ፡ ሰይጣን፡ እንዘ፡ ይብል፡ አይቲ፡ እጉይይ፡ እምዝንቱ፡ ብእሲ፡ እስመ፡ ተንሥኦ፡ ላ (Fol. 56a. 3.) ዕሉየ፡ መስተቃትል፡ ዘኢይክል፡ መዋሉቶ፡ ነበርኩ፡ እንዘ፡ ይብል፡ አሰረፍኩ፡ እምነ፡ ረወፀብክ፡ እኩያን፡ እለ፡ ተንሥኦ፡ እምገለላ፡ ወእም፡ ፎወፀተላውያኒሆመ፡ እመንቱኒ፡ ሰይዱኒ፡ እምአህጉረ፡ መንግሥትየ፡ ሮምያ፡ ወግብጽ፡ ወኢየሩሳሌም፡ በውእቲ፡ መዋዕል፡ እምአመ፡ ጉዮዶኩ፡ እምኔሆመ፡ ነበርኩ፡ እስከ፡ ዛቲ፡ ዕለት፡ በውስተ፡ ምድረ፡ ሴዋ፡ ምስለ፡ እሊአየ፡ አጽኒዕየ፡ መንበረ፡ መንበረ፡ መንግሥት (Fol. 56b. 1.) የ፡ ዲቤሃ፡ ናሁ፡ ተንሥኦ፡ ላዕሉየ፡ ከመ፡ ፩እምአሉ፡ እኩያን፡ ወይ፡ ሊተ፡ አሉ፡ ሊተ፡ ጎበ፡ አይ፡ መክን፡ እረክብ፡ ዕረፍተ፡ በገዳምነ፡ ወሚመ፡ በሀገርኩ፡ እስመ፡ ተመንደብኩ፡ እምክለሄ፡ ወኃጣእኩ፡ ምዕራፈ፡ አሐውር፡ እንከስ፡ ውስተ፡ መክነ፡ በድው፡ ጎበ፡ ኢንበሮ፡ ሰብእ፡ ወእተሐል፡ በሀየ፡ ወሶበ፡ ይቤ፡ ዘንተ፡ ጎድገ፡ ቅዱስ፡ ሚካኤል፡ እኒዞቶ፡ ሰይጣንሂ፡ ተመሰለ፡ ከመ፡ ተነ፡ ጢስ፡ ወጠፍኦ፡ ሰቤሃ፡ ወርኢዮመ፡ ክሉሎ (Fol. 56b. 2.) መ፡ ጉቡአን፡ ዘንተ፡ ተአምረ፡ ደንገ፡ ወይቤሎ፡ ርኢነ፡ መንክረ፡ ዮም፡ ወለቅዱስ፡ ሚካኤልስ፡ ኢርኢያም ። ወበሕቱ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ይፈእዮ፡ ወይቤሎ፡ ቅዱስ፡ ሚካኤል፡ ለአቡ (Fol. 56b. 3.) ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ጽናዕ፡ ወኃይል ። እስመ፡ አንተ፡ ትመውእ፡ ክሉሎ፡ በኃይለ፡ እምላክክ ። ወዘንተ፡ ብሂሎ፡ ወሀቦ፡ ሰላመ፡ ወሀርገ፡ ሰማየ ።

፡ ዘሆሉስ ፡

CHAPTER XXXVIII.

(Fol. 57 a. 1.) ምዕራፍ፡ ፴፰፡ ወሰብአ፡ ሀገርሰ፡ መጽሐ፡ ነፑሎሙ፡ ኅበ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወሰገዱ፡ ታሕተ፡ እገራሁ፡ እንዘ፡ ይብሉ፡ አብርሃነ፡ ሕይወት፡ ብርሃነ፡ ፍኖተ፡ ኅበ፡ ዘይሜኒ፡ ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ንፁ፡ ደቂቅየ፡ ትልውኒ፡ እመኑ፡ በእግዚአብሔር፡ ዘፈጠረክሙ፡ ወይቤልዎሙ፡ ነፑሎሙ፡ ከመ፡ ዘበጅቃል፡ አመነ፡ በእግዚአብሔር፡ አምላክክ፡ በከመ፡ ትቤለነ፡ ወአጥመቆሙ፡ ለክ፡ (Fol. 57 a. 2.) ሎሙ፡ በከመ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወአምዝ፡ ገብአ፡ ኅበ፡ እለ፡ ሞቱ፡ በውጽፈተ፡ ሥረዊሃ፡ ለአም፡ ወቆመ፡ ኅበ፡ አብድንቲሆሙ፡ ወጸለየ፡ ወይቤ፡ እግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ ዘአንሣእከ፡ ለአልዓዛር፡ እመቃብር፡ እምድኅረ፡ ዌዓ፡ ወአጸየ፡ ወለወልድ፡ መበለት፡ በሀገረ፡ ናድን፡ እምድኅረ፡ ተገንዘ፡ እኒዘከ፡ ንፍቆ፡ ቀዳሚኒ፡ አንተ፡ ወየምኒ፡ አንተ፡ አምላክ፡ ኃይለን፡ መንሥኤ፡ ምውታን፡ ነፑሎ፡ ዘትክል፡ (Fol. 57 a. 3.) ወአልበ፡ ዘይሰአነከ፡ ቀተለሂ፡ ትክል፡ ወአሕይዎ፡ ፈኑ፡ ጠለ፡ ምሕረትከ፡ እምሰማይ፡ ከመ፡ ይትነሥኡ፡ እሉ፡ ሙታን፡ ወዘእንበለ፡ ይፈጽም፡ ጸሎቶ፡ ወረደ፡ ጠለ፡ ምሕረት፡ እምሰማይ፡ ወከመ፡ ነፍኒፈ፡ ዝናም፡ በላዕለ፡ አብድንት፡ ወሶበ፡ ለከፍሙ፡ ውእቱ፡ ነፍኒፍ፡ ተንሥኡ፡ ነፑሎሙ፡ ከመ፡ ቅጽበተ፡ ንድን፡ ዘእንበለ፡ ሙስና፡ በከመ፡ ኮኑ፡ ቀዳሚ፡ ወምስሌሆሙ፡ ተንሥኡ፡ እመቃብሪሆሙ፡ ፲ወ፳እደው፡ እለ፡ ሞቱ፡ እምትክት፡ ወሰገዱ፡ ታሕተ፡ እገራሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎሙ፡ አቡነ፡ (Fol. 57 b. 1.) ቅዱስ፡ ለምውታን፡ ዘትክት፡ ማዕዜ፡ ሞትክሙ፡ ወይቤልዎ፡ በመንግሥተ፡ አርብሃ፡ ወአጽብሃ፡ ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ተጠመቅሙኑ፡ በከመ፡ ኢየሱስ፡ ክርስቶስ፡ ወይቤልዎ፡ ኢነአምር፡ ጥምቀተ፡ ወኢነአምር፡ ከመ፡ ውእቱ፡ ኢየሱስ፡ ክርስቶስ፡ በውእቱ፡ መዋዕል፡ ወይቤሎሙ፡ ምንት፡ ተመልከ፡ ነበርከሙ፡ ወይቤልዎ፡ ነበረት፡

አም፡ ዘንሰግድ፡ ላቲ፡ ወይትናገረነ፡ አምላክነ፡ በውስቲታ፡ እን (Fol. 57 b. 2.) ዘ፡ ይብል፡ አነ፡ ፈጠርኩክሙ፡ ወበዝንቱ፡ ግብር፡ እንዘ፡ ሀሎነ፡ ሞትነ፡ ወወሰዱነ፡ ውስተ፡ ጽኑፈ፡ ጽልመት፡ ኅበ፡ ሀሎ፡ ብከይ፡ ወሐቅየ፡ ስነን፡ እሳቱሂ፡ ዘኢይጠፍእ፡ ወእዚሁ፡ ዘኢይነውም፡ ወነበርነ፡ ውስቲቱ፡ እንዘ፡ ንሣቀይ፡ ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለምንት፡ ኢየድኅነክሙ፡ አምላክክሙ፡ ውእቱ፡ ዘነበርክሙ፡ እንዘ፡ ትሰግዱ፡ ሎቱ፡ ወይቤልዎ፡ ኅይግሰ፡ ከኢየናይ፡ ለርእሱኒ፡ ኢየአምር፡ ወኢይክል፡ አድኅኖ፡ ዘእንበለ፡ (Fol. 57 b. 3.) አስሕቶ፡ ወይቤሎሙ፡ በምንትነ፡ ተንሣእክሙ፡ ይእዜ፡ ወይቤልዎ፡ እስመ፡ ተፈነው፡ የም፡ ጠለ፡ ምሕረት፡ እምኅበ፡ እግዚአብሔር፡ ኅበ፡ እሉ፡ ሙታን፡ ዘነበሩ፡ መልዕልቲነ፡ በእንተ፡ ጸሎተ፡ ዘኢከ፡ ወሶበ፡ ለከፈነ፡ ውእቱ፡ ጠል፡ ምስሌሆሙ፡ ዐረግነ፡ እምቂላተ፡ ደይን፡ ወተንሣእነ፡ ፍጡነ፡ ወቆምነ፡ ቅድሚከ፡ በከመ፡ ትፈእየነ፡ ወይእዜኒ፡ ናስተበቀኅከ፡ አቅዱሱ፡ ለእግዚአብሔር፡ ከመ፡ ኢንትመየጥ፡ ዳግመ፡ ውስተ፡ ውእቱ፡ ዐበ፡ (Fol. 58 a. 1.) ይ፡ ሕማም፡ ዘኢይትከሀል፡ ዜንዎ፡ በእንተከሁ፡ ወሰሚዎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አንከረ፡ እምግርማ፡ ውእቱ፡ ነፍኒ፡ ወተመይጠ፡ ወይቤሎሙ፡ ለሕዝብ፡ ነጽሩ፡ ዘንተ፡ መንክረ፡ ሶበለ፡ ነገርከክሙ፡ አነ፡ እምኢአመንክሙኒ፡ ወይእዜኒ፡ ምንተ፡ ትብሉ፡ ናሁ፡ ተዓውቀ፡ አምላክክሙ፡ ከመ፡ ኢየድኅን፡ ርእሱ፡ ወኢባዕደ፡ ወከዕበ፡ ይቤሎሙ፡ ለእሙንቱ፡ ፳ወ፱እለ፡ ተንሥኡ፡ እመታን፡ አንትሙሂ፡ አ (Fol. 58 a. 2.) ይቱ፡ ነበርከሙ፡ ወይቤልዎ፡ ሶበ፡ ወፃእነ፡ እምሥጋን፡ መሠጡ፡ ነፍሳቲነ፡ መላእክተ፡ ጽልመት፡ ወወሰዱነ፡ በገገጉዓ፡ እንዘ፡ ይብሉ፡ ለእሉ፡ ከሀድያነ፡ ፈጣፈ፡ ይደይዎሙ፡ ውስተ፡ እሳት፡ ዘለዓለም፡ ወእንዘ፡ ይወስዱነ፡ ይደዩነ፡ መጸእከ፡ አንተ፡ እንዘ፡ ትዌዓን፡ በሰረገላ፡ እሳት፡ ወተበእስኮሙ፡ ለመላእክተ፡ ጽልመት፡ በእን

ተክነ፡ ወእንዘ፡ ትትበክስ፡ እንተ፡ ቅዱሱ፡ ለእግዚ
አብሔር፡ መጽኑ፡ ቅዱስ፡ ሚካኤል፡ (Fol. 58 a. 3.)
ሊቀ፡ መላእክት፡ ወይቤሎሙ፡ ኅቡእ፡ እሎንተ፡ ነ
ፍሳተ፡ ለዝ፡ ብእሲ፡ ወሶበ፡ ሰምዑ፡ ቃሎ፡ ለቅዱ
ስ፡ ሚካኤል፡ ኅደጉነ፡ ወነግእክነ፡ እንተ፡ ወናሁ፡
ንሕነ፡ ቅድሚክ፡ በከመ፡ ትሬእየነ፡ ወይቤሎሙ፡
አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለእመ፡ ነገረክ
ሙ፡ ባዕድ፡ ዘንተ፡ ነገረ፡ እምኢአመንክሙ፡ ወና
ሁ፡ ለሊክሙ፡ ርኢክሙ፡ ወሰማዕክሙ፡ ምንተ፡ ት
ብሉ፡ ይእዘ፡ ወይቤልዎ፡ ንግረነ፡ እንተ፡ ኦአቡነ፡
በዘንድሃን፡ እምውእቲ፡ ምን (Fol. 58 b. 1.) ዳቤ፡ ወ
ይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እመ
ኑ፡ በእግዚአብሔር፡ ወተጠመቁ፡ በከመ፡ ከመ፡
ትሕዩዉ፡ ሕይወተ፡ ዘለዓለም፡ ወይቤሎ፡ ነሉሙ፡
ምስለ፡ ጉቡአን፡ አመነ፡ በእግዚአብሔር፡ እምላክ
ክ፡ ተንሥእ፡ ወአጥምቀነ፡ ወተንሥእ፡ አቡነ፡ ቅዱ
ስ፡ ተክለ፡ ሃይማኖት፡ ወአጥመቆሙ፡ በከመ፡ አብ፡
ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወኮነ፡ ኅሉልቆሙ፡
ለእለ፡ ተጠምቁ፡ በይእቲ፡ ዕለት፡ የወሸወሸዉ (Fol.
58 b. 2.) ወሸወሸዉ፡ እለ፡ ተንሥእ፡ እሙንቲ፡
እሙታን፡ ዘትከት፡ ወወዐለ፡ አቡነ፡ ተክለ፡ ሃይማ

ኖት፡ እንዘ፡ ያጠምቅ፡ ይእተ፡ ዕለተ፡ እስከ፡ ፱ ሰዓ
ት፡ ወእምዝ፡ ቀደስ፡ ቀርባነ፡ ወመጠምሙ፡ እም
ሥጢር፡ ቅዱስ፡ ወእምድሃረ፡ ተመጠው፡ ቀርባ
ነ፡ ጸውዖሙ፡ ለእሙንቲ፡ ፲ ወፎዕደው፡ ወይቤሎ
ሙ፡ እንትሙስ፡ ተንግእክሙ፡ ለስምዕ፡ ከመ፡ ይ
ርኢዩ፡ ሰብእ፡ ኃይለ፡ እምላኪዩ፡ ሐሩ፡ ኑሙ፡ እስ
ከ፡ ዕለተ፡ (Fol. 58 b. 3.) ትንግእኤ፡ ወበከዩ፡ እሙን
ቲ፡ ሰብእ፡ ወወድቁ፡ ታሕተ፡ እገረሁ፡ ለአቡነ፡ ቅ
ዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይብሉ፡ ናስተበቀ
ዓክ፡ አባ፡ ከመ፡ ኢትፈንወኒ፡ ዳግመ፡ ውስተ፡ ው
እቲ፡ ብሔረ፡ ሕማም፡ ወሥታይ፡ ወይቤሎሙ፡ አ
ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ሐሩ፡ ኢትብክዩ፡
እምዝ፡ ዳግመ፡ ኢተሐውሩ፡ ውስተ፡ ሥታይ፡ ዘእ
ንበለ፡ ውስተ፡ ዕረፍት፡ ወናኅይ፡ እስመ፡ ነሉ፡ ዘ
የአምን፡ በክርስቶስ፡ ወይጠመቅ፡ ይድሃን፡ ወዘለ፡
ኢአምነ፡ ይድየን፡ ወነሉ፡ ዘበልዐ፡ ሥ (Fol. 59 a. 1.)
ጋሁ፡ ወስትዩ፡ ደሞ፡ ሕይወተ፡ ዘለዓለም፡ የሐዩ፡
ወዘንተ፡ ሶበ፡ ይቤሎሙ፡ ሞቱ፡ በጊዜሁ፡ ወገንዘ
ሙ፡ (Fol. 59 a. 2.) እቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ወቀበሮሙ፡ ወኮነ፡ ውስተ፡ ሕይወት፡ ዘለዓለም፡
በከመ፡ ቃሉ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡

CHAPTER XXXIX.

(Fol. 59 a. 3.) ምዕራፍ፡ ፴፱፡ ወበሳኒታ፡ ተጋብኡ፡
ኅበ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ሕዝብ፡ ብ
ዙኃን፡ እድ፡ ወአንስት፡ እዕሩግ፡ ወሕፃናት፡ እስ
ከ፡ ኢያገምሮሙ፡ መክን፡ ሰግረሙ፡ ተአምረ፡ ወ
መንክረ፡ ዘገብረ፡ እግዚአብሔር፡ በእደ፡ ገብሩ፡ አ
ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይቤልዎ፡ ነሉሙ፡
ንሕነ፡ አመነ፡ በእምላክክ፡ ዘታመልክ፡ ወር
ኢዮ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ተጋንዮቶ
ሙ፡ ለእሙንቲ፡ ሰብእ፡ እእነቶ፡ ለእግዚአብሔ
ር፡ (Fol. 59 b. 1.) ዘወደዩ፡ አሚነ፡ ስሙ፡ ውስተ፡ አ
ልባቢሆሙ፡ ወተንሥእ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
ይማኖት፡ ወወረደ፡ ውስተ፡ ፈለግ፡ ዘትሰመይ፡ ም
ዕዖት፡ ወቀደሰ፡ ማየ፡ ወአጥመቆሙ፡ በከመ፡ አብ፡
ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ወተጠምቁ፡ በይእ

ቲ፡ ዕለት፡ ፳፻ ወ፴፻፡ ፵ ወ፴ነ፡ ወኮነ፡ በምድረ፡
ክተታ፡ ዐቢይ፡ ሕይወት፡ እስመ፡ ወደደ፡ መንፈስ፡
ቅዱስ፡ በእምሳለ፡ ርግብ፡ ፀዐዳ፡ ወጸለለ፡ በመልዕ
ልቲሆሙ፡ ሕዝብሰ፡ ኢርኢይ (Fol. 59 b. 2.) ም፡ ባሕ
ቲ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ነጻሮ፡ ወበር
ሀ፡ ገጸሙ፡ ለነሉሙ፡ አሕዛብ፡ እለ፡ ተጠምቁ፡
በይእቲ፡ ዕለት፡ እስመ፡ በሰራሄ፡ ገጹ፡ ለጸረቅሊ
ሎስ፡ ተማስ፡ ወወዳኢሙ፡ እማይ፡ ነበረ፡ አቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ውስተ፡ መርኅብ፡ ወ
አኅዘ፡ ይምሐሮሙ፡ በክሊሁ፡ ዘከመ፡ ገብረ፡ ሰማ
የ፡ ወምድረ፡ እግዚአብሔር፡ ወነሉ፡ ዘውስቲቶ
ሙ፡ ወዘከመ፡ ፈጠሮ፡ ለአዳም፡ በእርኢዮሁ፡ ወበ
አምሳሊሁ፡ (Fol. 59 b. 3.) ወዘከመ፡ ወዕክ፡ እምገነ
ት፡ በበሊሁ፡ ዕፀ፡ ዕልወት፡ ወይቤሎሙ፡ አቡነ፡

ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወእምድኅረዝ፡ ነሱ፡ አ
ፈድፈዱ፡ ገበሬ፡ ኃጢአት፡ ደቂቁ፡ ለአዳም፡ ወአ
ጥፍአሙ፡ በማየ፡ አይኅ፡ ወአትረፈ፡ ሰማኒተ፡ ነፍ
ሳተ፡ እምነ፡ ማይ፡ ወወሀበ፡ ለነገደ፡ ቤተ፡ እሉ፡
አሪተ፡ ወነበያተ፡ ወአያሠነዩ፡ ዐቂበ፡ ሕጎሙ፡ ወ
ሶበ፡ ተስዕነ፡ ጸዲቅ፡ በምንትኒ፡ ላዕሌሁ፡ አምላክ፡
አጽኑ፡ ሰማያተ፡ ወወረደ፡ ወተወልደ፡ እማርያም፡
(Fol. 60a. 1.) ቅድስት፡ ድንግል፡ ዘእንበለ፡ ናክቤ፡ ወ
ዘርእ፡ ወበጃዓመት፡ ተጠምቀ፡ በዮርዳኖስ፡ በአደ፡
ቅዱስ፡ ዮሐንስ፡ ወወሂአ፡ ገዳመ፡ ጸመ፡ ጃመሀል
ተ፡ ወጃሌሊተ፡ ወእምድኅረ፡ ፈጽመ፡ ነሱ፡ ሕገ፡
ትስብእት፡ ተሰቅለ፡ በመቀዕለ፡ ጲላጦስ፡ ጳጌጦና
ዊ፡ ሐመ፡ ወሞተ፡ ወወረደ፡ ውስተ፡ ሲኦል፡ ወሰ
በክ፡ ሎሙ፡ ግዕዛን፡ ለእለ፡ ኖሙ፡ ወበሳልስት፡

ዕለት፡ ተንሥኦ፡ በቲኮ፡ መሥገርተ፡ ጸላኢ፡ ወበ
ጃዕለት፡ ዐርገ፡ ውስተ፡ ሰማያ (Fol. 60a. 2.) ት፡ በዐ
ቢይ፡ ስብሐት፡ ወበዓሥራይ፡ ዕለት፡ እምዘ፡ ዐርገ፡
ፈነወ፡ ውስተ፡ ዓለም፡ ጸራትሊጦስሃ፡ መንፈስ፡ ቅ
ዱስ፡ በዘበቱ፡ አንትሙ፡ ተቀደስከሙ፡ ዮም፡ ወዘ
ንተ፡ ሰማያሙ፡ ነሱሙ፡ ጉቡአን፡ እምቃለ፡ አቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ቦኦ፡ ቃለ፡ ነገሩ፡ ከ
መ፡ ውስተ፡ አማዑዮሙ፡ ወከመ፡ ቅብዕ፡ ውስተ፡
አዕዕምቲሆሙ፡ ወሰገዱ፡ ታሕተ፡ እገሪሁ፡ ለአቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ዮብሉ፡ ስብ
ሐት፡ ለእግዚአብሔ (Fol. 60a. 3.) ር፡ ዘወሀበነ፡ ኪያ
ክ፡ ብርሃን፡ ሕይወት፡ ዘወሀበነ፡ ወመጠምሙ፡ እ
ምሥጋሁ፡ ቅዱስ፡ ወደሙ፡ ክቡር፡ ለወልደ፡ እግ
ዚአብሔር፡

CHAPTER XL.

(Fol. 60b. 1.) ምዕራፍ፡ ፵፡ ወሶበ፡ ስምዐ፡ ጸሐፊ፡
ትእዛዝ፡ ዘውእቱ፡ መኰንን፡ ሀገር፡ ዘስሙ፡ ድርዓ፡
አስግድ፡ ዘንተ፡ ተአምራተ፡ ዘይገብር፡ አቡነ፡ ቅ
ዱስ፡ ተክለ፡ ሃይማኖት፡ ተምዕዓ፡ ፈድፋዶ፡ እስ
መ፡ ነበረ፡ እንዘ፡ ይትዌፈይ፡ እምኅበ፡ እለ፡ ይሰገ
ዱ፡ ለይኦቲ፡ አም፡ ፫፻፳፫፡ ብሩር፡ ለለጽብሁ፡
ወነገርዎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ከመ፡
ይትመዓዕ፡ ላዕሌሁ፡ መኰንን፡ በእንተ፡ ሙስናሃ፡
ለይኦቲ፡ አም፡ ወሰሚያ፡ አቡነ፡ ቅዱስ፡ (Fol. 60b. 2.)
ተክለ፡ ሃይማኖት፡ አዘዘሙ፡ ለመሃይመናኒሁ፡ እን
ዘ፡ ይብል፡ ንዑ፡ ትልውኒ፡ ነሢኦክሙ፡ ገድብ፡ በ
ማኅፄ፡ ወይቤልዎ፡ አሆ፡ ወወዕኦ፡ አቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ወሐረ፡ ኅበ፡ ይኦቲ፡ አም፡ እን
ዘ፡ ይቀድሞሙ፡ ወበጸሐ፡ ኅቤሃ፡ ረከባ፡ ቀዊማ፡
ኅበ፡ አዘዛ፡ ቀዳሙ፡ ወይቤላ፡ አቡነ፡ ቅዱስ፡ ተ
ክለ፡ ሃይማኖት፡ ደቂ፡ አገቲ፡ አም፡ መስሐቲት፡
ወወድቀት፡ ሶቤሃ፡ ወይቤሎሙ፡ ለመሃይምናን፡
ሥጽርዋ፡ ከመ፡ ትኩን፡ መፍቅደ፡ (Fol. 61a. 1.) ቤ
ተ፡ ክርስቲያን፡ ወእንዘ፡ ይሣዕሩ፡ መጽኦ፡ ውእ
ቱ፡ መኰንን፡ በዐቢይ፡ ግርማ፡ ወይቤሎ፡ ለአቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አንተኑ፡ ዘታማስን፡

ሀገርየ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
ት፡ አኮ፡ ዘአማስን፡ ሀገረክ፡ አላ፡ አድኃና፡ እግዚ
አብሔር፡ እሙስና፡ በእደ፡ ገብሩ፡ ነዳይ፡ ወይቤ
ሎ፡ ውእቱ፡ መኰንን፡ ለእመሰ፡ አኮንክ፡ ዘኢታ
ማስን፡ ሀገርየ፡ መኩ፡ አብሐክ፡ ትምትራ፡ ለዛቲ፡
አም፡ ወታጠፍእ፡ ጸባሕተ፡ ፺ (Fol. 61a. 2.) ጉሥ፡
እስመ፡ ነበርኩ፡ እንዘ፡ እጼባሕ፡ ባቲ፡ ወእሙን
ቱሰ፡ ሰብእ፡ ኢየዓርፉ፡ እምሠሂረ፡ ዕዕ፡ ወእንዘ፡
ይጥኅር፡ ውእቱ፡ መኰንን፡ ከመ፡ አንበሳ፡ ወይፈ
ቅድ፡ የኃጦ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ሰረረት፡ አሐቲ፡ ሥባረ፡ ዕዕ፡ ወደጉጸዳ፡ ዓይኖ፡
ዘየማን፡ ወወድቀ፡ ሶቤሃ፡ እመንበሩ፡ ወኮነ፡ ዕቡ
ደ፡ ከመ፡ ኃራውያ፡ እምብዝኑ፡ ደዌ፡ ዘላዕሌሁ፡
ወአውየወ፡ ኅበ፡ አምላኩ፡ ሰይጣን፡ እንዘ፡ ይብሉ፡
አእግዚእየ፡ አንሰ፡ ኢአዘገኩ፡ (Fol. 61a. 3.) ያንኅ
ሉ፡ መንበረክ፡ ወኢርኢኩ፡ እንዘ፡ ይገዝሙ፡ ኪያ
ሃ፡ ባሕቱ፡ ብእሲ፡ እኩይ፡ ዘኢይትአመር፡ እምኅ
በ፡ መጽኦ፡ ውእቱ፡ አማሰነ፡ ሀገረ፡ ወፈቀደ፡ ይ
ሠየም፡ ለሊሁ፡ ምንተ፡ እግበር፡ አንሰ፡ መሐረኒ፡
እግዚእየ፡ ወፈድፋዶ፡ ላዕሌሁ፡ ሕማመ፡ ዓይን፡
ወአንገርገረ፡ ውስተ፡ ምድር፡ ወፈቀደ፡ ይትሐኒ

ቅ፡ በአዲሱ፡ ወአብደረ፡ ሞተ፡ እምሕይወት፡ እም
ጽጌን፡ ሕማም፡ ወአቡነስ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
ት፡ ያረምም፡ ወሃሂ (Fol. 61b. 1) ፅር፡ ፅፅ ፡ ወቆመ፡
ሰይጣን፡ እምሱ፡ ድርፍ ፡ ወጸውዎ፡ ለውእቱ፡ መኰን
፡ ለሎሉ፡ ድርፍ ፡ አስገድ፡ እምደእኪስ፡ ሳይ
ጉ፡ ሎቱ፡ ዛተ፡ ህገረ፡ ለዝንቱ፡ ብላስ፡ ወኢደት
ከሀላ፤ ተቃውሞቶ፡ እስመ፡ ደኢደላ፤ ምንቱ
እነግረከ፡ ዛረከበከ፡ ሥቃይ፡ እምኔው፡ ወኢደትከሀ
ላ፤ ኢደግንክ፡ እምእዲሁ፡ አነሂ፡ ኢደድኃንክ፡
ርእስዩ፡ እምኔሁ፡ ዮምታ፡ እመኑ፡ እነግረከ፡ ተቀነሂ
ደሎቱ፡ ምስለ፡ ሕዝብስ፡ እስከ፡ ትውልድ፡ ትውል
ድ፡ ሊተንቱ፡ (Fol. 61b. 2) እር፡ ትፈረድ፡ እምነ፡ ጻግ
መ፡ ወዘንተ፡ ብሂሎ፡ ጠፍኦ፡ ሰይጣን፡ ወደጌን፡ ጻግ
፡ ከሎሙ፡ ጉብኢን፡ ሰሞገሙ፡ ዘንተ፡ ወደቤሎሙ፡
ውእቱ፡ መኰንን፡ ለእመንቱ፡ ሰብሊ፡ ኦንስ፡ አኢ
ምን፡ በአምላክ፡ ለዝንቱ፡ ብላስ፡ ወእምደኢኪ
በምንቱ፡ አመከረ፡ አንትመኔ፤ አስተብቀውዎ፡ በ
እንቲአዩ፡ ከመ፡ ኢደትሐዩዩ፤ በእንተ፡ ዘተባበዱ
ክን፡ ላዕሌው፡ ወደኦሱደ፤ እምነንቱ፡ ሕማም፡ አኩ
ሱድ፡ ዘሀሎ፡ ላዕሌዩ፡ ወአስተብቀውዎ፡ ለአቡነ፡ ቅ
ዱስ፡ ተክለ፡ (Fol. 61b. 3) ሃይማኖት፡ እንዘ፡ ይሰግ
ዱ፡ ታሕተ፡ እገረው፡ ወደቤልዎ፡ ኦአቡነ፡ ቅዱስ፡
እዝዛኪብሐር፡ ሥረይ፡ ሎቱ፡ ለዝንቱ፡ መኰንን
ወአከደው፡ እምደሎ፡ እስመ፡ አንተ፡ መኰተሣህ
ል፡ ወደቤሎሙ፡ እስኑ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
ት፡ እመ፡ ኢተመደጠ፡ ወኢአምነ፡ በእዝዛኪብሐ
ር፡ በፍጹም፡ ለቡ፡ ኢደሐዩ፡ እምደሎ፡ ወደቤ
ልዎ፡ ይብል፡ ውእቱ፡ መኰንን፡ ኦንስ፡ አአምን፡
በአምላክ፡ ባሕቱ፡ ያሕይወኔ፡ ወደቤሎሙ፡ እኩ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ (Fol. 62a. 1) ኖት፡ እንከስ
፡ እምጽኦክ፡ ወመጽኦ፡ ውእቱ፡ መኰንን፡ ብብ፡ አ
ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ጸርሐ፡ በባህሉ፡
ቃል፡ እንዘ፡ ይብል፡ ኦአምን፡ በአምላክክ፡ አገብ
ረ፡ እዝዛኪብሐር፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አኢ
ይወኔ፡ እምሕማምዩ፡ ወአንሥኦ፡ እስኑነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ እደዊው፡ ወገሣሥ፡ አዕድንቲ
ህ፡ ወሐደው፡ ሶቤህ፡ ወሰገደ፡ ውእቱ፡ መኰንን፡
ታሕተ፡ እገረው፡ ለእቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ

ተ፡ ወይቤሎ፡ አማ (Fol. 62a. 2.) ን፡ አማን፡ አምላክ
ከ፡ አምላክ፡ ከህሊ፡ ውእቱ፡ ወይእዜኒ፡ ንግረኒ፡
አብዩ፡ በዘእድኝን፡ ወወሎሥኡ፡ አብኅ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ አመን፡ በአማዘኢኩሐርቱ፡
ር፡ በነሱ፡ ልብከ፡ ወተሐቱ፡ አንተ፡ ወነሱ፡ ቤት
ከ፡ አስመ፡ ነሱ፡ ዘየአካሉን፡ በአማዘኢኩሐርቱ፡
ረ፡ በነሱ፡ ሕይወተ፡ ዘለኅላም፡ ወይቤሎ፡ ውእቱ፡ መ
ኩንን፡ አመንኩ፡ አንሰ፡ እማዕምቀ፡ ልብዩ፡ ዘመ
ዐርኪን፡ አንተ፡ ወይቤሎ፡ አብኅ፡ ቅዱስ፡ ተክለ፡ ሃ
ይማኖት፡ እመሰ፡ አመንክ፡ ፍ፡ (Fol. 62a. 3.) ጸመ፡
ተንሥኡ፡ ሥዕር፡ ዘነተ፡ ሰዕ፡ ወተንሥኡ፡ ውእቱ፡
መኩንን፡ ወእሥኡ፡ ጉድብ፡ እምእለ፡ ይሣሪ፡፡
ወሠፀረ፡ ብዙተ፡ ነሱን፡ ቤተ፡ ክርስቲያን፡ በሀገረ፡
እዲማን፡ አንተ፡ ትሰመይ፡ ያትብር፡ ወይእቲ፡ ኤ
ም፡ አክለት፡ ባሕቲታ፡ ልነሱ፡ መፍቅዳት፡ ቤተ፡
ክርስቲያን፡ ለኃዋሳውሂ፡ ወለመሰሰክው፡ ለመታግ
ርኃ፡ ወለእዕማድ፡ ወተንሥኡ፡ አብኅ፡ ቅዱስ፡ ተ
ክለ፡ ሃይማኖት፡ ወአጥመቅ፡ ለውእቱ፡ መኩንን፡
በስመ፡ አብ፡ ወወ (Fol. 62b. 2.) ልዩ፡ ወመን፡ ፊሪ፡ ቅ
ዱስ፡ ለብእሰቲቲ፡ ወለነሱሙ፡ ውሉዱ፡ ወለሰብ
ኦ፡ ቤተ፡ ወሰመዮ፡ ለውእቱ፡ መኩንን፡ በአሚን፡
ክርስቲያን፡ ወለብእሰቲ፡ አነሱርዕያ፡ ለወልዱዲ፡ ሰ
መዮ፡ ሳመኤል፡ ወለክልኤኡ፡ ብንያም፡ ወለሣልሱ፡
ሰመዮ፡ ህብተ፡ መስቀል፡ ወካነ፡ ጉልቆመ፡ ለእኔ
ኦ፡ ተጠመቅ፡ በሃድረ፡ ከተታ፡ በእድ፡ አብኅ፡ ቅ
ዱስ፡ ተክለ፡ ሃይማኖት፡ ፳ወ፳፻ወ፶፻ወ፶፻ወ፯አከ፡
ሰብኦ፡ ከተታ፡ ባሕቲቶመ፡ ዘየአክለ፡ (Fol. 62b. 3.)
ዘንተ፡ ኦለ፡ ሰብኦ፡ ወገዳ፡ ወጽኢጋ፡ ሰብኦ፡ ክል
ኦት፡ ወሰርማት፡ ሰብኦ፡ መብላገል፡ ወምድኃራ፡ ወ
ሰብኦ፡ ፈጠጠ፡ ወብዙኝት፡ አህጉር፡ እለ፡ ይትጋ
ወፈ፡ ምስክረ፡ ከተታ፡ መጽኤ፡ ግበ፡ አብኅ፡ ተክለ፡
ሃይማኖት፡ ሰሚያመ፡ ዘከመ፡ ይገብር፡ ተሃታጋ፡
ወመንክረ፡ ወተጠምቀ፡ ምስለ፡ ውእቱ፡ መኩን
ን፡ ወአንበረ፡ አብኅ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ታ
ቦተ፡ በሰመ፡ መስቀል፡ ቅዱስ፡ ውስተ፡ ይሕቲ፡ ቤ
ተ፡ ክርስቲያን፡ ዘ (Fol. 62b. 3.) ሕክሃድ፡ ወወእቱ፡ ው
እቱ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ጎበ፡ ተከህና፡ ወ
ካነ፡ ይተንደላክ፡ ሚካኤል፡ ወለብርኤል፡ ወወደ፡

ግብዎ፡ እምየማኑ፡ ወእምፀጋሙ፡ ወከልኣን፡ እመ
ላእክተ፡ ቅዱስ፡ ይትራድእም፡ ወወረደ፡ መንፈስ፡
ቅዱስ፡ በርእየተ፡ ርግብ፡ ፀዐዳ፡ ወጸለለ፡ መልዕል
ተ፡ ቀሩባን፡ እስከ፡ ይትፈጸም፡ ጸሎተ፡ ቅዱስ፡

ወእምድኅረዝ፡ መጠዎሙ፡ ለሕዝብ፡ እምሥጢር፡
ቅዱስ፡ ወከነ፡ ፀቢይ፡ ፍሥሐ፡ በይኣተ፡ ፅ (Fol. 63a.1.)
ለት፡ ውስተ፡ ይኣተ፡ ሀገር፡ ወተሠርገዉ፡ (Fol. 63a.2.)
ክሉሙ፡ በአሚነ፡ ሥሉስ፡ ቅዱስ፡ እስከ፡ ዮም፡

CHAPTER XLI.

(Fol. 63a.3.) ምዕራፍ፡ ፵፩፡ ወእምዝ፡ ለኣከ፡ አ
ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ውስተ፡ ሀገሩ፡ ዞ
ረፈ፡ ኅብ፡ ከህናት፡ እለ፡ ውስተታ፡ እንዘ፡ ይብል፡
ንዑኣ፡ ኅቤየ፡ እስመ፡ ነሣእኩ፡ ምህርክ፡ ብዙኃ፡
እምነ፡ ሰይጣን፡ ወአባእክምሙ፡ ውስተ፡ ቤተ፡ እ
ግዚአብሔር፡ በእንተ፡ ዝንቱ፡ እጼውዐክሙ፡ ከ
መ፡ ትዕቀብዎሙ፡ ሊተ፡ ወሰሚዎሙ፡ ዘንተ፡ መ
ልእክተ፡ ከህናት፡ መጽሐ፡ ኅቤሁ፡ ፍጡነ፡ ወኣን
በሮሙ፡ ውስተ፡ ይኣተ፡ ቤተ፡ ክርስቲያን፡ ወነበ
(Fol. 63b.1.) ረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
በምድረ፡ ከተታ፡ ብዙኃ፡ መዋዕለ፡ እንዘ፡ ይሜህ
ር፡ ሃይማኖት፡ ወንጌል፡ ወያወዕለ፡ አጋንንተ፡ ወ
ያፈውስ፡ ድውዳነ፡ በበጃወበበአሐቲ፡ ዕለት፡
ወአልቦ፡ ድውዳይ፡ ዘተረክበ፡ በምድረ፡ ከተታ፡ አ
ምጣነ፡ ሀሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅ
ቤሆሙ፡ ወሰበ፡ በጽሐ፡ መዋዕለ፡ አጽዋም፡ ጸመ፡
፵፱ቅድስት፡ ወጸመ፡ ሐዋርያት፡ ወጸመ፡ ስብከተ፡

ጸና፡ ወከልኣት፡ አጽዋማት፡ ዘሠርዕዎን፡ እ (Fol.
63b.2) በው፡ በኣብርክሲሶሙ፡ ይወዕለ፡ ውስተ፡
ገዳም፡ እንተ፡ ትሰመይ፡ ዮብሰ፡ ወይጸውም፡ ወኣ
ይጥዕም፡ ምንተኒ፡ ዘእንበለ፡ በሰናብተ፡ ወበሰናብ
ት፡ ይብልዕ፡ ቈጽለ፡ ገዳም፡ እንዘ፡ ኢየሻሪ፡ ወኣ
ይብል፡ ዝሠናይ፡ ወዝእክይ፡ ዝመሪር፡ ወዝ፡ ጥዑ
ም፡ ወይብላ፡ ለክርሙ፡ ለእመ፡ ፈቀድክ፡ ኅድጊ፡
ማየሰ፡ ኢይሰቲ፡ ፍጹመ፡ እስከ፡ ይትፈጸማ፡ መዋ
ዕለ፡ አጽዋም፡ ወፈጸሞ፡ መዋዕለ፡ አጽዋም፡ ይገ
ብእ፡ ኅብ፡ ሕዝብ፡ ወይሚሀሮሙ፡ (Fol. 63b.3.) ሃይ
ማኖት፡ ከመዝ፡ ነበረ፡ ሺዓመተ፡ በምድረ፡ ከተታ፡
ወበኩሉ፡ ግብሩ፡ ከነ፡ ቅዱስ፡ ሚካኤል፡ ይመርሐ፡
ኅብ፡ ይውዕል፡ ውኅብ፡ የኃድር፡ ወይምዕድ፡ ነገረ፡
ዘይገብር፡ ወይትፈለጥ፡ እምኔሁ፡ ክሉሙ፡ ጊዜ፡ አ
ክ፡ በክቡት፡ አላ፡ በክሙት፡ በረከቱ፡ የሀሉ፡ ም
ስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡
አሚን፡

CHAPTER XLII.

(Fol. 64a.) ምዕራፍ፡ ፵፪፡ ወእምድኅረ፡ ሺዓመ
ት፡ ጸውዖ፡ ቃል፡ እምሰማይ፡ እንዘ፡ ሀሎ፡ ውስተ፡
ውኣቱ፡ ገዳም፡ ወይቤሎ፡ ተክለ፡ ሃይማኖት፡ ተክ
ለ፡ ሃይማኖት፡ ወተሠጥወ፡ አቡነ፡ ቅዱስ፡ ተክለ፡
ሃይማኖት፡ ወይቤሎ፡ ነየ፡ አነ፡ ገብርክ፡ እግዚእ፡
እስመ፡ አእመረ፡ ከመ፡ ቃለ፡ እግዚአብሔር፡ ውኣ
ቱ፡ ወይቤሎ፡ እምደኣዚሰ፡ ተንሥእ፡ ወሐር፡ ብ
ሔረ፡ ዳሞት፡ ከመ፡ ታግብእ፡ ሊተ፡ ብዙኃ፡ ምህ
ርክ፡ ከመ፡ ቀዳሚ፡ ወትመይጠሙ፡ ለብዙኃን፡ አ
ምልክ፡ (Fol. 64b.1.) ጣዖት፡ ውስተ፡ አእምሮ፡ ጽ
ድቅ፡ ዘበአማን፡ ወኅብዝ፡ ገዳም፡ ዘሀሎክ፡ ቦቱ፡
ይትሐነጽ፡ ፀቢይ፡ ምኔት፡ በእደ፡ ወልድ፡ ዘይትወ

ለድ፡ ለስ፡ እመንፈስ፡ ቅዱስ፡ ዘስሙ፡ ታዲዎክ፡
ወእምድኅረ፡ ኅዳዋ፡ ዘመን፡ ትገብእ፡ ኅብ፡ ቤትክ፡
ወይብዝኑ፡ ደቂቅክ፡ በዝ፡ እድ፡ ወኣንስት፡ በእን
ተ፡ ሃማክ፡ ወድክምክ፡ ዘተጋደልክ፡ ባቲ፡ ወዘንተ፡
ብሂሎ፡ አርመመ፡ ቃል፡ ወፈጸሞ፡ ጸሞ፡ ሶኦ፡ አ
ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ውስተ፡ ሀገር፡ ወ
አስተጋብ (Fol. 64b.2.) ኣሙ፡ ለክሉሙ፡ ሰብኣ፡ ከ
ተታ፡ ወይቤሎሙ፡ ጽንዑ፡ በአሚነ፡ ክርስቶስ፡ በ
ዘመሐርኩክሙ፡ አንሰ፡ አሐውር፡ ኅብ፡ አዘዘኒ፡ አ
ምላኪየ፡ ወእመ፡ ፈቀድ፡ ውኣቱ፡ እገብእ፡ ኅቤክ
ሙ፡ ድኅረ፡ ወበከዩ፡ ክሉሙ፡ ሰብኣ፡ ሀገር፡ እን
ዘ፡ ይብሉ፡ ለመኑ፡ ተኅድገኑ፡ አባ፡ እስመ፡ ሐዲስ፡

ተክል፡ ንሕነ፡ ወመኑ፡ ይሰቅዩን፡ አምዝኖመ፡ ሃይ
ማኖት፡ ፍሁ፡ ነበርን፡ ነፍሱን፡ በሐሩረ፡ መርቁ፡ ው
ዑይ፡ በአይቱ፡ ንረክብ፡ አበ፡ (Fol. 64b. 3.) ዘከማከ፡
ዓቃቤ፡ ነፍስ፡ ወሥጋ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡
ተክል፡ ሃይማኖት፡ ይትከህለኒት፡ እትዓይው፡ ትእዛ
ዘ፡ አምላኪያ፡ ወልምንት፡ ትሰብሩኒ፡ ልብዩ፡ አን
ትመሰ፡ ህልው፡ በፈረሃ፡ እግዚአብሔር፡ ወተወከ
ሉ፡ ቦቱ፡ ወውእቱ፡ ይገብር፡ ለክሙ፡ ዘፈቀድክ
ሙ፡ እስመ፡ ዘይትአመን፡ በእግዚአብሔር፡ ምንተ
ኒ፡ ኢየሁዳ፡ ወለዘይትዊከል፡ በስሙ፡ ኢይረክቦ፡
እኩይ፡ ዘእንበለ፡ ዘይሚክርዎ፡ ወይድኅን፡ ኅስዎ፡
ለ (Fol. 65a. 1.) እግዚአብሔር፡ ወተጸንዑ፡ ወኅሙ፡
ገጽ፡ በነሉ፡ ጊዜ፡ ወአፍቅርዎ፡ በነሉ፡ ልብክ
ሙ፡ ወበነሉ፡ ሕሊናክሙ፡ ወበነሉ፡ ኃይልክሙ፡
ወከመዝ፡ ኃልው፡ እንዘ፡ ታፈቅርዎ፡ ለእግዚአብ
ሔር፡ አንትሙሂ፡ ተፋቀሩ፡ በበይናቲክሙ፡ ወበዝ
ንቱ፡ የአምረክሙ፡ ነሉ፡ ከመ፡ አግብርተ፡ ክርስ
ቶስ፡ አንትሙ፡ ወእመስ፡ ጋዕዝ፡ ወተስናን፡ ብክሙ፡

ኢይረትዕ፡ ፍኖትከሙ፡ ወኢለፎሂ፡ እምኔከሙ፡
ኢይትረከብ፡ ዘይሠውዕ፡ (Fol. 65a. 2.) ለአማልክት፡
ርኩሳን፡ ወኢዘይትሚረይ፡ በእሳት፡ ወኢዘይሥተ
ቃስም፡ ወኢዘይሰግል፡ ወኢዘይጠየር፡ ኢዘሥራ
ይ፡ ወኢዘሐረስ፡ ኢዘበጽውስ፡ ወኢዘይነቅህ፡ ም
ውተ፡ ኢዘይሴአሎ፡ ለምውት፡ ወኢዘይሰአሎ፡ ለ
በሃም፡ እስመ፡ ርኩስ፡ ውእቱ፡ ዘይገብር፡ ለዝንቱ፡
ግብር፡ በኅዝ፡ እግዚአብሔር፡ አምላክ፡ ዕቀቡ፡ ት
እዛዘ፡ ዘመሐርኩክሙ፡ ቅድመ፡ አልቦ፡ ዘይጥዕም፡
እምዓቂብ፡ ትእዛዘ፡ ለእግዚአብሔር፡ (Fol. 65a. 3.)
ወአልቦ፡ ዘይኒይስ፡ እምፈረሃ፡ ስሙ፡ ወበይኃረ፡
ትረክብዎ፡ ለቃልዩ፡ ወይቤልዎ፡ ነሉሙ፡ ሰብአ፡
ሀገር፡ ለእቡነ፡ ቅዱስ፡ ተክል፡ ሃይማኖት፡ እመስ፡
ኅይዝን፡ በሥጋክ፡ ኢትኅድዝን፡ በመንፈስክ፡ እስ
መ፡ ንሕነ፡ ምክህከ፡ በቅድመ፡ እግዚአብሔር፡ ወ
ዘንቱ፡ ብሂሎሙ፡ አስተፋነውዎ፡ እንዘ፡ ይበዘዩ፡
መሪረ፡ በረከቱ፡ የህሉ፡ ምስለ፡ ፍቅሩ፡ ተክል፡ ሃ
ይማኖት፡ ለዓለመ፡ ዓለም፡ አሚን፡

CHAPTER XLIII.

(Fol. 65b.) ምዕራፍ፡ ፵፫፡ ወአምዝ፡ ሐረ፡ አቡነ፡
ቅዱስ፡ ተክል፡ ሃይማኖት፡ ፍኖቶ፡ ወኢነሥአ፡ ም
ንተኒ፡ ኢበትረ፡ ለአይዊሁ፡ ወኢአማእነ፡ ለእገሪ
ሁ፡ ወኅበ፡ ኃይረ፡ በይእቲ፡ ሌሊት፡ አስተርአዮ፡
እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወይቤሎ፡ አፍቅር
ዩ፡ ተክል፡ ሃይማኖት፡ ኢትፋራህ፡ እስመ፡ አነ፡ እ
ሂሉ፡ ምስሌክ፡ ኅበ፡ ነሉ፡ ዘሐርክ፡ ወይከውን፡ ለ
ከ፡ ሠረገላ፡ ብርሃን፡ ዘይጸውረክ፡ ኅበ፡ ነሉ፡ ዘተ
ሐውር፡ ስብክ፡ ወንጌልዩ፡ ወጸውዕ፡ ሕዝብ፡ መንገ
ሊዩ፡ (Fol. 66a. 1.) ወእምድኅረ፡ ይቤሎ፡ ዘንተ፡ ተሰ
ወረ፡ እምኔሁ፡ ወእምድእቲ፡ ዕለት፡ ተሰዕነ፡ በሰረ
ገላ፡ ብርሃን፡ ወይደ፡ ነሉ፡ አድያማት፡ ነሉ፡ ሴ
ዋ፡ እንዘ፡ ይሰብክ፡ ወንጌል፡ መንግሥተ፡ እግዚአ
ብሔር፡ ወወረደ፡ እንተ፡ መንገል፡ እነስድስቲ፡ ወ
በጽሐ፡ ኅበ፡ ደብር፡ ልዑል፡ ዘይሰመይ፡ ዊፋት፡
ወዐርገ፡ ላዕልሁ፡ ወረከበ፡ በህዩ፡ ማኅበረ፡ ኢጋንን
ት፡ እንዘ፡ ይትዋክሁ፡ ወድምጸሙ፡ ከመ፡ ድምፀ፡

አፋራስ፡ ዘዕለተ፡ ፀብዕ፡ ወይንቅው፡ ዓ (Fol. 66a. 2.)
ዲ፡ ከመ፡ ቃቂራት፡ ወይደናጸው፡ ከመ፡ አክልብ
ት፡ ወአርመመ፡ ቅዱስ፡ አቡነ፡ ተክል፡ ሃይማኖት፡
እስከ፡ ይበጽሐ፡ ኅቤሁ፡ እስመ፡ ምሴት፡ ውእቱ፡
ጊዜሁ፡ ወሰብአ፡ ሀገርኒ፡ ነሁ፡ ያመልክዎሙ፡ ወ
ይሰግዱ፡ ሎሙ፡ ወበጸሐሙ፡ ኅቤሁ፡ አተበ፡ ላዕ
ሌህሙ፡ በትእምርተ፡ መስቀል፡ ወተዘርወ፡ ነሉ
ሙ፡ ከመ፡ ጤስ፡ ዘቅድመ፡ ገጽ፡ ነፋስ፡ ወእቡነ
ስ፡ ቅዱስ፡ ተክል፡ ሃይማኖት፡ ቤተ፡ ነሉ፡ ይአተ፡
ሌሊተ፡ በስብሐት፡ ወበጸሎት፡ ወ (Fol. 66a. 3.) ጸቢ
ሐ፡ ተጋብእ፡ ሰብአ፡ ሀገር፡ በከመ፡ ልማዶሙ፡ ፀ
ዊሮሙ፡ ዘዘዘእሁ፡ መበልዕተ፡ ወስቱያተ፡ አልህ
ምተኒ፡ ከመ፡ ይገብሐ፡ ሎሙ፡ ወዐርገ፡ መልዕል
ተ፡ ደብር፡ ኅበ፡ ሀሎ፡ አቡነ፡ ቅዱስ፡ ተክል፡ ሃይ
ማኖት፡ ወበጸሐሙ፡ ህዩ፡ አኅዝ፡ ይሰግዱ፡ ሎሙ፡
ወተንሥአ፡ አቡነ፡ ቅዱስ፡ ተክል፡ ሃይማኖት፡ ይር
አይ፡ ዘይገብሩ፡ ሎሙ፡ እሉ፡ ሰብአ፡ ወርእዮሙ፡

እንዘ : ይሰግዱ : ለአጋንንት : ወንድ : ልቡ : በላህበ :
 ፍቅረ : መንፈስ : ቅ (Fol. 66b. 1.) ዱስ ። ወግተበ : ላ
 ዕሌሆሙ : በትእምርተ : መስቀል : ወክልሐ : እንዘ :
 ይብል : በስመ : አብ : ወወልድ : ወመንፈስ : ቅዱ
 ስ : ወደንገፁ : እሙንቱ : ሰብእ ። ወካኑ : ከመ : አ
 ዕባን : እምድምፁ : ታሉ : ግሩም ። ወይቤሎሙ : አ
 ቡነ : ቅዱስ : ተክለ : ሃይማኖት : ለምንት : ትሰግዱ :
 ለአጋንንት : ርኩሳን : ሳዲገክሙ : ሰጊደ : ለእግዚ
 አብሔር : ዘፈጠረ : ሰማየ : ወምድረ : ወክሎ : ዘው
 ስቱቶሙ ። ወይቤልም : እሙንቱሂ : በድንጋግ : ወ
 በፍ (Fol. 66b. 2.) ርሃት ። አልቦ : እግዚአ : ዘአመ :
 ሰማዕነ : ዘንተ : ስመ : እምአመ : ከነ ። ወይቤሎሙ :
 አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ትካትስ : በኢያ
 እምሮ : ገበርክሙ : ያእዜኒ : ሰግዱ : ለእግዚአብሔ
 ር : ከመ : ኢትሠረዉ ። እስመ : ክሉ : ዘይሠውዕ :
 ዘአማልክት : ይሢረዉ : ምስለ : ክሉ : ነገደ : ቤቱ ።
 ወይቤልም : ያረምጥ : አምላክነ : እመ : ሳይግና
 ሁ : ወለእመ : ኢሰገድነ : በዝየ : ወኢዘባሕነ : ሎ
 ቱ ። አላ : ይቀትል : ደቀቀነ : ወአዋልዲ (Fol. 66b. 3.)
 ነ : ወያጠፍእ : ንዋየነ : ወሀገረነ ። ወበእንተ : ዝን
 ቱ : ንትጋነዶ : ሎቱ ። ወይቤሎሙ : አቡነ : ቅዱስ :
 ተክለ : ሃይማኖት : አይቱ : ሀሎ : አምላክክሙ : ከ
 መ : እርአዮ : አነ ። ወይቤልም : በመዓልትስ : ኢያ
 ስተርኢ : ዘእንበለ : በሌሊት ። ወይቤሎሙ : አቡነ :
 ቅዱስ : ተክለ : ሃይማኖት : በአማን : ያስተርኢ : በ
 ጽልመት ። እስመ : ክሉ : ዘእኩይ : ምግባሩ : ይጸ
 ልእ : ብርሃነ ። ወኢያመጽአ : ነበ : ብርሃን : ከመ :
 ኢይትከሠቶ : ምግባሩ ። (Fol. 67a. 1.) ወዘሰ : ጽድ
 ቅ : ምግባሩ : ይመጽእ : ነበ : ብርሃን : ከመ : ያስተ
 ርኢ : ምግባሩ ። ወበዝ : አእምሩ : ከመ : ጽልመት :
 ክሉንታሁ ። ወይቤሎሙ : ካዕበ : አቡነ : ቅዱስ : ተ
 ክለ : ሃይማኖት : በምንት : ተአምሩ : ምጽአቶ : ጊ
 ዜ : ይመጽእ : ነቤክሙ ። ወይቤልም : ይመጽእ : እ
 ንዘ : ያንጐደጐድ : ከመ : ነጐድጓደ : ክረምት : ለቢ
 ሶ : እሳተ ። ወተዕዲኖ : ዝዕበ : ወብዙኃን : መስተዕ
 ናነ : አዝዕብት : እምለፌ : ወእምለፌ : የዕውድም :
 (Fol. 67a. 2.) ወክሎሙ : ያበከሁ : እሳተ : እምአፋ
 ሆሙ ። ወይቤሎሙ : አቡነ : ቅዱስ : ተክለ : ሃይማ

ኖት : አማን : ርኩሳን : ውእቱ : ወእምነ : አፍራሲሁ :
 ይረክስ : ለሊሁ : ንጽንሐ : እስኩ : እስከ : ይመሲ ።
 ወሶበ : ሞአኒ : እሰግድ : ሎቱ ። ወለእመ : አነ : ሞ
 እክም : ትሰግዱነ : አንትሙ : ለአምላክክ ። ወይቤ
 ልም : እመ : ንስግድ : ለአምላክክ : ለእመ : ሞዕካሁ :
 አንተ ። ወሶበ : መስየ : መጽእ : ውእቱ : ጋጼን : በከ
 መ : ልማዱ : እንዘ : ይትገረም : (Fol. 67a. 3.) ዘኢክ
 ነ : ግሩመ : ወተንሥእ : አቡነ : ቅዱስ : ተክለ : ሃይ
 ማኖት : ወዐተበ : ላዕሌሁ : በትእምርተ : መስቀል :
 ወወድቅ : እምዲበ : ዘይዳግን : ዝዕብ ። ወጠፍእ : ከ
 መ : ጠሰ : ወእሊአሁኒ : ተዘርዉ : ክሉሙ : ምስለ :
 አዝዕብቲሆሙ ። እንዘ : ይብሉ : መኑ : ውእቱ : ዘይ
 ሰድደነ : እመንበርነ : ወርኢያሙ : ዘንተ : ሰብእ :
 ሀገር : ደንገፁ : ክሉሙ ። ወሰገዱ : ክሉሙ : ታሕ
 ተ : አገሪሁ : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : ወ
 ይቤልም : አማን : አ (Fol. 67b. 1.) ምላክክ : ኃያል :
 ውእቱ : ዘይመውእ : ክሉሙ ። ወአውሥእሙ : አቡ
 ነ : ቅዱስ : ተክለ : ሃይማኖት : ወይቤሎሙ : ኢትፍ
 ርሁ : እምደእዜስ : ሰግዱ : ለእግዚአብሔር : አብ ።
 ወለወልዱ : ኢየሱስ : ክርስቶስ : ወለመንፈስ : ቅዱ
 ስ : ጳፊቅሊጦስ : እስመ : ኢይፈቅድ : ውእቱስ : መ
 ነሂ : ያማስን : እምኔክሙ : እስከ : አመ : ትኔስሐ :
 ክልክሙ : ወኢያፈቅድ : ትጥብሐ : ሎቱ : አልሀ
 ምተ : ወአጣሌ ። እስመ : ኢያበልዕ : ሥጋ : ላሀም :
 (Fol. 67b. 2.) ወኢያሰቲ : ይመ : ጠሊ : በሕቱ : አም
 ልክም : በጽድቅ : ወስግዱ : ሎቱ : በተጋንዮ ። እስ
 መ : ውእቱ : አምላክ : ክሉ : ፍጥረት : አልቦ : ባዕ
 ድ : አምላክ : ዘእንበሌሁ : በሰማይኒ : ወበምድርኒ :
 በባሕርኒ : ወበክሉ : ቀላዶት ። ውእቱ : ይቀትል ።
 ወያሐይያነዲ : ወያብዕል : ያኃሥርሂ : ወያክብር ።
 ወአልቦ : ምንትኒ : ግብር : ዘይሰአኖ : በዘክመዝ : ን
 ጉሥ : እመኑ : ቦቱ : ከመ : ትርክቡ : ሕይወተ : ዘለ
 ዓለም : ዘንተ ። ወዘይመስሎ : እንዘ : (Fol. 67b. 3.) ይ
 ሚሀሮሙ : አንግሀ : አቡነ : ቅዱስ : ተክለ : ሃይማኖ
 ት : ወይቤልም : እሙንቱ : ሰብእ : ለዝንቱ : አምላ
 ክነ : ዘሞዕካሁ : አንተ : ለእመ : ሐርክ ። እምነቤነ :
 ይቀትለነ : ወያጠፍእ : ንዋየነ : ወሀገረነ : ምንት : ን
 ራሴ ። ወይቤሎሙ : አቡነ : ቅዱስ : ተክለ : ሃይማኖ

ት ፡ ለእመ ፡ አመንክሙ ፡ በእግዚአብሔር ፡ ፍጹመ ፡
 ኢየሐንሳክሙ ፡ በምንትኒ ፡ እስመ ፡ ዝንቱ ፡ ጋኔን ፡
 ድኩም ፡ ውእቱ ፡ ወውእቱ ፡ ነበረ ፡ እንዘ ፡ የሐምመ
 ክሙ ፡ ወይቀትል ፡ ያቂቀክ (Fol. 68a. 1.) ሙ ፡ ወአዋ
 ልዲክሙ ፡ ወያጠፍእ ፡ ንዋየክሙ ፡ ወሀገረክሙ ፡ በ
 እንተ ፡ ዘኢአመንክሙ ፡ በእግዚአብሔር ፡ ወይእዚ
 ኒ ፡ ሐሩ ፡ ንግሩ ፡ ለሰብእ ፡ ሀገር ፡ ወአምጽኡ ፡ ነፋ
 ሎ ፡ ያያን ፡ እለ ፡ ውስቲታ ፡ ከመ ፡ ትርክዩ ፡ ኃይሎ ፡
 ለአምላኪያ ፡ ወውእቱ ፡ የሐዩ ፡ ለክሙ ፡ በከንቱ ፡ ወ
 ተንሥኡ ፡ በፍሥሐ ፡ ወገብኡ ፡ ውስተ ፡ አብያቲሆ
 ሙ ፡ እንዘ ፡ ያረውጹ ፡ ወነገሩ ፡ ለሰብእ ፡ ሀገር ፡ ወ
 ሰሚያሙ ፡ ሰብእ ፡ ሀገር ፡ ተጋብኡ ፡ ነፋሎ ፡ እን
 ዘ ፡ ይትፈሥሐ (Fol. 68a. 2.) ወአስተጋብኡ ፡ ነፋሎ ፡
 ድውያን ፡ እለ ፡ ሀለዉ ፡ ኅቤሆሙ ፡ ወከመዝ ፡ ውእ
 ቱ ፡ ኅላቢሆሙ ፡ ኀወደሐንካሳን ፡ ኀወቸመግኑዓን ፡
 ኀእለ ፡ ነገርጋር ፡ ኀወውራን ፡ ወአምጽእምሙ ፡ እን
 ዘ ፡ ይጸውርምሙ ፡ ወአምቅድመ ፡ ያብጽሕምሙ ፡
 ኅበ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ሶበ ፡ ርክዩ
 ም ፡ እምርኅቅ ፡ ከልሁ ፡ አጋንንት ፡ እለ ፡ ኅዳራን ፡
 ላዕሌሆሙ ፡ እንዘ ፡ ይብሉ ፡ ኢክክለከን ፡ አንተ ፡ ብ
 አሴ ፡ እኩይ ፡ ዘኅደግን ፡ ለከ ፡ ምድረ ፡ ጽላልኸ ፡ ወ
 ከተታ ፡ (Fol. 68a. 3.) ዝየኒ ፡ መጸእከ ፡ ከመ ፡ ትስድ
 ደኒ ፡ ነፋስኑ ፡ ትዔዓን ፡ አው ፡ በእግርኑ ፡ ተሐውር ፡
 እንዘ ፡ ትረውጽ ፡ ነፋሂ ፡ ወኃጣእን ፡ ምጉያየ ፡ እም
 ኔከ ፡ ወይእዚኒ ፡ ኢትጣቅየን ፡ ንወዕእ ፡ ለከ ፡ በፈቃ
 ድኒ ፡ ወይቤሎሙ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
 ት ፡ ለእለ ፡ ይፀውርምሙ ፡ ሰብእ ፡ አምጽእምሙ ፡ ኅ
 ቤዩ ፡ ፍጡን ፡ ወእንዘ ፡ ያመጽእምሙ ፡ ከልሁ ፡ አጋ
 ንንት ፡ ወመሐሉ ፡ እንዘ ፡ ይብሉ ፡ ኢንገብኡ ፡ እም
 ያእዚ ፡ ውስተ ፡ ዛቲ ፡ ሀገር ፡ ወወዕኡ ፡ እምኔሆ (Fol.
 68b. 1.) ሙ ፡ ሶእለ ፡ በአምሳለ ፡ ገብር ፡ ጸለም ፡ ወቦ ፡
 እለ ፡ በአምሳለ ፡ ቅርድ ፡ ወገዮ ፡ ወቦኡ ፡ ውስተ ፡ ጸ

ድፍ ፡ ወሐይዉ ፡ እሉ ፡ ድውያን ፡ ወርእዩ ፡ ፅውፊ
 ን ፡ ወእለ ፡ ሀለዉ ፡ እሉ ፡ ሰብእ ፡ ሶበ ፡ ርክዩ ፡ ዘንተ ፡
 መንከረ ፡ ሰገዱ ፡ ታሕተ ፡ እገሪሁ ፡ ለአቡን ፡ ቅዱስ ፡
 ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይብሉ ፡ ባርከን ፡ አቡን ፡ ንን
 ጣእ ፡ በረከተከ ፡ ወይቤሎሙ ፡ አቡን ፡ ቅዱስ ፡ ተክ
 ለ ፡ ሃይማኖት ፡ አንሰ ፡ ኢይሁባክሙ ፡ በረከተ ፡ ዘዘ
 እንበለ ፡ ትጠመቁ ፡ በስመ ፡ አምላኪያ ፡ (Fol. 68b. 2.)
 እስመ ፡ ማኅበራን ፡ አጋንንት ፡ አንትሙ ፡ ወይቤል
 ም ፡ ነፋሎሙ ፡ እለ ፡ ሐይሙሂ ፡ ወሰብኡ ፡ ሀገርሂ ፡ አ
 አቡን ፡ ተክለ ፡ ሃይማኖት ፡ ንገብር ፡ ነፋሎ ፡ ዘአዘዝከ
 ነ ፡ ወይቤሎሙ ፡ አቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
 አኒ ፡ እኤዝዘክሙ ፡ ከመ ፡ ትእመኑ ፡ በእግዚአብሔ
 ር ፡ ወትጠመቁ ፡ በስመ ፡ ወይቤልም ፡ ነፋሎሙ ፡ ተ
 ንሥኡ ፡ አፍምቀን ፡ ወአጥመቆሙ ፡ በስመ ፡ አብ
 መወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወአዘዘክሙ ፡ ይሕንጹ ፡
 ቤተ ፡ ክርስቲያን ፡ ወ (Fol. 68b. 3.) ሐኒጹ ፡ መጠም
 ሙ ፡ በውስቲታ ፡ ሥጋሁ ፡ ቅዱስ ፡ ወደዋ ፡ ክቡረ ፡
 ለእግዚእን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወቅዱስ ፡ ሚካኤ
 ል ፡ ከነ ፡ ይትፈሩኡ ፡ በአምሳለ ፡ ዲያቆን ፡ ወነበረ ፡
 ኅቤሆሙ ፡ ኀእውራኃ ፡ እንዘ ፡ ይሚሆሮሙ ፡ ሃይማ
 ኖተ ፡ ሥሉስ ፡ ቅዱስ ፡ ወእምድኅረ ፡ ኀእውራኃ ፡ ይ
 ቤሎ ፡ ቅዱስ ፡ ሚካኤል ፡ ለአቡን ፡ ቅዱስ ፡ ተክለ ፡ ሃ
 ይማኖት ፡ ተንሥኡ ፡ አቅዱስ ፡ እግዚአብሔር ፡ ወኢ
 ትትግፍደይ ፡ ገቢረ ፡ ዘአዘዘከ ፡ አምላክከ ፡ ወበእን
 ተ ፡ (Fol. 69a.) ዝንቱ ፡ አስተጋብኡሙ ፡ ለሰብእ ፡ ሀገ
 ር ፡ ወይቤሎሙ ፡ ጽንፁ ፡ በሃይማኖት ፡ ዘመሀርኩክ
 ሙ ፡ ወተፋቀሩ ፡ በበይናቲክሙ ፡ ወኢትርስዑ ፡ ተ
 ቀብሎ ፡ ነግድ ፡ አንሰ ፡ አሐውር ፡ ኅበ ፡ ዘፈነወኒ ፡
 አምላኪያ ፡ ወሰሚያሙ ፡ ሰብእ ፡ ሀገር ፡ ዘንተ ፡ በ
 ከዩ ፡ ብዙኃ ፡ እንዘ ፡ ይብሉ ፡ ለመኑ ፡ ተኃድገን ፡ አ
 ቡን ፡ መምሀርን ፡ ወእንዘ ፡ ይበክዩ ፡ መሪረ ፡ አስተ
 ፋኑወም ፡

CHAPTER XLIV.

(Fol. 69b. 1.) ምዕራፍ ፡ ፵፬ ፡ ወጦረ ፡ አቡን ፡ ቅዱ
 ስ ፡ ተክለ ፡ ሃይማኖት ፡ ፍኖቶ ፡ እንዘ ፡ ይጸዓን ፡ ሠረ
 ገላ ፡ ብርሃን ፡ ወሰበከ ፡ ነፋሎ ፡ አድያማተ ፡ እናርእ

ት ፡ ወነሠተ ፡ ምሕራማተ ፡ ጣዖቶሙ ፡ ወኃለፈ ፡ መ
 ንገለ ፡ ወይራጌ ፡ ዓዲም ፡ ፈለገ ፡ ዊድ ፡ ወሰታል ፡ በ
 ጽሐ ፡ ኅበ ፡ ወግር ፡ እንተ ፡ ትሰመይ ፡ ቢላት ፡ ወይ

እቲ፡ ቤተ፡ መንግሥቶሙ፡ ለመሰርዳን፤ ወበህዩ፡
 ይሠውዱ፡ ሎሙ፡ ደሙ፡ ላህም፡ ወጠሊ፡ ወይትኤ
 መሩ፡ ሎሙ፡ አጋንንት፡ በውስቲታ፡ ወሀሎ፡ ፍን
 (Fol. 69b. 2.) ጉሦሙ፡ ዘይነብር፡ ህዩ፡ ወነሉሎሙ፡
 ማርያን፡ ወመስተቃስማን፤ ወስብላ፡ ሐረስ፡ ይስግ
 ዱ፡ ሎቱ፡ ወይውዕሉ፡ ውስተ፡ ነርገኔሁ፡ ታሕተ፡
 ውእቱ፡ ወግር፡ በበ፤ዩወ፤ዩ መሰርዳን፡ ምስለ፡ አም
 ኃህሙ፡ እንዘ፡ ይጸንሐ፡ ፀግተ፡ ቃል፡ እምአፋሁ፡
 እመ፡ ነበበ፡ ሠናዩ፡ ይረክቡ፡ ሠናዩ፡ ወእመ፡ ነበ
 በ፡ እኩዩ፡ ይረክቡ፡ እኩዩ፡ ወበእንተ፡ ዝንቱ፡ አ
 ንገሥዎ፡ ላዕሌሆሙ፡ ወርኢዮ፡ አቡነ፡ ቅዱስ፡ ተ
 ክለ፡ ሃይማኖት፡ ዘንተ፡ ነሉሎሙ፡ (Fol. 69b. 3.) ግብ
 ሮሙ፡ ዐርገ፡ ድቡተ፡ አንተ፡ ካልእ፡ ገጽ፡ ወበጽ
 ሐ፡ ኅበ፡ ይነብር፡ ውእቱ፡ ንጉሠ፡ መሠርዳን፡ ነበ
 ሮ፡ ዲበ፡ መንበረ፡ ወርቅ፡ ወተሠርጊዎ፡ በአልባስ፡
 ወርቅ፡ ወጸፍዎ፡ ገጽ፡ ወአውደቆ፡ እመንበሩ፡ ወረ
 ገጽ፡ ክሳዶ፡ ወገድኦ፡ እንግድዓሁ፡ ወይቤሎ፡ አ
 ንተ፡ እኩይ፡ ወልዱ፡ ለሰይጣን፡ ወእኑሆሙ፡ ለ
 አጋንንት፡ ለምንት፡ ታስሕት፡ ሕዝበ፡ ዘተሳየሎ
 ሙ፡ ክርስቶስ፡ በደሙ፡ ውእቱስ፡ ንጉሠ፡ መሠር
 ያን፡ ኃዋኦ፡ ዘይነብብ፤ እስመ፡ መሰሎ፡ መብረቅ፡
 ዘነጠረ፡ እ (Fol. 70a. 1.) ምሰማይ፡ ወአውደቆ፡ ወኢ
 ነጻሮ፡ ጊዜ፡ ይበውእ፡ ኅቤሁ፡ አቡነ፡ ቅዱስ፡ ተክ
 ለ፡ ሃይማኖት፡ ወኣኅዝዎ፡ ወዓልደኒሁ፡ ለቅዱስ፡
 አቡነ፡ ተክለ፡ ሃይማኖት፡ ወይቤልዎ፡ እምአይቲ፡
 መጻእስ፡ ወበምንት፡ ግብር፡ በጻሕክ፡ ዝየ፡ ወመኑ፡
 አዕረገክ፡ ወአብአክ፡ ውስተ፡ ቤተ፡ መንግሥት፡
 ወዘንተ፡ ብሂሎሙ፡ ጸፍዕዎ፡ ገጽ፡ እስክ፡ ይውኅ
 ዝ፡ ደም፡ እምአፋሁ፡ ወእምአንፋ፡ ወእምጽኡ፡
 አብትረ፡ ሐፂን፡ ገዛፋተ፡ ወዘበጥዎ፡ (Fol. 70a. 2.)
 እስክይ፡ ይደቅቅ፡ አጽሙ፡ ወሞተ፡ ሰቤሃ፡ ወነሥኡ፡
 በድኖ፡ ወገደፍዎ፡ ታሕተ፡ ውእቱ፡ ወግር፡ እንዘ፡
 ይብሉ፡ ይብልዕዎ፡ አራዊተ፡ ገዳም፤ ወመጽኦ፡ ቅ
 ዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ወጸውዎ፡ እን
 ዘ፡ ይብል፡ ተክለ፡ ሃይማኖት፡ ተንሥእ፡ እንበለ፡
 ሙስና፡ ወበጊዜሃ፡ ተንሥኦ፡ አቡነ፡ ቅዱስ፡ ተክ
 ለ፡ ሃይማኖት፡ ከመ፡ ዘንቃህ፡ እምንዋም፡ ወገሠ
 ሦ፡ ቅዱስ፡ ሚካኤል፡ ቀሰሊሁ፡ ወአሕይዎ፡ እም

ደዌሁ፤ ወከነ፡ ጥ (Fol. 70a. 3.) ዑዩ፡ ከመ፡ ዘኢሊስ
 ሮ፡ ሕማም፡ ግሙራ፡ ወይቤሎ፡ ቅዱስ፡ ሚካኤል፡
 ጸብእ፡ ለውእቱ፡ መሠርዳ፡ እስመ፡ አንተ፡ ትመው
 ኦ፡ ወሐረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እን
 ዘ፡ ይትወራዘጧ፡ በኃይለ፡ መንፈስ፡ ቅዱስ፡ ወሀር
 ገ፡ መልዕልተ፡ ወግር፡ ወረከቦ፡ ለውእቱ፡ ንጉሠ፡
 መሠርዳን፡ ነበሮ፡ ዲበ፡ መንበሩ፡ ዘወርቅ፡ ውእቱ
 ስ፡ መሠርዳ፡ ኢደጌር፡ ጊዜ፡ ይበውእ፡ ኅቤሁ፡
 አቡነ፡ ተክለ፡ ሃይማኖት፡ ወባሕቱ፡ ጊዜ፡ ይጸፍ
 (Fol. 70b. 1.) ዎ፡ ገጽ፡ ይፈእዮ፡ ወበይኣቲ፡ ዕለት፡
 ጸፍዎ፡ ጸግመ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 ለውእቱ፡ ንጉሠ፡ መሠርዳን፡ ወአውደቆ፡ እመን
 በሩ፡ ወነሥኦ፡ መንበሮ፡ ወቀጥቀጦ፡ በእዱሁ፡ ወ
 ክልሐ፡ ውእቱ፡ መሰርዳ፡ እንዘ፡ ይብል፡ ለአግብር
 ቲሁ፡ ናሁ፡ ይቀትለኒ፡ ዘትማልም፡ ብእሲ፡ ወለ
 ምንት፡ ተኅድጉኒ፡ ባሕቲትየ፡ ወቦኦ፡ አግብርቲ
 ሁ፡ እንዘ፡ ይረውጹ፡ ለፌ፡ ወለፌ፡ ወረከብዎ፡ ለ
 አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይዘብጦ፡
 (Fol. 70b. 2.) ለአግዚአሙ፡ ወአኅዝዎ፡ ፍጡነ፡ ወአ
 ምጽኡ፡ አሥዋጦ፡ ሐፂን፡ ወቀሠፍዎ፡ ለአቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እስክ፡ ይትረክይ፡ አጽ
 መ፡ ገቦሁ፡ ወተበህሉ፡ በበይናቲሆሙ፡ እንዘ፡ ይ
 ብሉ፡ ይእዜስ፡ ኢንቅትሎ፡ እስኩ፡ ንሕትቶ፡ ቅድ
 መ፡ ወይቤልዎ፡ እምአይቲ፡ አንተ፡ ወአይቲ፡ ብ
 ሔርክ፡ ወምንት፡ ግብርክ፡ ኢቀተልናከኑ፡ ትማል
 ም፤ መኑ፡ አንሣእስ፡ ዮም፡ ይጸንዕኑ፡ ሥራይክ፡
 እምሥራይን፡ ወይቤሎሙ፡ አቡነ፡ (Fol. 70b. 3.) ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ በአማን፡ ይጸንዕ፡ እምላ
 ኪዩ፡ እምአምላክክሙ፤ ወአንሰ፡ ሥራዩ፡ ኢየአም
 ሮ፡ ባሕቱ፡ እሥዓር፡ ሥራዩክሙ፡ መጻእኩ፡ ወይ
 ቤልዎ፡ አይቲ፡ ውእቱ፡ ብሔርክ፡ ወይቤሎሙ፡ አ
 ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለክልባትኑ፡ እነግ
 ሮ፡ ብሔርዩ፡ ባሕቱ፡ ክለባት፡ ይኤይሉ፡ እምኔክ
 ሙ፤ እስመ፡ ዩአምሩ፡ እግዚአሙ፡ ወሰበ፡ ይቤሎ
 ሙ፡ ዘንተ፡ ቀሠፍዎ፡ ባዕለ፡ እስክ፡ ይትረክይ፡ ን
 ዋዩ፡ ውሥጡ፡ ወተክዕመ፡ ደ (Fol. 71a. 1.) ሙ፡ ከ
 መ፡ ውኒዘ፡ ማይ፡ ወኮና፡ አባላቲሁ፡ በበግማድ፡
 ግማዶ፤ ወአልጸቀ፡ ለመዊት፡ ወነሥኦም፡ ወወረው

ም፡ ውስተ፡ ጸድ፡ ፡ ወበጊዜ፡ ኣንሥኦ፡ ቅዱስ፡
ሚካኤል፡ ከመ፡ ቀዳሚ፡ ወነበረ፡ ከመዝ፡ እስከ፡
ሂጽባሕ፡ እንዘ፡ ይጣቀይ፡ እምኔሆሙ፡ በዘዘዘኡሁ፡
ነተነኔ፡ ወኢጥቦመ፡ እከለ፡ ወማየ፡ በዕላንቱ፡ ሂመ
ዋዕል፡ ወበጽሕ፡ ላዕሌሁ፡ መከራ፡ ብዙኅ፡ ረኅ

ብ፡ ወጽምዕ፡ ዝብጠት፡ ወተቀሥ፡ እምነበ፡ እ
ሉ፡ እኩያን፡ እን (Fol. 71a. 2.) ዘ፡ ይፈቅድ፡ ያግ
ብኦሙ፡ ውስተ፡ ፍኖተ፡ መድኃኒት፡ እሙ (Fol.
71a. 3.) ንቱስ፡ ዐበዩ፡ ተግሳሦ፡ እምፍናዊሆሙ፡
እኩይ፡

CHAPTER XLV.

(Fol. 71b. 1.) ምዕራፍ፡ ሂጽ፡ ወእምድኅረ፡ ማዕለ

ት፡ ሶበ፡ ርእየ፡ አቡኅ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ግዝፈተ፡ ልቦሙ፡ ወጽንዓተ፡ ሕሊናሆሙ፡ ከመ፡ ዕ
ብን፡ ዘኢይሉመልም፡ ጸለየ፡ ኅበ፡ እግዚአብሔር፡
እንዘ፡ ይብል፡ ኣእግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ አ
ንተ፡ ውሕቱ፡ ዘኣስተርኣይከኒ፡ በሀገርየ፡ ወትቤለ
ኒ፡ ረዕይኩከ፡ ሐዋርያ፡ ሐዲስ፡ ወእፌንወከ፡ ኅበ፡
ሕዝብ፡ ሐዲሳን፡ ኦንሰ፡ ኅበ፡ አሐውር፡ ውኅበኒ፡
አ (Fol. 71b. 1.) ኃድር፡ በትእዛዝከ፡ እነብር፡ ወይእ
ዜኒ፡ በጸሕኩ፡ ኅበ፡ ሕዝብ፡ እለ፡ ኢየአምሩከ፡ ወ
ኣሕስሙ፡ ላዕሌየ፡ ብዙኃ፡ ወኣንሰ፡ ተወከፍኩ፡ ም
ንዳይያተ፡ በእንተ፡ ስምከ፡ እንዘ፡ ታጽንዓኒ፡ አን
ተ፡ ዮምሰ፡ ሐመምኩ፡ ፈድፋዶ፡ ፍታሕ፡ ሊተ፡
እግዚአ፡ ወተበቀል፡ በቀልየ፡ እምሕዝብ፡ ውፁኣ
ን፡ እምጽድቅ፡ አዝዛ፡ ለምድር፡ ታብቀል፡ አፋሃ፡
ወተኃጠሙ፡ ከመ፡ ዳታን፡ ወአቤርን፡ ወከመ፡ ት
እ (Fol. 71b. 3.) ይንቶሙ፡ ለደቂቀ፡ ቆሬ፡ ትብልዖ
ሙ፡ አሳት፡ አርኢ፡ ኃይለከ፡ በላዕሊሆሙ፡ ነገርከ፡
ርሱን፡ ይትቃወም፡ ሊተ፡ ለገብርከ፡ ወፈጸሞ፡ ዘ
ንተ፡ ጸሎቶ፡ ዐርገ፡ መልዕልተ፡ ወግር፡ ወረከቦ
ሙ፡ ለመሠርያኒ፡ ነሉ፡ አህጉር፡ ተጋቢኦሙ፡ አ
ሐተኒ፡ እንዘ፡ ይሰግዱ፡ ለንጉሥሙ፡ ወቆመ፡ አ
ቡኅ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በዊኦ፡ ማዕከሎ
ሙ፡ ወከልሐ፡ በዐበይ፡ ቃል፡ እንዘ፡ ይብል፡ እ
ኤዝዘኪ፡ ምድር፡ በቃለ፡ (Fol. 72a. 1.) እግዚአብሔ
ር፡ ወአከ፡ በቃለ፡ ዘኣየ፡ ከመ፡ ታብቀዊ፡ አፋኪ፡
ወተኃጠሆሙ፡ ለእሉ፡ እኩያን፡ ወበጊዜ፡ አብቀ
ወት፡ ምድር፡ አፋሃ፡ ወውኅጠቶሙ፡ ለነሉሙ፡
መሠርያን፡ ምስለ፡ ንጉሥሙ፡ ረሲዕ፡ ወወረዱ፡ ው
ስተ፡ ሲኦል፡ ሕያዋኒሆሙ፡ ወርኢዮ፡ አቡኅ፡ ቅ

ዱስ፡ ተክለ፡ ሃይማኖት፡ እእነቶ፡ ለእግዚአብሔ
ር፡ እንዘ፡ ይብል፡ ተዐወቀ፡ በላዕሊየ፡ ብርሃኒ፡ ገጽ
ከ፡ እግዚአ፡ ወወደይከ፡ ዮም፡ ትፍ (Fol. 72a. 2.) ሥ
ሕተ፡ ውስተ፡ ልብየ፡ አማን፡ አምላክ፡ አማልክ
ት፡ አንተ፡ ወንጉሠ፡ ነገሥት፡ አንተ፡ ወእንዘ፡ ይ
ብል፡ ዘንተ፡ አንሶሰው፡ መልዕልተ፡ ወግር፡ ኅበ፡
ነሉ፡ ማኅደራሆሙ፡ ለመሠርያን፡ ወረከበ፡ ግልፍ
ዋተ፡ ዘወርቅ፡ ወዘብሩር፡ ወነሥኦ፡ አቡኅ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ዕብኒ፡ ወቀጥቀጠሙ፡ ወነሠተ፡
ነሉ፡ ምሥዋሂሆሙ፡ ወመሲዮ፡ ቆመ፡ አቡኅ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅበ፡ አሐቲ፡ አም፡
(Fol. 72a. 3.) እምነ፡ አእዋም፡ ዐበያን፡ ወእንዘ፡ ይ
ገብር፡ ጸሎተ፡ በሀየ፡ መጽኢ፡ ትእልፈተ፡ አእላፋ
ት፡ አጋንንት፡ ዘኢይትኃለቀ፡ ብዝኖሙ፡ ወቅዱ
ስኒ፡ አቡኅ፡ ተክለ፡ ሃይማኖት፡ አርመመ፡ እምገቢ
ረ፡ ጸሎት፡ ከመ፡ ይርአዮሙ፡ ለእሉ፡ ወከልሐ፡
ነሉሙ፡ ወይቤልም፡ ኢኣከለከኑ፡ ምድረ፡ ሸዋ፡
ዘኅይዳኒ፡ ለከ፡ ዝየ፡ መጽእከኑ፡ ከመ፡ ትክላእ፡ አ
ምልኮተኒ፡ ንሕነኒ፡ ኢነኃድገከ፡ ዘእንበለ፡ ንቅትል
ኪ፡ ወነሥኦ፡ (Fol. 72b. 1.) አዕባን፡ ወወገርም፡ ለ
አቡኅ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እስከ፡ ይደቅቅ፡
አጽሙ፡ ወእንዘ፡ ይወገርም፡ ወረደ፡ ቅዱስ፡ ሚካ
ኤል፡ ሊቀ፡ መላእክት፡ ከመ፡ ነበልባለ፡ አሳት፡ ወ
ዘበጠሙ፡ በክነፈሁ፡ ወረከሎሙ፡ ከመ፡ ዐበለ፡ ም
ድር፡ ወሐልቁ፡ ነሉሙ፡ ወአንሥኦ፡ ለአቡኅ፡ ቅ
ዱስ፡ ተክለ፡ ሃይማኖት፡ ወገሠሦ፡ ወኣሕደም፡ እም
ሕማሙ፡ ወይቤሎ፡ ቅዱስ፡ ሚካኤል፡ ለአቡኅ፡ ቅ
ዱስ፡ ተክለ፡ ሃይማኖት፡ ለምንት፡ ኢኣተብከ፡ በት
እምርተ፡ መስቀል፡ ጊዜ፡ ይመጽኡ፡ ኅበኪ፡ አጋን
ንት፡ ወይቤሎ፡ አቡኅ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡

ምንተ፡ ይፈስዩኒ፡ ለእመ፡ ቀተሉ፡ ሥጋዩ ። ለነፍስ
የሰ፡ ኢይክሉ፡ ቀቲሱታ ። ባሕቱ፡ እትፈሳሕ፡ በ
እንተ፡ ዘያበዝኑ፡ ሊተ፡ እ (Fol. 72b. 2.) ሂተ፡ ምዝ
ጋና፡ ብተጋድሎቶሙ፡ ምስሌዩ ። ወይቤሉ፡ ቅዱስ፡
ሚካኤል፡ ኦፍቀርዩ፡ እንክስ፡ ጽናዕ፡ ወኃይል፡ ላዕ

ለ፡ ዘተሉ፡ ገድላተ፡ ጸላኢ፡ እንተ፡ ትመጽእ፡ ኅቤክ ።
እስመ፡ ሀለወክ፡ ትሚጥ፡ ብዙኃን ፡ ነፍሳተ፡ እም
ኢያክምሮ፡ ውስተ፡ አክምሮ፡ ወዘንተ፡ ብሂሎ፡ መ
ልእክ፡ ኃለፈ ።

CHAPTER XLVI.

(Fol. 73a. 1.) ምዕራፍ፡ ፵፮፡ ወበሰኢታ፡ ሰምዐ፡
አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ቃለ፡ እምሰማይ፡
ዘይብል፡ ናሁ፡ ይትወለድ፡ ለክ፡ ወልድ፡ እመንፈ
ስ፡ ቅዱስ፡ ዘስሙ፡ ኦፍፊዎስ፡ ውኡቱ፡ ያጠፍአሙ፡
ለእለ፡ ተርፉ፡ መሰርዖን ። ወይመይጦሙ፡ ውስተ፡
አምልኮ፡ እግዚአብሔር፡ ወይትሐነጽ፡ ዐቢይ፡ ምኔ
ት፡ ውስተ፡ ዛቲ፡ ሀገር ። ወይበዝኑ፡ ደቂቅክ፡ በው
ስቲታ፡ በድኃሪ፡ መዋዕል ። ወቅዱስ፡ (Fol. 73a. 2.)
አቡነ፡ ተክለ፡ ሃይማኖት፡ ሰሚዖ፡ ዘንተ፡ ቃለ፡ አ
ርመመ ። ወእምዝ፡ ነሡተ፡ መሥዋዕተ፡ ዘአጋንን
ት፡ ወእእመኖሙ፡ ለክሉሙ፡ ሰብአ፡ ሀገር፡ በስ
መ፡ እግዚአብሔር፡ እስመ፡ ልማዱ፡ ለዝንቲ፡ አቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅበ፡ በጽሐ፡ ሀገር፡
ይሴአል፡ እምሰብእ፡ እለ፡ ይነብሩ፡ ውስቲታ፡ ምኅ
ራማታ፡ ዘይመልኩ፡ ቦቱ ። ወሶበ፡ ነገርዎ፡ ዩሐው
ር፡ ፍጡነ፡ ወይነሥቶ ። ወእንዘ፡ ይገብር፡ ከ (Fol.
73a. 3.) መዝ፡ በጽሐ፡ ምድረ፡ ዳሞት፡ ኅበ፡ ደብር፡

ዘይሰመይ፡ ዝበ፡ ፈተን ። ወቦ፡ ህዩ፡ ጣዖት፡ ዘአዕባ
ን፡ ወዘዕፀው፡ በዘያሰግሉ፡ ሰብአ፡ ሀገር ። ወይትክህ
ዱ፡ ሎሙ፡ አጋንንት፡ በውስቲቲ፡ ወይዘብሐ፡ ሎ
ሙ፡ መምለክያኒሆሙ፡ ወያወጽሐ፡ ሎሙ፡ ደመ፡
እንስሳ ። ወሶበ፡ ርእዩ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
እልክተ፡ ግልፍዋተ፡ ነሥኡ፡ ዕብነ፡ ወቀጥቀጦሙ፡
ወገንጳለ፡ መናብርቲሆሙ፡ ወዓሪቦ፡ ፀሐ (Fol. 73b. 1.)
ይ፡ ቆመ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለጸል
ዮ፡ ታሕተ፡ እም፡ ወመጽኢ፡ ኅቤሁ፡ ብዙኃን፡ አ
ጋንንት፡ እንዘ፡ ይጸአቁ ። ወይቤልዎ፡ በክላህ፡ ኢአ
ክለክነ፡ አድያማተ፡ ሽዋ፡ ዘኃደግነ፡ ለክ ። ዝየኒ፡
መጸእክ፡ ከመ፡ ትክላክ፡ አምልኮተን ። ወይእዘኒ፡
ኢነኅድገክ፡ ዘእንበለ፡ ንቅትልኩ ። ወተረግሙ፡ ለ
አፍርሆቱ ። ወወገርዎ፡ በአእዛን፡ ወይቤሎሙ፡ ለ
ምንት፡ ትዓምወ፡ ከንቶ፡ እንዘ፡ ድኩማን፡ አንት
ሙ ። ወ (Fol. 73b. 2.) ዓተበ፡ ላዕሌሆሙ፡ በማዕተበ፡
ክርስ (Fol. 73b. 3.) ቶስ፡ ወተዘረው፡ ከመ፡ ጢስ ።

CHAPTER XLVII.

(Fol. 74a. 1.) ምዕራፍ፡ ፵፯፡ ወበሰኢታ፡ ተጋብኡ፡
ሰብእ፡ ብዙኃን፡ ዐበይተ፡ ሀገር፡ ከመ፡ ይሰግዱ፡
ለአማልክቲሆሙ፡ ወረክብዎሙ፡ ውዱቃነ፡ ወግዱ
ፋነ፡ ውስተ፡ ገጸ፡ ምድር ። ወደንገጸ፡ ወተበህሉ፡
በበይናቲሆሙ፡ ምንተ፡ ኮኑ፡ አማልክቲነ፡ ዮም፡ ወ
መኑ፡ ቀጥቀጦሙ፡ ወይቤሎሙ፡ ብእሴ፡ እግዚአብ
ሔር፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አነ፡ ሰበር
ክዎሙ፡ በኃይለ፡ እግዚእዩ፡ ኢየሱስ፡ ክርስቶስ፡
ዘኢክህ (Fol. 74a. 2.) ሉ፡ አድኅዮ፡ ርእሰሙ፡ እምዴ
ዩ፡ እርኑ፡ ይክሉ፡ ረዲኡ፡ ለባዕዳን፡ ምንተ፡ ይገብ

ሩ፡ ለክሙ፡ እሉ፡ አዕባን፡ ዘአልቦሙ፡ እስትንፋ
ስ ። ወርኢዮሙ፡ ከኢየሆሙ፡ ይቤልዎ፡ እምአይቲ፡
አንተ ። ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ አንስ፡ መጸእኩ፡ እምሀገርዩ፡ በትእዛዝ፡ እግ
ዚእዩ፡ ኢየሱስ፡ ክርስቶስ ። ከመ፡ እንስት፡ ክሉ፡
ምሕራማተ፡ ዘትስሐቲ፡ ቦሙ ። ወይቤልዎ፡ እመሰ፡
ፈነወክ፡ እግዚእክ፡ እ (Fol. 74a. 3.) ስኩኬ፡ ንፊኢ፡
ለእመ፡ ያድኅንክ፡ እምእዴነ ። በከመ፡ አጥፋእክ፡
አማልክቲነ፡ ንሕኒኒ፡ ንገብር፡ ላዕሌክ፡ እኩዩ፡ ወአ
ኅዝዎ፡ ወዘበጥዎ፡ ወአሕመምዎ፡ ብዙኃ፡ እስክ፡

አልጸቀት፡ ነፍሱ፡ ለወላክ ። ወመንፈቆሙ፡ ይቤሉ፡
ኢንቅትሎ፡ ዘአንበለ፡ ያእምር፡ ንጉሥ ። እስመ፡
ሰበረ፡ አማልክተ፡ ዘያመልከሙ፡ ወሞቅሕም፡ በጽ

ኑዕ፡ ሙቃሌ፡ ወወሰዶ፡ ሄእምኔሆሙ፡ ዘስሙ፡ ቀ
ፈረ፡ ውድም፡ ዘ (Fol. 74b. 1.) ውእቱ፡ መኰንን፡
(Fol. 74b. 2.) አዳም ።

CHAPTER XLVIII.

(Fol. 74b. 3.) ምዕራፍ፡ ፱፻፳ ። ወለውእቱሰ፡ መኰ
ንን፡ አዳም፡ ቦቱ፡ ወልድ፡ ዘየሐንቆ፡ ጋኔን፡ ወደነ
ጽሑ፡ ወአንዘ፡ የኦቱ፡ መኰንን፡ ሶበ፡ አልጸቀ፡ ለ
በዊኦ፡ ቤቱ፡ ወዕኦ፡ ውእቱ፡ ወልድ፡ ለቀበላ፡ አቡ
ሁ፡ ወሶቤሃ፡ ነጽሑ፡ ጋኔን፡ በቅድመ፡ ነሱ፡ ሰብ
እ፡ ወደንገፀ፡ ነሱሙ፡ ወጸርሐ፡ ጋኔን፡ እንዘ፡ ይ
ብል፡ ምንት፡ ብየ፡ ምስሌከ፡ አፍሥሐ፡ ጽዮን፡ ወ
ጸውኦ፡ ስምከስ፡ ሐዲስ፡ ኢይትከህለኒ፡ መኑ፡ አብ
ጽሐከ፡ ዝየ፡ (Fol. 75a. 1.) ከመ፡ ትሣቅየኒ፡ ወኅደ
ጉ፡ ለከ፡ ቅድመ፡ ብዙኃተ፡ አድያማተ፡ ወኢአካለ
ክኑ፡ እማንቱ፡ ወሰደድከኒ፡ እምነሱ፡ በሐውርት፡
እንዘ፡ ትተልወኒ፡ ኅበ፡ ሐርኩ፡ ወይእዜኒ፡ ዝየ፡
መጻእኩ፡ አሌ፡ ሊተ፡ አይቱ፡ እጉይይ፡ እምኔከ፡
ኦብእሲ፡ እኩይ፡ ዘኢተኦርፍ፡ ውስተ፡ አሐቲ፡ ሀ
ገር፡ አነ፡ ወአንተ፡ እንዘ፡ ንትቃተል፡ ንነብር፡ እ
ስከ፡ ዕለተ፡ ሞትከ፡ ወእመኒ፡ በበይከ፡ አርምሞ፡
ናሁ፡ እበውእ፡ ውስተ፡ ል (Fol. 75a. 2.) በ፡ ንጉሥ፡
መተሎሜ፡ ወይወድየከ፡ ኅበ፡ ሐመ፡ ግራር፡ ወይ
ትኃግል፡ በሀየ፡ ወአነ፡ አዓርፍ፡ እምኔከ፡ ወሰሚ
ዶ፡ ውእቱ፡ መኰንን፡ ዘንተ፡ ነገረ፡ ደንገፀ፡ ወፈት
ሑ፡ ፍጡነ፡ እማዕስሩ፡ ወሰገደ፡ ቅድሚሁ፡ ወይቤ
ሎ፡ አንተነ፡ አምላክ፡ ሰማይ፡ ዘይብልዎ፡ እግዚአ
ብሔር፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ

ት፡ አንሰ፡ ኢኮንኩ፡ ከያሁ፡ ያእሙ፡ ገብሩ፡ አነ፡
ዘአመልከ፡ ወይቤሎ (Fol. 75a. 3.) ውእቱ፡ መኰን
ን፡ መኑ፡ ውእቱ፡ አምላክ፡ መሀረኒ፡ ፍኖተ፡ ሕይ
ወት፡ ኦአባ፡ ወፈውስ፡ ሊተ፡ ወልድየ፡ ወይቤሎ፡
አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወለአመ፡ ተፈወ
ሰ፡ ለከ፡ ወልድከ፡ በእዴየ፡ ተአምኑ፡ በአምላኪየ፡
ወይቤሎ፡ ውእቱ፡ መኰንን፡ እው፡ አአምን፡ ፍጹ
መ፡ ወአንሥኦ፡ አዲሁ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
ማኖት፡ ወዓተበ፡ ላዕለ፡ ገጸ፡ ሕዋን፡ እንዘ፡ ይብል፡
በስመ፡ እግዚእየ፡ ኢየሱ (Fol. 75b. 1.) ስ፡ ክርስቶ
ስ፡ ፃእ፡ መንፈስ፡ ርኩስ፡ እምላዕለ፡ ዝንቱ፡ ወል
ድ፡ ወወዕኦ፡ በጊዜሃ፡ በአምሳለ፡ በበይ፡ ቅርድ፡
እንዘ፡ ይኬልሑ፡ ወይብል፡ ኢትልክፈኒ፡ ወኢታው
ዕየኒ፡ በእሳት፡ ዘእዲከ፡ ለልየ፡ እወዕኦ፡ ለከ፡ ወአ
ንከሩ፡ አለ፡ ርእየ፡ ዘንተ፡ ወተፈሥሐ፡ ውእቱ፡
መኰንን፡ ወአምን፡ በእግዚእነ፡ ኢየሱስ፡ ክርስቶ
ስ፡ ምስለ፡ ነሱ፡ ሰብኦ፡ ቤቱ፡ ወምስለ፡ ነሱሙ፡
ሰብኦ፡ ሀገረ፡ ዳሞ፡ በ (Fol. 75b. 2.) ላዕለ፡ እደዊሁ፡
ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወበይኦቲ፡ ዕለ
ት፡ አጥመቆሙ፡ በስመ፡ አብ፡ ወመመንፈስ፡ ቅዱ
ስ፡ ወሰመ (Fol. 75b. 3.) ዮ፡ ገብረ፡ ዋሕድ፡ ለውእ
ቱ፡ መኰንን፡ ወለብእሲቱ፡ ሰመያ፡ ወለተ፡ ዋሕድ፡
ወለወልዱ፡ ሰመሮ፡ ተክለ፡ ዋሕድ፡

CHAPTER XLIX.

(Fol. 76a. 1.) ምዕራፍ፡ ፱፻፶ ። ወእምድነረ፡ ኅዳጥ፡
መዋዕል፡ መጽኡ፡ በበይተ፡ ሀገር፡ እለ፡ አኅዝዎ፡
ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይቤልዎ፡ ለ
መኰንን፡ ዕቀቦ፡ በጽኑዕ፡ ለውእቱ፡ ዕለት፡ ብእሲ፡
ዘቀጥቀጠ፡ አማልክቲኒ፡ እስከ፡ ናበጽሑ፡ ኅበ፡ ንጉ
ሥ፡ ወይቤሎሙ፡ ውእቱ፡ መኰንን፡ ሠናይኦ፡ አ

ዓቅቦ፡ ወነበረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
እንዘ፡ ይሜሀሮሙ፡ ለሰብኦ፡ አዳሞ፡ ሕገ፡ ሃይማኖ
ት፡ (Fol. 76a. 2.) አርቶዶክሳዊት፡ ወይፌውስ፡ ድው
ያነ፡ እለ፡ ውስተ፡ ዛቲ፡ ሀገር፡ ወሶበ፡ ፈጸመ፡ ከአ
ውራኃ፡ መጽኡ፡ እሙንቱ፡ መኳንንት፡ ወይቤል
ዎ፡ ለገብረ፡ ዋሕድ፡ አምጽእ፡ ውእቱ፡ ብእሲ፡ ዘእ

ዕቀብኖ ለክ፣ ወነን፣ ንሰዶ፣ ኅበ፣ ንጉሥ ። ወይቤ
ሎሙ፣ ኢይሁብክሙ፣ ኪያሁ፣ እስከ፣ እመውት፣
ምስሌሁ፣ ወይቤልም፣ እመንቱ፣ ሰብእ፣ እመ፣ ኢ
ወሀብከነ፣ ኪያሁ፣ አእምር፣ ከመ፣ ቼክሙ፣ ትትወ
ደ (Fol. 76a. 3.) ዩ፣ ጦመግራር ። ወትትኳነነ፣ ብዙ
ኃ፣ ወሐሩ፣ ፍጡነ፣ ከመ፣ ያስተዋድይም፣ ኅበ፣ ንጉ
ሥ ። ወበጸሐሙ፣ ህየ፣ ወዜነውም፣ ለንጉሥ፣ እን
ዘ፣ ይብሉ፣ ኦእግዚእነ፣ ረከብነ፣ ብእሴ፣ መልዕል
ቱ፣ ዝባፈተን ። ሰቢሮ፣ ነሱሎ፣ አማልክተ፣ ዘትሰግ
ድሎሙ፣ አንተ፣ ወአሰርኖ፣ እስከ፣ ናመጽኦ፣ ለክ፣
ወአዕቀብኖ፣ ለቀፈረ፣ ውድም ። ወናሁ፣ ቆመ፣ ሎ

ቱ፣ ወይቤለነ፣ ኢይሁብክሙ፣ ኪያሁ፣ እስከ፣ እመ
(Fol. 76b. 1.) ውት፣ ምስሌሁ፣ እንዳኢ፣ ኢነአምሮ፣
ለእመ፣ ክህዶሙ፣ ለአማልክተነ፣ ኦንጉሥ ። ወሰሚ
የ፣ ንጉሥ፣ ተምዓ፣ ጥቀ ። ወፈነው፣ ኃያላነ፣ ላዕካ
ነ፣ ከመ፣ ያምጽእምሙ፣ ለ፪ሆሙ፣ በሙቃሌ፣ ጽኑ
ዕ ። ወበጸሐሙ፣ ልዑካን፣ ኅበ፣ ቤቱ፣ ለመከራንነ፣
አዳም፣ ወረከብም፣ ለአቡነ፣ ቅዱስ፣ ተክለ፣ ሃይማኖ
ት፣ እንዘ፣ ያወፅእ፣ ኢጋንንተ፣ ወይሚህሮሙ፣ ለሰ
ብአ፣ ሀገር፣ ዕበያተሁ፣ ለእግዚአብሔር ። (Fol. 76b. 2.)
ወአኅዝም፣ ወአሠርም፣ ለገብረ፣ ዋ (Fol. 76b. 3.) ሕ
ድሂ፣ ምስሌሁ፣ ወወሰድምሙ፣ ኅበረ ።

CHAPTER L.

(Fol. 77a. 1.) ምዕ፣ ፶ ። ወእንዘ፣ ዩሐውሩ፣ በፍ
ኖት፣ ይቤሎ፣ መኰንን፣ ለአቡነ፣ ቅዱስ፣ ተክለ፣ ሃ
ይማኖት፣ ሰማዕ፣ እንግርክ፣ ኦብእሴ፣ እግዚአብሔ
ር ። እስመ፣ ናሁ፣ ፳ወ፳ዓመት፣ እምዘ፣ አንበዘ፣ ል
ቡ፣ ለንጉሥ፣ በእንተ፣ አሐቲ፣ ብእሴት፣ ዘኒወዋ፣
እምሀገረ፣ ሺዋ ፤ ወፈቀደ፣ ከመ፣ ያውስባ፣ በሕገ፣
አማልክተሁ ። ወጠብሐ፣ መጋዝዕተ፣ ብዙኃነ ። ወ
አዘዘ፣ ያምጽእዋ፣ በክብር፣ ከመ፣ ያስግዳ፣ ለአማል
ክ (Fol. 77a. 2.) ት፣ እምቅድመ፣ ያውስባ ። ወሶበ፣ ቆ
መት፣ ቅድመ፣ አማልክት፣ መጽኦ፣ መብረቅ፣ እም
ሰማይ፣ እንዘ፣ ንፊኢ፣ ነሱልነ ። ወመሠጣ፣ ግብተ፣

ወአዕረጋ፣ ሰማያተ ። ወሞቱ፣ ብዙኃን፣ ሰብእ፣ እም
ግርማሁ ። ንጉሥኒ፣ ከነ፣ እንቡዘ፣ እምይኢቲ፣ ዕለ
ት፣ እስከ፣ ዮም ። ለእመ፣ አሕዩውት፣ እምእንባዜ
ሁ፣ እምደገነ፣ ይመስለኒ ። ወእመ፣ አክሰ፣ ይቀትለ
ነ፣ ወአክምስሰ፣ አቡነ፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣
ወይቤ (Fol. 77a. 3.) ሎ፣ ትፈርህኑ፣ ነሱኔ፣ ኦገብረ፣
ዋሕድ፣ ኢትፍራህ፣ እስመ፣ ኢየሩሳሌም፣ አምላክነ፣
ውስተ፣ እዴሁ፣ ለንጉሥ ። ወበእንተ፣ ይኢቲኒ፣ ብ
እሲት፣ ዘትቤለኒ፣ ድኅረ፣ እነግረክ፣ እምከመ፣ ርኢ
ክ፣ ስብሐተ፣ እግዚአብሔር ። ወእንዘ፣ ይትበሀሉ፣
ዘንተ፣ በጽሑ፣ ኅበ፣ ንጉሥ ።

CHAPTER LI.

(Fol. 77b. 1.) ምዕ፣ ፶፩ ። ወነገርም፣ ልዑካን፣ በእ
ንቲአሆሙ ። ወይቤ፣ ንጉሥ፣ እምጽእምሙ፣ ኅበ
ዩ፣ ወአምጽእምሙ፣ ወአቀምሙ፣ ቅድሚሁ ። ወ
ይቤሎ፣ ለማር፣ አቡነ፣ ቅዱስ፣ ተክለ፣ ሃይማኖት፣
አይቱ፣ ውእቱ፣ ብሔርክ፣ ኦብእሴ፣ እኩይ፣ ዘታማ
ስን፣ ሀገረነ ። ወይቤሎ፣ አቡነ፣ ቅዱስ፣ ተክለ፣ ሃይ
ማኖት፣ ኦኅርቱም፣ እንቡዘ፣ ልብ፣ ወሕሊና፣ እንዘ፣
ኢተአምር፣ ኪያየ፣ ትሴኦል፣ ሀገርየ ። ወይቤሎ፣
መተሎሚ፣ (Fol. 78a. 1.) አይቱ፣ ውእቱ፣ ብሔርክ፣

ወምንት፣ ውእቱ፣ ፍጥረትክ ፤ ወይቤሎ፣ አቡነ፣ ቅ
ዱስ፣ ተክለ፣ ሃይማኖት፣ አንሰ፣ ክርስቲያናዊ፣ እም
ብሔረ፣ ጽባሕ ። ወይቤሎ፣ መን፣ አብጽሐክ፣ ዝየ ።
ወይቤሎ፣ ማር፣ ተክለ፣ ሃይማኖት፣ እግዚእየ፣ ኢየ
ሱስ፣ ክርስቶስ፣ ፈነወኒ፣ ከመ፣ አጥፍኢ፣ ነሱሎ፣ አ
ማልክተ፣ ዘውስተ፣ ሀገርክ ። ወሰሚየ፣ ንጉሥ፣ ተ
ምዕዓ ፤ ወይቤሎ፣ ኪያክኑ፣ ያምልኩ፣ መጻእክ፣ ዘ
ታጠፍኢ፣ አማ (Fol. 78a. 2.) ልክተ ። አነ፣ ወልደ፣
እስላንዲኔ፣ አጠፍኢ፣ ኪያክ፣ ሶበ፣ አጥፋእክ፣ አማ

ልክትዩ ። ወእምዝ ። ተመደጠ ። መተሎሜ ። ጎበ ።
 ውሉቱ ። መኰንን ። ገብረ ። ዋሕድ ። ወይቤሎ ። አን
 ተኑ ። ቀፈረ ። ውድም ። ዕቡዩ ። ልብ ። ወዕዩዩ ። ሕሊ
 ና ። ከላእከ ። ከመ ። ኢያምጽአም ። ጎቤዩ ። ለዝብእሲ ።
 ወይቤሎ ። ገብረ ። ዋሕድ ። እወከላእከ ። እስመ ። ር
 ኢኩ ። መንክረ ። ወመድምመ ። ዘይትገበር ። በእደዊ
 ሁ ። ዘኢርአዩ ። አበው (Fol. 78a. 3.) ዩ ። ወይቤሎ ።
 ምንተ ። እንዘ ። ይገብር ። ርኢከ ። ወይቤ ። ርኢኩ ። እ
 ንዝ ። ያወዕኦ ። አንንንተ ። ወይፌውስ ። ድውያን ። ወ
 ይገብር ። ኃይል ። ብዙኃ ። ወበበደን ። ዝንቱ ። ከላእከ ።
 አንሰ ። እንዘ ። እብል ። ለእመ ። ሞተ ። እመውት ። ም
 ስሌሁ ። ወለእመ ። ሐይወ ። አሐዩ ። ከማሁ ። ዘፈቀድ
 ከ ። ግበር ። ላዕሌዩ ። አንጉሥ ። ወተምዕዓ ። ንጉሥ ።
 ወይቤሎ ። እስከ ። ለእመ ። ተሐዩ ። በሕይወተ ። ባዕ
 ድ ። አፈአዩከ ። ወእዘዘ (Fol. 78b. 1.) ያምጽኡ ። ፪
 ተ ። ቀፈዋት ። ወይደይዎመ ። ውስቲቶመ ። ለቅዱሳ
 ን ። ወይጎትመ ። እፈዋቲሆመ ። በእነዳ ። ላህም ። ር
 ጡብ ። ወይውርውምመ ። ውስተ ። ጸድፍ ። በቢይ ።
 ዘይሰመዩ ። ጦመግሬር ። ወገብሩ ። ቦመ ። ከማሁ ። ወ
 ሶበ ። ወረውምመ ። ውስተ ። ጸድፍ ። ወረደ ። ጎቤሆ
 መ ። መልከከ ። እግዚአብሔር ። ቅዱስ ። ሚክኤል ።
 ወጸሮመ ። በአክናፊሁ ። ወዘእንበለ ። ይብጽሑ ። ም
 ድረ ። ወአውዕኦመ ። ውስ (Fol. 78b. 2.) ተ ። መርህ
 ብ ። ዘእንበለ ። ያርኑ ። አፈ ። ቀፈዋት ። ወወዕኦ ። ፍ
 ጡን ። ወሐሩ ። ጎበ ። ንጉሥ ። ወቆመ ። ቅድሚሁ ። እ
 ምቅድመ ። ይትመዩጡ ። እለ ። ወረውምመ ። ወይቤ
 ሎ ። አቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። ለመተሎሜ ።
 ተኃተር ። አዕልው ። ነዋ ። ንሕነ ። ዘእዘዝከ ። ይውር
 ውነ ። ውስተ ። ጸድፍ ። ወይቤሎ ። መኑ ። አውዕኦከ
 መ ። እምጸድፍ ። ወእምድብዕኩል ። ወይቤሎ ። አቡ
 ኑ ። ቅዱስ ። ተክለ ። ሃይማኖት ። አምላኪ (Fol. 78b. 3.)
 ዩ ። ክህሊ ። አውዕኦኦ ። እምጸድፍ ። ወእንዝ ። ይትና
 ገሩ ። ዘንተ ። መጽኡ ። እሙንቱ ። እደው ። እለ ። ወረ
 ውምመ ። ወሶበ ። ርእይዎመ ። ደንገጺ ። ጥቀ ። ወይ
 ቤሎ ። ሠናዩ ። እምነ ። እምነ ። ቀፈረ ። ውድም ። ንሕነ
 ሂ ። እመነ ። በአምላክ ። ዝንቱ ። ብእሲ ። ዘአድኃነ ። ር
 እሶ ። ወነፍሰ ። ካልኡ ። እምነ ። ጸድፍ ። ወይቤሎመ ።
 አቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። እመኑ ። ፈድፋድ ።

ዘየዐበ ። እምዝ ። ትሬአዩ ። ድጎረ ። ወይቤ ። መተሎ
 ሜ ። (Fol. 79a. 1.) እሉ ። ሰብእ ። ተማከሩ ። በፍኖት ።
 ከመ ። ይኒጡኒ ። ወዘእንበለ ። ይውርውምመ ። መጽ
 ኡ ። ጎቤዩ ። ወእዘዘ ። ያምጽኡ ። እሎንተ ። ድንብዕ
 ኩላተ ። ዘወደይዎመ ። ቦመ ። ወተረከቡ ። እንዘ ። ጎ
 ቱም ። አፋሆመ ። በከመ ። ቀዳሚ ። ወይቤ ። መተሎ
 ሜ ። እምጽኡ ። ካልአተኒ ። ፲ ድንብዕኩላተ ። ወወደ
 ዩ ። ከያሆመ ። ውስቲቶመ ። እለ ። አጽርዑ ። ገበረ ።
 ትእዛዝዩ ። ለውሉቱሂ ። ብእሲ ። መሰርዩ ። ወለቀፈረ ።
 (Fol. 79a. 2.) ውድም ። ደይዎመ ። በከመ ። ቀዳሚ ። ወ
 ውርውምመ ። ውስተ ። ጦመግሬር ። ወከመዝ ። ይቤ
 ሎመ ። ለምእመናኒሁ ። ወይቤልዎ ። አሆ ። ወወዕኦ
 ምእመናነ ። ንጉሥ ። እምቅድሚሁ ። ወአዖሩ ። ፲ ድ
 ንብዕኩላተ ። ወወደይዎመ ። ለ፲ ቲሆመ ። ወዓልደነ ።
 ንጉሥ ። እለ ። ይቤሎመ ። አጽርዑ ። ገበረ ። ትእዛዝ
 ዩ ። ለአቡነሂ ። ቅዱስ ። ተክለ ። ሃይማኖት ። ወለገብረ ።
 ዋሕድሂ ። ወደይዎመ ። ጎበ ። ዘቀዳሚ ። ወወሰድዎ
 መ ። (Fol. 79a. 3.) ይውርውምመ ። ውስተ ። ጸድፍ ።
 ውተሎምመ ። ተዓደነ ። ንጉሥ ። ብዙኃን ። ከመ ። ይ
 ርአዩ ። ዘይከውን ። ወበጸሐመ ። ውስተ ። አፈ ። ጸድ
 ፍ ። ወረውም ። ለአቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ።
 ቅድመ ። ወለመኰንን ። ዳግመ ። ወለ፲ ቲሆመ ። ድጎ
 ረ ። አሜሃኒ ። ወረደ ። ቅዱስ ። ሚክኤል ። ወዖሮመ ።
 በክነፊሁ ። ከመ ። ቀዳሚ ። ወአውዕኦመ ። ውስተ ።
 መርህብ ። ወከዕበ ። አውዕኦመ ። እምድብዕኩል ።
 ወይቤሎ ። ለአቡነ ። ቅዱስ ። (Fol. 79b. 1.) ተክለ ። ሃ
 ይማኖት ። ሐር ። አስተኃፍሮ ። ለዝኩ ። ረሲዕ ። እ
 ስከ ። ዩአምን ። በአምላክከ ። ወእሙንቱሰ ። ዕድው ።
 ዘወረውምመ ። ዘጸድፋ ። መሰሎመ ። ወዘወረዱ ። ው
 ስተ ። ጸድፍ ። ወኢርአዩ ። ከመ ። መሠጦመ ። መል
 አከ ። እግዚአብሔር ። ውኑልቆመ ። ለእሙንቱ ።
 ምእመናነ ። ንጉሥ ። ፪ ወፀ ። ወቆመ ። አቡነ ። ቅዱስ ።
 ተክለ ። ሃይማኖት ። አንቀጸ ። ዴዴሁ ። ለንጉሥ ። እ
 ንዝ ። ዩአኩቶ ። ለእግዚአብሔር ። ዘገብረ ። ሎቱ ።
 ዘንተ ። ተአምረ ። (Fol. 79b. 2.) እልክቱኒ ። ሰብእ ።
 እሊአሁ ። አህዩ ። ይሰግዱ ። ቅድሚሁ ። ወይቤሎ ።
 ነአምን ። በአምላክከ ። አአቡነ ። ቅዱስ ። ለእመ ። እ
 ንተ ። አምላክ ። ንግረነ ። ጥዩቀ ። ወእመ ። አከ ። መ

ሐረኒ፡ ጽድቀ፡ ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አንሰ፡ ኢኮንክ፡ አምላክ፡ አላ፡ ገብረ፡ አምላክ፡ አነ፡ አምላክሰ፡ ውእቱ፡ ኢየሱስ፡

ክርስቶስ፡ በሥላሴሁ፡ ዘይሁብ፡ ሕይወተ፡ ዘለዓለም፡ ለእለ፡ የአምኑ፡ ቦቱ፡ ወይቤልም፡ ንሕነኒ፡ አመ (Fol. 79b.3.) ን፡ በስሙ፡ ከመ፡ ንሕየው፡ ለዓለም፡

CHAPTER LII

(Fol. 80a. 1.) ምዕራፍ፡ ፶፪፡ ወእምዝ፡ ቦአ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅብ፡ ንጉሥ፡ እንዘ፡ ይተልውም፡ ማኅበራኒሁ፡ ወይቤሎ፡ ተኃራር፡ ኦረሲሶ፡ አስመ፡ ናሁ፡ መጸእኩ፡ በኃይለ፡ እግዚእየ፡ ኢየሱስ፡ ክርስቶስ፡ ከመ፡ አስተኃፍርክ፡ ወደንገ፡ ፀ፡ ንጉሥ፡ ወኃጥአ፡ ዘይነብብ፡ ወመጽኡ፡ ጳውሎስ፡ ወዓልደኒሁ፡ ለንጉሥ፡ እንዘ፡ ይብሉ፡ ቀዳሚሰ፡ ኢወረውምሙ፡ መሰለን፡ በከመ፡ ይቤ፡ ንጉሥ፡ ንሕነኒ፡ ንቤ፡ እስመ፡ (Fol. 80a. 2.) መኰንን፡ ተሀበዮሙ፡ በብዝሃ፡ ንዋዩ፡ ወይእኬሰ፡ ወረውናሆሙ፡ ንሕነ፡ ለእሙንቱ፡ ገበርተ፡ ዓመ፡ ምስለ፡ ብእሲ፡ ዘእስሐቶሙ፡ ወእንዘ፡ ይትበሀሉ፡ ዘንተ፡ በጽሑ፡ ኅብ፡ ይዴ፡ ንጉሥ፡ ወረክቡ፡ ህየ፡ ፲ወ፪ድብዕነቱሉ፡ ኅቱማት፡ አፋሆሙ፡ በከመ፡ ቀዳሚ፡ ወደንገ፡ ወቦኡ፡ ፍጡነ፡ ኅብ፡ ንጉሥ፡ ወረክብምሙ፡ ለ፲ወ፪ድወው፡ እንዘ፡ ይቀውሙ፡ ቅድሚሁ፡ ወእኦምኤሆሙ፡ ማር፡ ተክለ፡ ሃይማኖት፡ ኮነ፡ ይዛለ (Fol. 80b. 1.) ፎ፡ ለንጉሥ፡ በእንተ፡ እክዩ፡ ወቆሙ፡ እሙንቱ፡ ወዐሊደኒሁ፡ እንዘ፡ መነክራን፡ ጥቀ፡ ወይቤሎሙ፡ ንጉሥ፡ አንትሙ፡ ኅብርክሙኑ፡ ምስለ፡ እሉ፡ ሐሳውያን፡ ለምንት፡ ኢወረውክምምሙ፡ ውስተ፡ ጸድፍ፡ ወይቤልም፡ እሙንቱ፡ ምእመናኒሁ፡ አንጉሥ፡ ወረውናሆሙ፡ ፍጡነ፡ በከመ፡ አዘዝክነ፡ ወኢሐሰውናክ፡ ተሰክሎሙ፡ ለሠራዊትክ፡ እስመ፡ ብዙኃን፡ ሰብአ፡ ዓይን፡ ህለው፡ ምስሌን፡ ዘር (Fol. 80b. 2.) እዩ፡ እንዘ፡ ንዊርምሙ፡ ባሕቱ፡ ይእዜ፡ ርኢነ፡ መንክረ፡ ናሁ፡ ድዕብነቱላት፡ ንቡራን፡ ውስተ፡ ይዴክ፡ ወኅቱማን፡ አፋሆሙ፡ በከመ፡ ቀዳሚ፡ ወዕድውኒ፡ እለ፡ ወረውናሆሙ፡

ወዳደኒ፡ ውስቱቶሙ፡ ነዮሙ፡ ይቀውሙ፡ ቅድሚከ፡ ምንተ፡ ትብል፡ አንጉሥ፡ መኑ፡ አድኃኖሙ፡ ለእሉ፡ ዘእንበለ፡ አምላኩ፡ ለዝንቱ፡ ብእሲ፡ እንግዳ፡ ወይእዜኒ፡ ንሕነ፡ አመነ፡ በአምላኩ፡ ዘደድኅን፡ እምቀትል፡ ወኢንሰግድ፡ (Fol. 80b. 3.) ለአማልክቲክ፡ ርኩሳን፡ ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አደቂቅየ፡ እመደ፡ ቦቱ፡ ፈድፋደ፡ እከ፡ ዘደድኅን፡ እምቀትለዝ፡ ዓለም፡ ባሕቲቱ፡ አላ፡ እምሲእልኒ፡ ያድኅን፡ ወጸርኅ፡ ነቱሎሙ፡ ወይቤሎ፡ አመነ፡ በአምላክክ፡ ቅዱስ፡ ወተምዕዓ፡ ንጉሥ ላዕለ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወጸረፈ፡ ላዕሌሁ፡ ብዙኃ፡ ወይቤሎ፡ ኦብእሲ፡ እኩይ፡ ዘሰደዱክ፡ እምሀገርክ፡ ይመስለኩ፡ ት (Fol. 80a. 1.) ነግሥ፡ ዝየ፡ ወነሥኡ፡ ነቱናተ፡ ወፈቀደ፡ ይርግዝ፡ ለእኦቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተአጽፈ፡ ነቱናት፡ ወተጠብለለ፡ ውስተ፡ እዴሁ፡ ወረግዓ፡ ከመ፡ ሰምዕ፡ ወርኢዮሙ፡ ዘንተ፡ ጉቡኦን፡ ክልሑ፡ እንዘ፡ ይብሉ፡ አመነ፡ በአምላክ፡ ዝንቱ፡ ብእሲ፡ ዘይክል፡ አድኅና፡ ወአዘዘ፡ ንጉሥ፡ ለሐራሁ፡ ይርግዝምሙ፡ ለእሙንቱ፡ ጉቡኦን፡ ወወዕኡ፡ ሐራሁ፡ ወረገዝምሙ፡ በ (Fol. 80a. 2.) ቅድሚሁ፡ ወኮነ፡ ኅልቆሙ፡ ለእለ፡ ተቀትሉ፡ በይእቲ፡ ዕለት፡ ፫የወ፡ ፵፪ወ፡ ፹ኅፍክ፡ ወውኅዝ፡ ደም፡ ከመ፡ ማይ፡ በማልበርዴ፡ ወእሙንቱሰ፡ ቅዱሳን፡ ቅቱላን፡ በእንተ፡ ክርስቶስ፡ ነሥኡ፡ አክሊሊ፡ ስምዕ፡ ዘኢይማስን፡ በረከቶሙ፡ ትኩን፡ ምስለ፡ ፍቱርሙ፡ ተክለ፡ ሃይማኖት፡ ወምስለ፡ ፍቅርቱ፡

ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን፡ ለይኩን፡ ለይኩን፡

፡ ዘረቡ፡ ፡

CHAPTER LIII.

ምዕራፍ ፡ ፶፫ ፡ ወእ (Fol. 81b. 1.) ምዝ ፡ አዘዘ ፡ ን
ጉሥ ፡ ይእሥርም ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
እደዊሁ ፡ ወእገሪሁ ፡ ወለገብረ ፡ ዋሕድሂ ፡ ምስ
ሌሁ ፡ ወይደይዎሙ ፡ ውስተ ፡ ቤተ ፡ ሞቅሕ ፡ እስ
ከ ፡ ይመክር ፡ በዘይቀትሎሙ ፡ ወገብሩ ፡ ላዕሌሆሙ ፡
ከመዝ ፡ ወጊዜ ፡ መንፈቀ ፡ ሌሊት ፡ አስተርአዮ ፡ ቅ
ዱስ ፡ ሚካኤል ፡ ሊቀ ፡ መላእክት ፡ ለአቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ ኢትፍራህ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ናሁ ፡ ታገብእ ፡ ብ (Fol. 81b. 2.) ዙኃነ ፡ ነ
ፍሳተ ፡ ኅብ ፡ እግዚአብሔር ፡ ጽኑዕ ፡ ወኃይል ፡ እስ
መ ፡ ተውህበ ፡ ለክ ፡ ሥልጣን ፡ ወመዊእ ፡ ወዘንተ ፡
ብሂሎ ፡ ፈትሖ ፡ እማዕሰር ፡ ለገብረ ፡ ዋሕድሂ ፡ ወወ
ሀቦሙ ፡ ሰላመ ፡ ወተሠወሮሙ ፡ ወጸቢሖ ፡ ለእከ ፡ ን
ጉሥ ፡ ውስተ ፡ ቤተ ፡ ሞቅሕ ፡ ከመ ፡ ይምጽእም ፡ ለ
አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወረከብም ፡ እንዘ ፡
ይጼሊ ፡ ቀዊሞ ፡ ወይበርህ ፡ ገጹ ፡ ከመ ፡ ፀሐይ ፡ ወይ
ቤልም ፡ ላእከን ፡ ነዓ ፡ ይ (Fol. 82a. 1.) ጼውዓከ ፡ ንጉ
ሥ ፡ ወወዕኦ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ም
ስለ ፡ ወልዱ ፡ ቅዱስ ፡ ገብረ ፡ ዋሕድ ፡ ወቆሙ ፡ ቅ
ድመ ፡ ንጉሥ ፡ ወይቤሎሙ ፡ ንጉሥ ፡ ለላእከኒሁ ፡
መኑ ፡ ፈትሖሙ ፡ እማዕሰሪሙ ፡ ወይቤልም ፡ እን
ዳኢ ፡ ኢንአምር ፡ ባሕቱ ፡ ረከብኖሁ ፡ እንዘ ፡ ይጼሊ ፡
ቀዊሞ ፡ ወፍቱሖት ፡ እደዊሁ ፡ ወእገሪሁ ፡ እማዕሰር ፡
ወገብረ ፡ ዋሕድሂ ፡ ምስሌሁ ፡ ወይቤሎ ፡ መተሎ
ሜ ፡ መኑ ፡ ፈትሖከ ፡ (Fol. 82a. 2.) ወይቤሎ ፡ አቡነ ፡
ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኦኅርቱም ፡ ዘአምሠጦ ፡
ልቡ ፡ እስከ ፡ ማዕዘኑ ፡ ትሴአል ፡ ኅይለ ፡ አምላኪዮ ፡
ትማልም ፡ መኑ ፡ አድኃነኒ ፡ እምአደከ ፡ ወይቤሎ ፡
መተሎሜ ፡ ትማልምሰ ፡ ድኅንከ ፡ በሥራይከ ፡ ወነ
ሥኦ ፡ ነፍቶ ፡ በቦጋመ ፡ እደሁ ፡ ወየማነ ፡ እደሁ
ስ ፡ ጥብልልት ፡ ይእቲ ፡ በነፍት ፡ ዘትማልም ፡ ወፈ
ቀደ ፡ ይርግዝ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ወሶቤሃ ፡ ጠግ (Fol. 82a. 3.) ዓት ፡ ነፍት ፡ ውስተ ፡ እ
ደሁ ፡ ወየብሰ ፡ መዝራዕቱ ፡ ወኮነ ፡ ዕብነ ፡ ወአውየ

ወ ፡ ወይቤ ፡ ዝንቱ ፡ መሠርይ ፡ እምአይቲ ፡ መጽአ ፡
ከመ ፡ ይቅትል ፡ ኪያየ ፡ ወይንሣእ ፡ መንግሥትየ ፡
ወያማስን ፡ ሀገርየ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክ
ለ ፡ ሃይማኖት ፡ እከ ፡ ከመ ፡ እቅትልከ ፡ ዘመጸእከ ፡
አላ ፡ ከመ ፡ አሕዩከ ፡ ሀገረከሂ ፡ እሕንዕ ፡ በሃይማኖ
ት ፡ መንግሥትከሰ ፡ ይመስለኒ ፡ ከመ ፡ ጽንገኑ ፡ መ
(Fol. 82b. 1.) ርሀብ ፡ ዘይከይድም ፡ ከለባት ፡ ኅድግሰ ፡
መንግሥተከ ፡ ጸበለ ፡ ምድርኒ ፡ እምቤትከ ፡ ኢያፊ
ቅድ ፡ ለከ ፡ እመን ፡ በአምላኪየ ፡ ወያሐይወከ ፡ ወኢ
ታአወየ ፡ ወእመ ፡ አከ ፡ በሎሙ ፡ ለአማልክቱከ ፡ ፈ
ውሰኒ ፡ ወይቤሎ ፡ መተሎሜ ፡ አይነ ፡ እምአማል
ክት ፡ ዘይፈውስ ፡ እምሕማም ፡ ወቆመ ፡ ሰይጣን ፡
እምርሖቅ ፡ ወከልህ ፡ ሎቱ ፡ ወይቤ ፡ አመተሎሜ ፡
እምከመ ፡ ቀተልከ ፡ ለ (Fol. 82b. 2.) ዝንቱ ፡ መሠር
ይ ፡ አነ ፡ እፈውሰከ ፡ ውእቱኒ ፡ አዘዘ ፡ ይቅትልም ፡
ወይቤልም ፡ ሐራሁ ፡ በምንት ፡ ይቅትልም ፡ ለክ ፡ መ
ሠርይ ፡ ነፍትኒ ፡ ኢያክሎ ፡ ወጸድፍ ፡ ኢይትሜጠ
ም ፡ ወይቤሎሙ ፡ ንጉሥ ፡ በሉኬ ፡ አመከሩኒ ፡ ወእ
ስተኑጥኑ ፡ ሊተ ፡ ቀቲሎቶ ፡ እስመ ፡ ሐመምኩ ፡ ፈ
ድፋደ ፡ ወይቤልም ፡ ይደዩ ፡ ሐብለ ፡ ውስተ ፡ ከሳዱ ፡
ይሕንቅም ፡ ወይቅልም ፡ ውስተ ፡ አም ፡ ነዊሕ ፡ ወ
ይሙት ፡ (Fol. 82b. 3.) በሀየ ፡ ወይቤሎሙ ፡ ግብሩ ፡ ላ
ዕሌሁ ፡ ፍጡነ ፡ በከመ ፡ ትቤሉ ፡ ወአውሶእም ፡ ለአ
ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወወደዩ ፡ ሐብለ ፡
ውስተ ፡ ከሳዱ ፡ ወሐነቅም ፡ ወወሰድም ፡ ይስቅልም ፡
ወተለውም ፡ ነፍሎሙ ፡ ሠራዊተ ፡ ንጉሥ ፡ ከመ ፡ ይ
ርአዩ ፡ ሞቶ ፡ ወበጸሖሙ ፡ ኅብ ፡ አም ፡ ዐርገ ፡ ብእ
ሲ ፡ ላዕሌሁ ፡ ወዓሠረ ፡ ሐብለ ፡ ኅቤሁ ፡ ወአልዐሎ ፡
ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምድር ፡ መጠ
ነ ፡ ፶ በእመቶ ፡ (Fol. 83a. 1.) ውኅደት ፡ በሀየ ፡ ይሙ
ት ፡ በዓዕር ፡ ወእንዘ ፡ ይወርድ ፡ ውእቱ ፡ ብእሲ ፡ አ
ሣሬ ፡ ሐብል ፡ ወድቀ ፡ እምላዕለ ፡ አም ፡ ወተቀጥቀ
ጡ ፡ አዕምቲሁ ፡ ወሞተ ፡ በጊዜሃ ፡ እኩየ ፡ ሞተ ፡
አምሰ ፡ አጽነን ፡ ርአሶ ፡ ውስተ ፡ ምድር ፡ ከመ ፡ ዘይ

ብል ፤ ረድ፡ እምላዕልዮ፡ ብእኤ፡ እግዚአብሔር፡ ወ
ቆመ፡ በእገረሡ፡ እሱን፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ወሐብልኒ፡ ወዕኡ፡ እምክሳዱ፡ እንዝ፡ ኢይቲትሑ፡
መኑሂ፡ ወ (ወ። ዘ። 83.፡ 2.) ገብእ፡ እም፡ ኅብ፡ ዘቀዳማ
ህላዌሁ፡ ወ። ረኢ.ዮ.፡ ጉቡኡን፡ ገብኑን፡ ተአምኑ፡
ጸርሑ፡ እንዝ፡ ይብሉ፡ እመነ፡ በአምላክ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ዘይትኤዘዘ፡ ሎቱ፡ እም፡ ወኮ
ናት፡ ወይይሎሙ፡ እሱን፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
ት፡ እመኑ፡ ፈድፋድ፡ እመኑ፡ ዘዩዐበ፡ ትሬእዮ፡ ድኅ
ረ፡ ወይይሉ፡ ከሎሙ፡ እምነ፡ በዘመዝ፡ እምላ
ክ፡ ዘይክል፡ ከሎ፡ ወአልሎ፡ ዘይሰለ፡ ። ወይይሉ
ሙ፡ እሱን፡ ቅዱስ፡ ተክለ፡ ሃ (ወ። ዘ። 83.፡ 3.) ይማኖት፡
እንሥኡ፡ አዕይንቲክሙ፡ ውስተ፡ ሰማይ፡ ከመ፡
ትርአዩ፡ ዘይይሉክሙ፡ እምዝ፡ ዘዩዐበ፡ ትሬእዮ፡
ወእንሥኡ፡ አዕይንቲሆሙ፡ ። ወመላእክተ፡ ይ
ብርሃን፡ ፀዋርዊ፡ እክለላላት፡ ብሩኅ፡ ወይይሉል
ዎ፡ ምንትነቲ፡ አካሉን፡ ወይይሉሙ፡ ናህ፡ ይኡዝ
ዝ፡ ንጉሥ፡ ከመ፡ ይቅትሉክሙ፡ ወመላእክተ፡ ይ
ጸንሑ፡ ለክልሎ፡ ነፋሳቲክሙ፡ በእክለላተ፡ ብርሃ
ን፡ ወሰሚዎሙ፡ ዘን (ወ። ዘ። 83.፡ 1.) ተ፡ እሉ፡ ጉቡኡ
ን፡ ቡሰእ፡ ተፈሥሑ፡ ጥቀ፡ ። ወጸን፡ በእሚን፡ ክ
ርስቶስ፡ ወንገርዎ፡ ለንጉሥ፡ ወይይሉል፡ ዕዕኒ፡ እኑ
ክህሎ፡ ሎኡት፡ መመርዶ፡ ለአኅሪ፡ ሀብል፡ እን

[illegible]

CHAPTER LIV.

(Fol. 84 b. 1.) ምዕራፍ፡ ፶፩ ። ወእምዝ፡ በእ፡ ቅጽ፡
 ሸ፡ ነገረ፡ ዋሕድ፡ ብሔሁ ። ወይሌሉ፡ ለመተሉሚ፡
 ለምንት፡ ከመዝ፡ ትሃደር፡ አንጉሥ፡ እምኢ፡ ወሐ
 ከኑ፡ ዝብእስ፡ ሶበ፡ ተአምን፡ በእምላኩ ። ወይሌ
 ሉ፡ እምንተሱ፡ እምአምንኩ ። በቂተ፡ እ፡ ፈርህ፡ ከ
 መ፡ እ፡ ጽድቅ፡ ማግሥት ። ወይሌሉ፡ ነገረ፡
 ዋሕድ፡ ኢሰማዕስ፡ አንዝ፡ ይብለከ፡ ቅድመ፡ ጸበ
 ለ፡ ሣዕርኒ፡ ኢዲ፡ ቅድስ፡ እምቤትከ ። ኢትንዝን፡
 (Fol. 84 b. 2.) በአንጉዝሰ፡ ነገር፡ አነ፡ እ፡ ፈጽም፡ ለከ፡
 ብሔሁ ። ወይሌልም፡ ማደህ፡ ለንገረ፡ ዋሕድ፡
 ንጉሱ፡ እምጸሉከ፡ ሳዕሌን፡ ዘንተ፡ ነሎ፡ እኩየ፡ ወይ
 ሌሉሙ፡ ነገረ፡ እ፡ ሕዝብ፡ ከመዝ፡ እኩየ፡ ለንጉሱ፡ ለንጉሱ፡

ሥህ፡ ሊኢትከልኦም፡ ተፈውሶ፡ ለከሙኒ፡ ናከተፋትን
 ከሙ፡ ምስሌሁ፡ ለእሙ፡ አንትሙ፡ ሞዕከም፡ ንቀ
 ትል፡ ከያሁ፡ ወአሙ፡ ወአቱ፡ ሞአከሙ፡ ንቀት
 ል፡ ከያከሙ፡ ወአከሙ፡ ዝነገር፡ ለንጉሥ፡ (Fol.
 84b. 3.) ወይሌሉ፡ ሠናዩ፡ መከርከር፡ ቀፈፈ፡ ውድ
 ጉ፡ አምጽኦ፡ ሊተ፡ ፍጡ፡ ከመ፡ ወደውሳኔ፡ ወ
 ወዕክ፡ ወረከቦ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 እንከ፡ ይቀብር፡ ሥጋህሙ፡ ለሰማዕት፡ ምስለ፡ እ
 ለ፡ ተርፈ፡ መሃይምናን፡ ወነገሮ፡ ነሱ፡ ዘይሌሉ፡
 ለንጉሥ፡ ወዘሙ፡ መከር፡ ሊሊሁ፡ ወአከሞሰሰ፡
 ቅዱስ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወይሌሉ፡ ለን
 ገር፡ ቀረሱ፡ ከነ፡ ሠናዩ፡ ሞክርከር፡ ቡህሌዩ፡ ከመ፡

(Fol. 85a. 1.) ክረ : ነሱ ። ባሕቱ ። ለምንት ። አስተክረደክ ። ለእግዚአብሔር ። ምስለ ። ማርያን ። ወይቤሎ ። ገብረ ። ዋሕድ ። አከ ። ዘአስተክረደክም ። ለእግዚአብሔር ። ምስለ ። ማርያን ። አላ ። ከመ ። ይትፈጸሞሙ ። ኃጢአቶሙ ። አቤ ። ዘንተ ። ወዘንተ ። ብሂሎ ። ወሰዶ ። ለአቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። ወአብኦ ። ኃበ ። ንጉሥ ። ወሶበ ። ርእዮ ። መተሎሜ ። ለአቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። ወይቤሎ ። ኦ (Fol. 85a. 2.) ብእሲ ። ፈውሰኒ ። በከመ ። ይቤ ። ቀረረ ። ውድም ። ንጉብር ። ድኅረ ። ወይቤሎ ። አቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። አስኩ ። ቅድመ ። በሎሙ ። ለማርያኒ ። ፈውሰኒ ። ወእመ ። ስዕነ ። ፈውሶተክ ። አነ ። አፌውሰኒ ። በከመ ። አምላኪዩ ። ወይቤሎሙ ። ንጉሥ ። ለማርያን ። ለምንት ። ኢትፌውሰኒ ። አንትሙ ። እስመ ። አነ ። ሀሎኩ ። እትበአስ ። ዘልፈ ። በአንቲአክሙ ። ዮም ። ለእመ ። ትፌውሰኒ ። ፈውሰኒ ። እመ ። (Fol. 85a. 3.) አከሰ ። እቀትለክሙ ። ወይቤልም ። ማርያን ። እስመ ። ዝንቱ ። ብእሲ ። አእመመከ ። በሥራዩ ። በምንት ። ንክል ። ፈውሶተክ ። እስመ ። ኢዮኅብር ። ሥራዩ ። ምስለ ። ሥራዩ ። ወኪን ። ምስለ ። ኪን ። ባሕቱ ። ሎቱሰ ። አብሐነ ። ንቅትሎ ። ወይቤሎሙ ። ገብረ ። ዋሕድ ። በምንትኒ ። ኢትክሎ ። ቀቲሎቶ ። ወባሕቱ ። ፈውሱ ። ንጉሠ ። በከመ ። ይቤልክሙ ። ወይቤሎ ። ማርያን ። ኢንክል ። ፈውሶቶ ። ሥራዩክሙ ። ይጸን

(Fol. 85b. 1.) ዓነ ። እምሥራይነ ። ወይቤሎሙ ። አቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። ዝሰ ። ነገር ። ምክንያት ። ውእቱ ። እምግብርክሙ ። ይትዓወቅ ። ደኃሪትክሙ ። አነ ። አሐደም ። በከመ ። አምላኪዩ ። ናቅም ። ነገረ ። ማዕከሌዩ ። ወማዕከሌክሙ ። ንጉሥ ። ይርግዝክሙ ። በነፍት ። ከማየ ። ወለእመ ። ኢተክሀሎ ። ረገዝ ። ወአጥወቅከሙ ። ነፍተ ። ውስተ ። እደሀ ። ወአእመምክም ። አነ ። እፌውሶ ። ወለእመ ። ኢፈወስክም ። ይቅትል ። ኪያየ ። ወ (Fol. 85b. 2.) ይቤ ። ንጉሥ ። ርቱዕ ። ዝነገር ። ከመዝ ። ይኩን ። ነኦ ። ፈውሰኒ ። ቅድመ ። ወይቤሎ ። አቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። መሐል ። በአማልክቲክ ። ከመ ። ትግብር ። ዘንተ ። ወመሐል ። ከመ ። ይግብር ። በከመ ። ይቤሎ ። ወከዕበ ። ይቤሎ ። ንጉሥ ። አንተሂ ። ዑቅ ። ርእሰክ ። ለእመ ። ኢፈወስከኒ ። እቀትለክ ። ወኢዮሐሱ ። ቃልየ ። ወይቤሎ ። አቡነ ። ቅዱስ ። ተክለ ። ሃይማኖት ። ቅትለኒ ። አንሰ ። ኢደምሀክ ። ርእሰየ ። ወገሠሦ ። አቡነ ። ቅ (Fol. 85b. 3.) ዓስ ። ተክለ ። ሃይማኖት ። አንዝ ። ይብል ። በከመ ። እግዚእየ ። ኢዮሱስ ። ክርስቶስ ። ዘአነ ። እሰብክ ። በከመ ። ሕየው ። እምደዌክ ። ወበጊዜዮ ። ሐዩወ ። እምደዌሁ ። ወወድቃ ። ፪ነፍንሙ ። እምእደዊሁ ። ወዘየብሰሂ ። መዝራዕቱ ። ጥዕየ ። ፍጹመ ። ወሐይወ ። እምእንባዚሁ ።

CHAPTER LV.

(Fol. 86a.) ምዕራፍ ፡ ፶፭ ፡ ወእምዝ ፡ ይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አፍጥን ፡ ገበረ ፡ ዘተአደምነ ፡ ቅድመ ፡ ወይቤ ፡ ኦሆ ። ወአዘዘ ። መተሎሜ ። ከመ ፡ ይስሐሉ ፡ ነፍተ ። ዘወሀለት ፡ ጥብልልተ ። ውስተ ። እደሀ ። ወይቤሎ ። አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኅድግ ፡ ዘንተ ፡ ወደምጽኡ ፡ ካልኦ ። ከመ ፡ ኢያመክንዩ ፡ ማርያን ፡ ወኢደበሉ ፡ ገብረ ፡ ቦቱ ፡ ሥራዩ ። ወአዘዘ ፡ ያምጽኡ ፡ ካልኦ ። ወይቤሎሙ ። ለማርያን ፡ በሉኬ ፡ ተኅረዩ ፡ እ (Fol. 86b. 1.) ለ ፡ ተአምሩ ፡ ኪነ ፡ ወጸውሶ ፡ ማርያን ፡ ስመ ። አምላክሙ ። ወተቃሠሙ ። ብዙኃ ፡ ወተኃረዩ ፡ ፫ አምኔሆ

ሙ ። ወቆመ ። አንጻረ ፡ ንጉሥ ። አቡነሰ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ይሣለቆሙ ። ነበሮ ። ከሀ ። ወነሎሙ ። ጉቡአን ፡ ያነክሩ ። ወተንሥኦ ። መተሎሜ ። እመንበሩ ። ወአስተጻንኛ ። መዝራዕቶ ። ወቄልቄለ ፡ ነፍተዮ ። ወረገዘ ። ለ፪ማሪት ። ውስተ ፡ ሰንብኦ ። ወወዕኦት ። በሪራ ። እንተ ፡ ዘባኑ ። ወወግ (Fol. 86b. 2.) አዮ ። ለካልኦ ። ወእምድኅረ ፡ ካልኦ ። ለሣልሱ ። ወወድቄ ። ፫ተሆሙ ። በ፪ጊዜ ። ወሞቱ ። እመንቱሂ ። መላሀቃተሆሙ ። ለነሎሙ ። ማርያን ፡ ዘቃሕተ ። መንግሥቱ ። ወይቤልም ። መኳንንተሁ ። ለንጉሥ ። ኢደኩን ። ሞቶሙ ። በአሐቲ ፡ ዕለት ። አስተጋብኦሙ ። ለ

ነ፡ ስፍሰነ፡ ውስተ፡ እዳክ፡ ፡ ወሐሩ፡ ያስተጋብኡ፡
ካልኦረሃሆሙ፡ ወወፅኦ፡ ዐዋዲ፡ እምሳብ፡ ንጉሥ፡
ዘይብል፡ ነ፡ ስብእ፡ ዘታሕተ፡ ወንግሥትዮ፡ ዘ
ኢያ (Fol. 87a.) ምጽኦ፡ ፅፀወ፡ ዘይት፡ መጠነ፡ ሶረ፡
ብእሲ፡ ይትበርበር፡ ቤቱ፡ ወይትሐዩድ፡ ንዋዩ፡ ወ
ይውርውዖ፡ ውስተ፡ ጦመ፡ ግራር፡ ወአስተጋብ
ኡ፡ ነ፡ ስፍሰነ፡ ስብእ፡ ሀገር፡ ወዐለዳ፡ ፅፀወ፡ እስ
ከ፡ ዩኦክል፡ መጠነ፡ ደብር፡ ወተጋብኡ፡ ማርያንሂ፡
ወመስተቃስማን፡ ወሰብኦ፡ ሐረስሂ፡ ወመንቅሕያ
ነ፡ መታን፡ ወነ፡ ስፍሰነ፡ መሠርያን፡ ወዳዲ፡ ሠራዊት
ኒ፡ ተጋብኡ፡ በጃጽብሕ፡ ከመ፡ ይርከዩ፡ ዘይከውን፡

ነ፡ ስፍሰነ፡ ውስተ፡ እዳክ፡ ፡ ወሐሩ፡ ያስተጋብኡ፡
ካልኦረሃሆሙ፡ ወወፅኦ፡ ዐዋዲ፡ እምሳብ፡ ንጉሥ፡
ዘይብል፡ ነ፡ ስብእ፡ ዘታሕተ፡ ወንግሥትዮ፡ ዘ
ኢያ (Fol. 87a.) ምጽኦ፡ ፅፀወ፡ ዘይት፡ መጠነ፡ ሶረ፡
ብእሲ፡ ይትበርበር፡ ቤቱ፡ ወይትሐዩድ፡ ንዋዩ፡ ወ
ይውርውዖ፡ ውስተ፡ ጦመ፡ ግራር፡ ወአስተጋብ
ኡ፡ ነ፡ ስፍሰነ፡ ስብእ፡ ሀገር፡ ወዐለዳ፡ ፅፀወ፡ እስ
ከ፡ ዩኦክል፡ መጠነ፡ ደብር፡ ወተጋብኡ፡ ማርያንሂ፡
ወመስተቃስማን፡ ወሰብኦ፡ ሐረስሂ፡ ወመንቅሕያ
ነ፡ መታን፡ ወነ፡ ስፍሰነ፡ መሠርያን፡ ወዳዲ፡ ሠራዊት
ኒ፡ ተጋብኡ፡ በጃጽብሕ፡ ከመ፡ ይርከዩ፡ ዘይከውን፡

CHAPTER LXI.

(Fol. 87b. 1.) ምዕራፍ፡ ፶፮፡ ወአሚሃ፡ ይቤሎ፡ መ
ተሎሜ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ኦብእሲ፡ መ
ነ፡ ስምክ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ እምሳብ፡ አቡዮስ፡ ወእምዮ፡ ፍሥሐ፡ ጽዮን፡
ስምዮ፡ ወእምሳብ፡ አምላክስ፡ ተክለ፡ አብ፡ ወወል
ድ፡ ወመንፈስ፡ ቅዱስ፡ ወይቤሎ፡ መተሎሜ፡ ምን
ት፡ ውእቱ፡ ፍካሬሁ፡ ለዝ፡ ስም፡ ወይቤሎ፡ ቅዱ
ስ፡ ፍካሬሁስ፡ ተክለ፡ ሃይማኖት፡ ስምዮ፡ ወይቤ
ሎ፡ መተሎሜ፡ ምንት፡ ይትፈ (Fol. 87b. 2.) ቀር፡ ስ
ምክ፡ አርእያከኒ፡ ፍሥሕ፡ ወነገርከ፡ ብሩህ፡ ወስም
ክ፡ ጥፀም፡ ምንተ፡ ይመስል፡ አብ፡ ዘወለደክ፡ ወ
ምንተ፡ ትመስል፡ እምዘ፡ ወለደት፡ ከያክ፡ ፡ ብፅዕ
ት፡ ከርሥ፡ እንተ፡ ጸረተክ፡ ውብፀዓት፡ አጥባት፡
እለ፡ ሐፀናክ፡ ውብፅዕት፡ ዕለት፡ እንተ፡ ባቲ፡ ተወ
ለድክ፡ ርኢ፡ ከያዩ፡ አርእያዩኒ፡ ጎሱም፡ ወስምዮ፡
ዩኦክሲ፡ እምኔሁ፡ አስተበቀዓክ፡ አፍሡሕ፡ ሀበኒ፡

ውእተ፡ ስመ፡ ዘሰመ (Fol. 87b. 3.) ዩክ፡ አቡክ፡ ወእ
ምክ፡ አነሂ፡ እሁብክ፡ ፲፪ልጥረ፡ ወርቅ፡ ወይቤሎ፡
አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እመ፡ ወሀብከኒ፡
መንፈቀ፡ መንግሥትክ፡ ኢይሁብክ፡ ስምዮ፡ ወእ
መሰ፡ አመንክ፡ በስመ፡ አምላኪዮ፡ እንበለ፡ ሢጥሂ፡
እሁብክ፡ ወይቤሎ፡ መተሎሜ፡ ሰብ፡ ሞዕከሆሙ፡
ለማርያን፡ አኦምን፡ በአምላክክ፡ ወይቤሎ፡ አቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አነሂ፡ ውእቱ፡ ጊዜ፡ እ
ሁብክ፡ ወከዕብ፡ ይ (Fol. 88a.) ቤሎ፡ አቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ አገዝ፡ ይቅብሩ፡ ሥጋሆሙ፡ ለ
ኦሎ፡ ቅዱሳን፡ እለ፡ ተቀትሎ፡ በእንተ፡ ስመ፡ አም
ላኪዮ፡ ወአዘዘ፡ ንጉሥ፡ ነ፡ ስሎ፡ ሠራዊቶ፡ ይቅብ
ሩ፡ ሥጋ፡ ቅዱሳን፡ አቡነሂ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ ወፅኦ፡ እምሳቤሁ፡ ወቀበርምሙ፡ ለቅዱሳን፡
ሰማዕት፡ በማልበርዬ፡ በረከቶሙ፡ ትኩን፡ ምስለ፡
ሩቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሚን፡

CHAPTER LVII.

(Fol. 88b. 1.) ምዕራፍ፡ ፶፯፡ ወይቤልዎ፡ ወዐልያ
ኒሁ፡ ለ፡ ንጉሥ፡ ናሁ፡ ነ፡ ስሎሙ፡ ጉቡኦን፡ ማርያ
ን፡ ወሠራዊት፡ ይጸንሱ፡ ውስተ፡ ዴዴክ፡ እስመ፡
አይምከሙ፡ ይብጽሱ፡ በዛቲ፡ ዕለት፡ ወይቤ፡ መ
ተሎሜ፡ አምጽኡ፡ ከሀናትኒ፡ እለ፡ ሄወሩሃሆሙ፡

ቅድመ፡ እምብሔረ፡ ሸዋ፡ ወሀብዎ፡ ለዝ፡ ብእሲ፡
ወአምጽአምሙ፡ ወወሀብዎ፡ ለአቡነ፡ ቅዱስ፡ ተክ
ለ፡ ሃይማኖት፡ ወሶብ፡ ርእይዎ፡ ከሀናት፡ ለአቡነ፡
ቅዱ (Fol. 88b. 2.) ስ፡ ተክለ፡ ሃይማኖት፡ ሰገዱ፡ ታሕ
ተ፡ እገሪሁ፡ ወተንሥኡ፡ ወአምሳዎ፡ ወነገርዎ፡ ነ፡

ሎ፡ ዘበጽሐ፡ ላዕሌሆሎ፡ ወይቤሎሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለምንት፡ ኢየሩሳሌም፡ መጸሐ፡ ኅቤየ፡ ኢየሁዳካሙኑ፡ ብጽሐትየ፡ ወይቤልዎ፡ አእመርነ፡ ጥዩቀ፡ ወስማዕነ፡ መንክራተክ፡ ወከመ፡ ኢንምጸእሂ፡ ኅቤከ፡ ከልኩነ፡ እለ፡ የዓቅቡነ፡ ወይቤሎሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ሰገድ፡ (Fol. 88b. 3.) ከሙኑ፡ ለአማልክት፡

ወይቤልዎ፡ እው፡ አስገዱነ፡ ዘእንበለ፡ ፈቃድነ፡ በሙቃሌ፡ ወበመቅሠፍት፡ ወይቤሎሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ጽንሐ፡ እነ፡ እገብር፡ ለክሙ፡ ሰላመ፡ ምስለ፡ እግዚአብሔር፡ አምላኪያ፡ በረከቱ፡ ትኩን፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡

CHAPTER LVIII.

(Fol. 89a.) ምዕራፍ፡ ፱፡ ወእምዝ፡ ይቤሎሎ፡ መተሎሜ፡ ለመኳንንቲሁ፡ እስከ፡ ጎልቀምሙ፡ ለማርያን፡ ወለመስተቃስማን፡ ወለመሰርያን፡ ወጎሎቀምሙ፡ ወተረክበ፡ ፍቅደሙ፡ ከመዝ፡ ፬፻፵፫፡ ዓመቱ፡ መስተቃስማን፡ ወ፫፫መሰርያን፡ ወ፫፫አንስት፡ እምሰብአ፡ ሐረስ፡ ወኮነ፡ ጎልቀሙ፡ ወነሱሎሙ፡ ገበርተ፡ ዓመቱ፡ ፲፻፱፡ ወበኩ፡ መኳንንት፡ ወነገርዎ፡ ለንጉሥ፡ ዘንተ፡ ወፈንዎሙ፡ (Fol. 89b. 1.) ንጉሥ፡ ለአሙንቱ፡ መኳንንት፡ ኅበ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይብል፡ ናሁኡ፡ አስተጋባእኩ፡ ወአስተጸሎኩ፡ ነሎ፡ ማርያን፡ ዘይገብሩ፡ ኃይለ፡ ኢታስተኃፍረኒ፡ ወኢይማዕራክ፡ አንተ፡ ማእሙ፡ እስመ፡ አንሰ፡ አፈቅር፡ ከመ፡ አንተ፡ ትማእ፡ ሊተ፡ ወኢትትመዋዕ፡ ብየ፡ ወነገርዎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ዘንተ፡ ቃለ፡ ንጉሥ፡ ወሰማያ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ (Fol. 89b. 2.) ለ፡ ሃይማኖት፡ አክሞሰሰ፡ ወይቤልዎሙ፡ በልዎ፡ ለንጉሥ፡ ኢትጎዝንኦ፡ ለእመ፡ ሞኩኒ፡ ማርያን፡ ቅትል፡ ከያየ፡ ወከርከቶስሂ፡ አምላኪየ፡ ይኩን፡ ከመ፡ ኢተሠገወ፡ እማርያም፡ ወይኩን፡ ከመ፡ ኢኮነ፡ ፈጣሪ፡ ነሎ፡ ወነገርዎ፡ ላእካን፡ ለንጉሥ፡ በከመ፡ ይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎሙ፡ ንጉሥ፡ ለማርያን፡ ግበሩ፡ በከመ፡ ልማድክሙ፡ ወእንደዱ፡ ማርያ (Fol. 89b. 3.) ን፡ እሳተ፡ ዕፅወ፡ ዕሉዳን፡ ወተለዐለ፡ ነዱ፡ እስከ፡ አዩር፡ ወወዕኦ፡ ንጉሥ፡ ምስለ፡ ነሎ፡ ሠራዊቱ፡ ወቆመ፡ እንጸረ፡ እሳት፡ ወሰብኦ፡ ሀገርሂ፡ ነሎሙ፡ ተጋብኦ፡ ከመ፡ ይርአዩ፡ ዘይከውን፡ ወኮነ፡ ጸዕቅ፡ ዐቢይ፡ ላዕሌሆ

ሙ፡ እስከ፡ ይከይዱ፡ በጸሙ፡ በኩ፡ ማርያን፡ ወነሱሎሙ፡ ምሁራነ፡ እከይ፡ ማዕከለ፡ እሳት፡ ወቆሙ፡ ሕየ፡ እንዘ፡ ይጸውዑ፡ ከመ፡ አማልክቲሁ፡ ርኩሳን፡ ወአ (Fol. 90a. 1.) ኅዙ፡ ይገኛኑ፡ ሎቱ፡ ለንጉሥ፡ እንዘ፡ ይብሉ፡ ርኢኬ፡ አመተሎሜ፡ አማልክቲክ፡ እለ፡ ይረድኩክ፡ በውስተ፡ ፀብዕ፡ ወይመውእዎሙ፡ ለጸላእትክ፡ ኢያስሕትክ፡ ብእሴ፡ እኩይ፡ ዘመጽኦ፡ በዝ፡ መዋዕል፡ ወኢታማስን፡ አማልክቲክ፡ እለ፡ ሞተቄል፡ ወእምክ፡ እስላንድጼ፡ በመዋዕል፡ ትክት፡ ረከቡ፡ ኃይለ፡ በእሉ፡ አማልክት፡ ወዘንተ፡ እንዘ፡ ይብሉ፡ ይጠፍሉ፡ እደዊሆሙ፡ ወያጽ (Fol. 90a. 2.) ሕሱ፡ በእገሪሆሙ፡ ላዕለ፡ እሳት፡ ወርኢዮ፡ ከያሆሙ፡ መተሎሜ፡ ይቤሎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አፍሡሕ፡ ናሁ፡ ማርያን፡ ወጠኑ፡ አርእዮ፡ ኃይለ፡ ወአንተ፡ ምንተ፡ ትገብር፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ተዓገሥ፡ እስከ፡ ትሬኢ፡ ከብሐተ፡ እግዚአብሔር፡ ወይቤሎ፡ እስከ፡ ኢታስተኃፍረኒ፡ አፍሡሕ፡ ወአዘዘሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለ፲፱፡ ከሀፍት፡ ይ (Fol. 90a. 3.) ቁሙ፡ ከቢሎሙ፡ እሳተ፡ ከመ፡ ዓረፍት፡ ከመ፡ ኢይጉዩዩ፡ እሉ፡ እኩያን፡ ወሰረረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወዐኦ፡ ውስተ፡ እሳት፡ ወቆሙ፡ ማእከሊሆሙ፡ ወከልሃ፡ በዐቢይ፡ ቃል፡ እንዘ፡ ይብል፡ በከመ፡ ሥሉስ፡ ቅዱስ፡ ተኃፈር፡ ሰይጣን፡ ወደወዩ፡ በዝንቱ፡ እሳት፡ ላእካኒክ፡ ርኩሳን፡ ወእምሰሚዓ፡ ድምፀ፡ ቃሉ፡ ኃደኅሙ፡ ሰይጣን፡ ለእሉ፡ መሠርያን፡ ወውዕዩ፡ ወኮነ፡ ሐመደ፡ ወውእተ፡ (Fol. 90b. 1.) ጊዜ፡ ደንገፀ፡ ንጉ

ሥ፡ ወርዕዱ፡ ሠራዊቱ፡ ርኢዮሙ፡ ውሕተ፡ ተክ
ምረ፡ ዘተገብረ፡ በአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ወክነ፡ ግርማ፡ በቢይ፡ በይሕቲ፡ ዕለት፡ ውስተ፡ ኦ
ህጉረ፡ ዳሞት፡ ወአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ቆመ፡ ነዋኝ፡ ሰዓት፡ ማዕከለ፡ እሳት፡ ወጸለየ፡ ጸሎ
ተ፡ ቸደቂቅ፡ ወካዕበ፡ ፲ወጀመገመራተ፡ ወዓዲ፡
ሐለየ፡ ማኅሌተ፡ ድርሳን፡ እንዘ፡ ይብል፡ አድኅነነ፡
ሕዝበ (Fol. 90 b. 2.) ከ፡ ወበርክ፡ ርስተክ፡ ሀበነ፡ ኃይ
ለ፡ ወመዊክ፡ ለአግባርተክ፡ ወዘንተ፡ ማኅሌተ፡
ኅለየ፡ እስከ፡ ተፍጻሚቱ፡ ወእስከ፡ ይእዜ፡ ካህናተ፡
ወንጌል፡ ሀሎ፡ ይተቀነይዎ፡ እምድኅረ፡ ፍጻሜ፡ ዋ
ዜማ፡ ንጉሥኒ፡ ኅለየ፡ እንዘ፡ ይብል፡ ተክለ፡ ሃይ
ማኖት፡ ሞአ፡ ወማርያን፡ ተሞኡ፡ ካህናትኒ፡ አኅ
ዙ፡ ይዝፍኑ፡ በማኅሌተ፡ አቡሆሙ፡ እንዘ፡ ይብሉ፡
አድኅነነ፡ ሐዝበክ፡ ወበርክ፡ ርስተክ፡ ሠራዊትኒ፡
አኅዙ፡ (Fol. 90 b. 3.) ይዝፍኑ፡ በማኅሌተ፡ እግዚአ
ሙ፡ እንዘ፡ ይብሉ፡ ተክለ፡ ሃይማኖት፡ ሞአ፡ ማር

ያን፡ ተሞኡ፡ ወገብረ፡ መተሎሚ፡ ብዙኝ፡ ወክህ፡
በይሕቲ፡ ሰዓት፡ በእንተ፡ ዘርእየ፡ ተክምረ፡ ወሶበ፡
ፈጸመ፡ ጸሎቱ፡ ወዕክ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
ማኖት፡ እምእሳት፡ እንዘ፡ ይበርህ፡ ገጹ፡ እመፀሐ
ይ፡ ወአልበ፡ ላዕሌሁ፡ ሂና፡ ዘእሳት፡ ወሰገደ፡ ንጉ
ሥ፡ ምስለ፡ ሠራዊቱ፡ ታሕተ፡ እገሪሁ፡ ለአቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወ (Fol. 91 a.) ከሐሐ፡ ነጉ
ሎሙ፡ ከመ፡ ዘበጃእፍ፡ እንዘ፡ ይብሉ፡ አመነ፡ በ
አምላክ፡ ተክለ፡ ሃይማኖት፡ ዘአጥፍአ፡ ማርያን፡ ወ
አድኃነ፡ ገብሮ፡ እምነበልባለ፡ እሳት፡ ወይይሌሎ፡
ንጉሥ፡ ስረይ፡ ሊተ፡ አባ፡ ዘአበስኩ፡ ለክ፡ በኢያ
እምሮትየ፡ እምይእዜሰ፡ አመንኩ፡ በአምላክክ፡ ክ
ርስቶስ፡ ዘይክል፡ ነሎ፡ ወእገብር፡ በከመ፡ አዘዝ
ከኒ፡ ወይይሌሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ኢትፍራህ፡ አወልድየ፡ ኖሁ፡ ጸውዓክ፡ እግዚአብ
ሔር፡ ውስተ፡ ርስቱ፡ ዘለዓለም፡

CHAPTER LIX.

(Fol. 91 b. 1.) ምዕራፍ፡ ፶፱፡ ወእምዝ፡ አዘዘ፡ ን
ጉሥ፡ ይዓአ፡ ዓዋዲ፡ እንዘ፡ ይብል፡ ነሎ፡ ሰብእ፡
ዘውስተ፡ መንግሥትየ፡ እመሂ፡ መኩንን፡ አው፡
መስፍን፡ እመሂ፡ ነጻይ፡ አው፡ ባዕል፡ ዘሰገደ፡ ለጣ
ዖት፡ ወዘተረከበ፡ ማሪት፡ ውስተ፡ ቤቱ፡ ይትሐየ
ድ፡ ንዋዩ፡ ወይትኩነን፡ ነፍሱ፡ ወይውርውዎ፡ ው
ስተ፡ ጸድፈ፡ ጦመ፡ ግራር፡ ወይሙት፡ በሀየ፡ እኩ
የ፡ ሞተ፡ ወይእመን፡ ነሎ፡ በአምላክ፡ አቡየ፡ ተ
ክለ፡ ሃይማ (Fol. 91 b. 2.) ኖት፡ ወወዕክ፡ ዓዋዲ፡ ወነ
ገረ፡ ታለ፡ ንጉሥ፡ ለነሎ፡ ተዓይነ፡ ዳሞት፡ ወይ
ይሌሎ፡ መተሎሚ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
ት፡ ተንሥእ፡ አጥምቀኒ፡ በስመ፡ አምላክክ፡ ወተ
ንሥአ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወቀደሰ፡
ማየ፡ ወአጥመቆ፡ በስመ፡ አብ፡ ወወልድ፡ ወመን
ፈስ፡ ቅዱስ፡ ምስለ፡ ነሎሙ፡ ሠራዊቱ፡ ወክነ፡ ኅ
ልቆሙ፡ ለእለ፡ ተጠምቁ፡ በይሕቲ፡ ዕለት፡ ፲፱ወ
፳፻፲ወ፶፱ (Fol. 91 b. 3.) ነፍስ፡ ወይይሌሎ፡ አቡነ፡ ቅዱ
ስ፡ ተክለ፡ ሃይማኖት፡ ለመተሎሚ፡ ይኩን፡ ስምክ፡

ፍሥሐ፡ ጽዮን፡ በከመ፡ አሰፈውኩኩ፡ ቅድመ፡ ወ
ካዕበ፡ ይይሌሎ፡ ኢትጥዓም፡ ምንተኒ፡ ዘእንበለ፡ ት
ትመጠው፡ ቀርባነ፡ ወኢተክህሎ፡ በይሕቲ፡ ዕለ
ት፡ ይሥራዕ፡ ቀርባነ፡ እስመ፡ መስየ፡ ፀሐይ፡ ወ
ቤተ፡ መተሎሚ፡ እንዘ፡ ኢይጥዕም፡ ምንተኒ፡ ወበ
ሳኒታ፡ ጸውዖሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
ት፡ ለእ (Fol. 92 a. 1.) ሙንቱ፡ ካህናት፡ ወይይሌሎሙ፡
አምጽአኑ፡ ንጉሥ፡ ታቦተ፡ አመ፡ ሂዋዊክሙ፡ ወይ
ይይሌሎ፡ እው፡ አምጽአ፡ ወነገሩነ፡ ከመ፡ ገብሮ፡ ር
ትዓስ፡ መልዕልተ፡ እራቱ፡ ወለእክ፡ አቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ኅበ፡ ንጉሥ፡ ከመ፡ ይፈኑ፡ ታ
ቦተ፡ ዘአምጽአ፡ አመ፡ ሂዋዊ፡ ወነሥእ፡ እምትርኦ
ሱ፡ ወፈነው፡ ሎቱ፡ ወርኢዮ፡ አቡነ፡ ቅዱስ፡ ተክ
ለ፡ ሃይማኖት፡ ውሕተ፡ ታ (Fol. 92 a. 2.) ቦተ፡ ረከበ፡
መልክዖ፡ ኅበ፡ ይብል፡ ታቦት፡ በስመ፡ ኢየሱስ፡
ክርስቶስ፡ ወሚጠ፡ ዘባኖ፡ ወነጸረ፡ ካዕበ፡ ዘይብ
ል፡ ዝንቱ፡ ታቦት፡ ዘአርብሃ፡ ወአጽብሐ፡ ነገሥታ
ተ፡ ኢትዮጵያ፡ ወተቀደሰ፡ በእደ፡ ጳጳስ፡ አባ፡ ሰ

ላማ፡ ከሳቲ፡ ብርሃን፡ ወዘንተ፡ ርኢዮ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በከየ፡ ጥቀ፡ እንዘ፡ ይብል፡ ሚእንብር፡ እግዚአ፡ በእንተ፡ ዝንቱ፡ ታቦት፡ ዘነበረ፡ (Fol. 92a. 3.) ውስተ፡ ቤተ፡ ርኩሳን፡ ወበምንት፡ እሠርዕ፡ ሥጋክ፡ ቅዱስ፡ ወደመክ፡ ክቡረ፡ ወደክውነኑ፡ እቀድሶ፡ ዳግመ፡ ዘተቀደሰ፡ በአፈ፡ ጳጳስ፡ ወእንዘ፡ ይብል፡ ከመዝ፡ ወደብኪ፡ ብዙኃ፡ መጽአ፡ ቃል፡ እምሰማይ፡ ዘይብል፡ ኢትብኪ፡ አፍቱርየ፡ ተክለ፡ ሃይማኖት፡ አኮነ፡ አነ፡ ፈንውኩክ፡ ትሥዐር፡ ጣዖተ፡ ወትቀድስ፡ ታቦተ፡ ወትሢም፡ ቀሳውስተ፡ ወዲያቆናተ፡ ወደእዚ (Fol. 92b. 1.) ኒ፡ ቀድስ፡ ታቦተ፡ ወኢትፍራህ፡ ረሰይኩክ፡ ብርሃን፡ ዓለም፡ ከማየ፡ ውስተ፡ ዛቲ፡ ብሔረ፡ ጽልመት፡ አኮ፡ ከመ፡ ካልአን፡ ጳጳሳት፡ ዘይሠምደዎሙ፡ ሊቃነ፡ ጳጳሳት፡ ለከሰ፡ አነ፡ ሜምኩክ፡ በአፈ፡ ዘኢየ፡ እንዘ፡ እሁበከ፡ ሥልጣነ፡ መባሕት፡ ወዘንተ፡ ብሂሎ፡ አርመመ፡ ቃል፡ ወሰሚዖ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ዘንተ፡ ነገረ፡ ሐለየ፡ መጠነ፡ አሐቲ፡ ሰዓት፡ እንዘ፡ ይብል (Fol. 92b. 2.) ል፡ ይከውነኑ፡ ቅዱስ፡ ታቦት፡ ወሢመተ፡ ክህነት፡ ዘእንበለ፡ ቅብዓ፡ ሚሮን፡ ምንተ፡ እንብር፡ አነ፡ ነዳይ፡ ዘአልብየ፡ ቅብዓ፡ ሚሮን፡ ወእንዘ፡ ይቲክዝ፡ በእንተ፡ ዝንቱ፡ ነገር፡ እስተርአየ፡ ቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ቀዋሞ፡ ውስተ፡ የማኑ፡ ወይቤሎ፡ ናሁ፡ አምጸእኩ፡ ለክ፡ ቅብዓ፡ ሚሮን፡ ወመጽሐፈ፡ ክህነት፡ ንሣእ፡ ይቤለክ፡ እግዚአብሔር፡ ግበር፡ (Fol. 92b. 3.) በከመ፡ አዘዝክ፡ ለሊሁ፡ ወተፈሥሐ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተሐሥየ፡ በመንፈስ፡ ቅዱስ፡ ወገብረ፡ ቅዳሴ፡ ወቀደሰ፡ ታቦተ፡ ወሜመ፡ ቀሳውስተ፡ ወዲያቆናተ፡ ወለእሙንቲኒ፡ ክህነት፡ ግውዋን፡ እለ፡ ሰገዱ፡ ለጣዖት፡ ቅድመ፡ ቀደሰሙ፡ ወሢሞሙ፡ ዳግመ፡ ወሰመዮሙ፡ ለክሎሙ፡ በበአስማቲሆሙ፡ ለአሮን፡ ሰመዮ፡ ጴጥሮስ፡ ወለኢዮብ፡ እንድርድስ፡ (Fol. 93a. 1.) ወለኢሳይያስ፡ ዮማስ፡ ወከመዝ፡ ሰመዮሙ፡ ለ፲ወዪበአስማተ፡ ፲ወዪሐዋርያት፡ ወፈጸመ፡ ጸሎተ፡ ቅዳሴ፡ ወወዕሐ፡ ወእስከዓዲሁ፡ ኢጥዕመ፡ እክለ፡ ንጉሥ፡ ወበድኢቲ፡ ዕለት፡ ኃደረ፡ ጽውመ፡ ወጸቢሐ፡ ለአክ፡ ኃ

በ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይብል፡ ኢትሠርዕኑ፡ ቀርባነ፡ እስመ፡ ተመንደብኩ፡ ፈድ፡ ፋይ፡ ናሁ፡ ሠሎስ፡ መዋዕል፡ እምዘ፡ ኢጥዕም (Fol. 93a. 2.) ኩ፡ እክለ፡ ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለላእከን፡ በልዎ፡ ለንጉሥ፡ ኢትፍራህ፡ ወልድየ፡ እምነ፡ ይኢቲ፡ ጸም፡ እስመ፡ ጸም፡ ትፌውስ፡ ቀሳስ፡ ነፍስ፡ ወታጸምም፡ ክሎ፡ ፍትወታተ፡ ዘሥጋ፡ እሠርዕ፡ ለክ፡ ፍጡነ፡ ቀርባነ፡ ወእምድኅረ፡ ኃለፋ፡ ለእከን፡ ይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለቅዱስ፡ ሚካኤል፡ ሊቀ፡ መላእክት፡ ምንተ፡ እንብር፡ እስ (Fol. 93a. 3.) መ፡ ዕለተ፡ ዓርብ፡ ውኢቲ፡ ዮም፡ እሠርዕኑ፡ ቀርባነ፡ ወእንብር፡ ምሳሐ፡ በጸባሕ፡ እንዘ፡ እፈቅድ፡ አብእ፡ ውስተ፡ አብያተ፡ ክርስትያናት፡ እሥዕርኑ፡ ሕገ፡ ክርስቲያን፡ ወይቤሎ፡ ቅዱስ፡ ሚካኤል፡ ሥራዕ፡ ሎቲ፡ ቀርባነ፡ ጊዜ፡ ቸሰዓት፡ ወአንብብ፡ መጻሕፍተ፡ ቅዳሴ፡ እስከ፡ ይበጽሑ፡ አርእስተ፡ ግጻዊ፡ ዐበያን፡ እስመ፡ ብዙኅ፡ ሕዝብ፡ ህሎ፡ ዘያበጽሐክ፡ (Fol. 93b. 1.) እስከ፡ ዕርብተ፡ ዐሐይ፡ ወለአክ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኃበ፡ ንጉሥ፡ እንዘ፡ ይብል፡ ነገ፡ ፍጡነ፡ ከመ፡ ትትመጠው፡ ቀርባነ፡ ወመጽአ፡ ንጉሥ፡ ኃበ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ምስለ፡ ክሎ፡ ሠራዊቱ፡ ወይቤልዎ፡ አፍጥን፡ ሠራገ፡ ቀርባነ፡ እስመ፡ ሐመምነ፡ ፈድፋድ፡ በጽንዓ፡ ረኅብ፡ ወገብረ፡ ቀርባነ፡ በኅብስተ፡ ሰማይ፡ ወጽዋዓ፡ ወይን፡ ጽፋይ፡ ወመ (Fol. 93b. 2.) ጠዎሙ፡ ለንጉሥ፡ ወለሠራዊቱ፡ እምእሉ፡ ሥጋሁ፡ ወደሙ፡ ለክርስቶስ፡ ወኮነ፡ ቅዱስ፡ ሚካኤል፡ ወክሎሙ፡ ቅዱሳን፡ ሊቃነ፡ መላእክት፡ ይሚግብዎ፡ እምየማኑ፡ ወእምበጋሙ፡ እምሳለ፡ እጴስ፡ ቆጶሳት፡ ወእምቆሞሳት፡ ውኢቲሰ፡ በእምሳለ፡ ጳጳስ፡ ወፈጸመ፡ መልእክተ፡ ቀርባነ፡ ወወዕሐ፡ ጊዜ፡ ፲ወዪሰዓተ፡ መዐልት፡ ዘዓርብ፡ ወኮነ፡ ሕይወት፡ ውስተ፡ ክ (Fol. 93b. 3.) ሉ፡ ብሔረ፡ ዳሞት፡ በአሚነ፡ ወልድ፡ እግዚአብሔር፡ ወተፈሥሐ፡ ንጉሥ፡ ምስለ፡ ሠራዊቱ፡ ወይቤሎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ንሣእ፡ ፲፻ልጥረ፡ ወርቅ፡ ለዘፈቀድክ፡ ይኩንክ፡ በእንተ፡ ዘወሀብከኒ፡ ስመክ፡ ወ

በአንተ ፡ ዘመሀርከኒ ፡ ሕገክ ፡ ወደቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አንስ ፡ ኪያክ ፡ እፈቅድ ፡ ወአክ ፡ ንዋየክ ፡ ንዋይሰ ፡ ሥርወ ፡ እከይ ፡ ውእቱ ፡ ወለኩ (Fol. 94a. 1) ሎሙ ፡ እለ ፡ ደፈቅድዎ ፡ ይረከቦ ሙ ፡ እኩይ ፡ ወኢይትቀንዩ ፡ ለሠናይ ፡ ወኢይትከሀ ሎሙ ፡ ገበረ ፡ ጽድቅ ፡ በከመ ፡ ይቤ ፡ እግዚእነ ፡ ኢትክሉ ፡ ተቀንዮ ፡ ለአግዚአብሔር ፡ እንዘ ፡ ንዋየ ፡ ተፈቅሩ ፡ ወደቤሎ ፡ ንጉሥ ፡ አኮ ፡ ንዋይየ ፡ ባሕቱ ፡ አላ ፡ ነፍስየኒ ፡ ወኩሉ ፡ ዘብየ ፡ ዚእክ ፡ ውእቱ ፡ ወ

አስተብቁዎ ፡ ብዙኃ ፡ ከመ ፡ ይትመጠው ፡ እምኔሁ ፡ ወእምድኅረ ፡ ብዙኅ ፡ ስኢል ፡ ተ (Fol. 94a. 2) መጠው ፡ እምኔሁ ፡ ወዘረወ ፡ ለነዳያን ፡ ወለምስኪናን ፡ ወኢያቤተ ፡ ምንተኒ ፡ ወጸንዓ ፡ ንጉሥ ፡ በሃይማኖት ፡ ወንጌል ፡ ወበዕለተ ፡ ተመጠው ፡ ቅርባነ ፡ ኮነ ፡ ይሁብ ፡ ለቀሳውስት ፡ ፲ልጥረ ፡ ወርቅ ፡ ወለዲያቆናት ፡ ፮አንዘ ፡ ይብል ፡ ይኩነኒ ፡ ለስርየተ ፡ ኃጢአትየ ፡ ዘገበርከዎ ፡ በኢያእምርትየ ፡ ወአንትሙኒ ፡ ትግሁ ፡ ለዓቂባ ፡ ሥጋሁ ፡ ወደሙ ፡ ለእምላኪየ ።

CHAPTER LX.

(Fol. 94b. 1) ምዕራፍ ፡ ፳፻ ፡ ወእምዝ ፡ አዘዘ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ይሕንጽ ፡ አብያተ ፡ ክርስቲያናት ፡ ውስተ ፡ ኩሉ ፡ ብሔረ ፡ መንግሥቱ ፡ ወደቤ ፡ አሆ ፡ ወሐነጸ ፡ አብያተ ፡ ክርስቲያናት ፡ ቅድመ ፡ ኅብ ፡ ጠፍኡ ፡ ማርያን ፡ ወዳገመ ፡ ኅብ ፡ ተቀትሉ ፡ ሰማዕታት ፡ ወአንበርህየ ፡ ለታቦተ ፡ ኢየሱስ ፡ ወሰመያ ፡ ለይእቲ ፡ ቤተ ፡ ክርስቲያናት ፡ መካነ ፡ ኢየሱስ ፡ ወለካልእታ ፡ መካነ ፡ (Fol. 94b. 2) ተክለ ፡ ሃይማኖት ፡ ወለመኳንንቲሁ ፡ አዘዘሙ ፡ ይሕንጽ ፡ አብያተ ፡ ክርስቲያናት ፡ በብብሔርሙ ፡ ወተሐንጸ ፡ ብዙኃት ፡ አብያተ ፡ ክርስቲያናት ፡ ውስተ ፡ ኩሉ ፡ ብ

ሔረ ፡ ዳሞት ፡ በእማንቱ ፡ መዋዕል ፡ ወነበረ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እንዘ ፡ ይሚህር ፡ ለንጉሥ ፡ መጻሕፍተ ፡ ነቢያት ፡ ወሐዋርያት ፡ ወትንሣኤ ፡ ሙታን ፡ ወሕይወተ ፡ ዘይመጽኤ ፡ ወንጉሥስ ፡ ይቤሎ ፡ (Fol. 95a. 1) ዘልፈ ፡ አመንኩ ፡ በኩሉ ፡ ዘትቤለኒ ፡ በሕቱ ፡ ትንሣኤ ፡ ሙታንስ ፡ ሐሰተ ፡ ይመስለኒ ፡ ወደቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ይክል ፡ እግ (Fol. 95a. 2) ዚኣብሔር ፡ አንሥኡቶሙ ፡ ለምውታን ፡ ወአቅሞቶሙ ፡ ቅድመ ፡ ስብሐቲሁ ፡ በረከቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ።

CHAPTER LXI.

(Fol. 95a. 3) ምዕራፍ ፡ ፳፻ ፡ ወካዕበ ፡ በአሐቲ ፡ ዕለት ፡ ይቤሎ ፡ ንጉሥ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እፎ ፡ ይትነሥኤ ፡ ምውታን ፡ እምድኅረ ፡ በልየ ፡ አእጽምቲሆሙ ፡ ወኮነ ፡ ሐመደ ፡ ወደቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኢተአምንሁ ፡ ከመ ፡ ተንሥኡ ፡ ክርስቶስ ፡ እሙታን ፡ ወደቤሎ ፡ ንጉሥ ፡ አእምን ፡ ኪያሁስ ፡ አስመ ፡ አፌኤ ፡ ኃይለ ፡ ዘይገብር ፡ ላዕሌክ ፡ ወደቤሎ ፡ አቡነ ፡ ቅዱስ ፡ (Fol. 95b. 1) ተክለ ፡ ሃይማኖት ፡ በኩሉ ፡ ውእቱ ፡ ትንሣኤ ፡ ለምውታን ፡ እመስ ፡ ኢይትነሥኤ ፡ ምውታን ፡ ክርስቶስኒ ፡ አምኢተንሥኡ ፡ እምውታን ፡ ወእመስ ፡ ኢተንሥኡ ፡ ክርስቶስ ፡ እሙታን ፡ ከንቶ ፡ ው

እቱ ፡ ሃይማኖትነ ፡ ወከንቶ ፡ ተአመነ ፡ ቡቱ ፡ ወንሕነኒ ፡ ኮነ ፡ ሰማዕተ ፡ ሐሰት ፡ ወብዙኃ ፡ ሰምዐ ፡ አቂሞ ፡ እመጻሕፍተ ፡ ነቢያት ፡ ወሐዋርያት ፡ አይደዎ ፡ ወኢአምነ ፡ ልቡ ፡ ወደቤሎ ፡ (Fol. 95b. 2) ንጉሥ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ትንሣኤ ፡ ሙታንስ ፡ በዘአእምን ፡ እነግረክ ፡ ወደቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ንግረኒ ፡ ወደቤሎ ፡ ናሁ ፡ ፳ ወፎዓመት ፡ ሞቱ ፡ በአሐቲ ፡ ዕለት ፡ ፲፪ሰብእ ፡ እምሠራዊትየ ፡ ወ፲፪እምነ ፡ ማርያን ፡ እምከመ ፡ አንሣኢከሙ ፡ ለእሉ ፡ አእምን ፡ ፍጡነ ፡ ወደቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በምንት ፡ ኮነ ፡ ምክንያተ ፡ (Fol. 95b. 3) ሞቶሙ ፡ ለዘመጠነዝ ፡ ሰብእ ፡ በአ

ሐቲ፡ ዕለት፡ ወይቤሎ፡ ንጉሥ፡ ምክንያት፡ ሞቶ
 ሙሰ፡ ኢትሰክለኒ፡ ባሕቱ፡ አንሥኦሙ፡ ከመ፡ እ
 እመን፡ ትንሣኤ፡ ሙታን፡ ርኢይዩ፡ ከይሆሙ፡ ወ
 ይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለእመ፡
 ኢነገርክኒ፡ አንተ፡ አነ፡ እነግረክ፡ ወይቤሎ፡ በ
 ል፡ እስከ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ደውሙ፡ ብእሲት፡ እምብሐ (Fol. 96a. 1.)
 ረ፡ ሸዋ፡ ወፈቀድክ፡ አውስቦታ፡ ወአዘክክ፡ ከመ፡
 ይትገበር፡ ግዕዝ፡ ወአደምክ፡ ነሎ፡ ሠራዊተክ፡
 ከመ፡ ትረስያ፡ ንግሥተ፡ ውስተ፡ ነሎ፡ ደወለ፡
 መንግሥትክ፡ ወታሰግዳ፡ ለአማልክት፡ ወእንዘ፡ ሀ
 ሎክሙ፡ ቀዋመክሙ፡ ወትኔጽሩ፡ አንተ፡ ወጉቡአ
 ኒክ፡ ግብተ፡ በረቀ፡ መብረቅ፡ እምሰማይ፡ ወመሠ
 ጣ፡ እምአዕይንቲክሙ፡ ወበዝንቱ፡ ግርማ፡ ሞቱ፡
 እሙንቱ፡ ሰብእ፡ አንተሂ፡ ከን (Fol. 96a. 2.) ከ፡ እን
 ቡዘ፡ ልብ፡ እምደእቲ፡ ዕለት፡ እስከ፡ አመ፡ አሕዩ
 ውኩክ፡ በስመ፡ አምላኪዩ፡ ወይቤሎ፡ ንጉሥ፡ አ
 ቅዱስ፡ እግዚአብሔር፡ መኑ፡ ነገረክ፡ ዘንተ፡ ወይ
 ቤሎ፡ አምላኪዩ፡ ዘዩአምር፡ ነሎ፡ ወይቤሎ፡ ተ
 አምርት፡ ሀገራ፡ ለዩእቲ፡ ብእሲት፡ ወይቤሎ፡ አ
 ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅድግሰ፡ ሀገራ፡ ላ
 ቲኒ፡ አአምራ፡ እስመ፡ እምዩ፡ ይእቲ፡ ወወላዲት
 ዩ፡ (Fol. 96a. 3.) ወደንገጸ፡ ሰቤሃ፡ ወተንሥኦ፡ ወሰ
 ገደ፡ ታሕተ፡ አገሪሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ወይቤሎ፡ ሊተሰ፡ ይመስለኒ፡ ዘአዕረግዋ፡
 ስማይተ፡ በአይቱ፡ ወለደተክ፡ በሰማይት፡ ወሚመ፡
 በምድር፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
 ኖት፡ በሰማይት፡ ኢይወልዱ፡ ወኢይትዋለዱ፡ አ
 ላ፡ ከመ፡ መላእክት፡ እግዚአብሔር፡ ይከውኑ፡ ሊ
 ተሰ፡ ወለደተኒ፡ በሀገራ፡ ወ (Fol. 96b. 1.) ይቤሎ፡ ን
 ጉሥ፡ አስተበቀኝክ፡ አክብዩ፡ ንግረኒ፡ ጥዩቀ፡ ቅ
 ድመ፡ ዓዋዊሃኑ፡ ወለደተክ፡ አው፡ እምድኅረ፡ ግ
 ብአታ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
 ት፡ እምድኅረ፡ ግብአታ፡ ወይቤሎ፡ ንጉሥ፡ በአማ
 ን፡ አንተ፡ ወልዳ፡ ለዩእቲ፡ ቅድስት፡ ወይቤሎ፡ አ
 ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አርአዩኒ፡ መቃብ
 ሪሆሙ፡ ለእሙንቱ፡ ሙታን፡ ወይቤሎ፡ ንጉሥ፡
 በአይቱ፡ አአምር፡ መቃብሪሆሙ፡ (Fol. 96b. 2.) ለእ

መሂ፡ በልዕምሙ፡ አራዊት፡ ወለአመሂ፡ በልዕም
 ሙ፡ አዕዋፊ፡ ሰማይ፡ ኢዩአምር፡ ወወዕክ፡ አቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እምኅቤሁ፡ ወቆመ፡ በ
 መርኅበ፡ ማልበርዴ፡ ወሰገደ፡ በብረኪሁ፡ ወጸለ
 ዩ፡ እንዘ፡ ይብል፡ እእግዚእዩ፡ ኢዩሱስ፡ ክርስቶስ፡
 ዘአምጸእክ፡ ለሰብእ፡ እምኅበ፡ ኢሀሎ፡ ወካዕበ፡
 ትራስዮ፡ ከመ፡ ዘኢሀሎ፡ አንተ፡ ውእቱ፡ ዘእንሣ
 እክ፡ (Fol. 96b. 3.) ለአልአዛር፡ እመቃብር፡ በጽዋሂ፡
 ቃልክ፡ አንተ፡ ውእቱ፡ ዘእንሣእክ፡ ለወለተ፡ ኢ
 ያኤሮስ፡ ሰበ፡ ትቤ፡ ተንሥኢ፡ ጣቢታ፡ አንተ፡ ው
 እቱ፡ ዘእንሣእክ፡ ለወልደ፡ መበለት፡ በሀገረ፡ ናይ
 ን፡ እኒዘክ፡ ንፍቆ፡ በብሂለ፡ ወሬዛ፡ ተንሥኦ፡ ወ
 ይእዜኒ፡ እንሥኦሙ፡ ለሙታን፡ በኃይልክ፡ ከመ፡
 ይእመኑ፡ ሕዝብክ፡ ትንሣኤ፡ ሙታን፡ ወደጽናዕ፡
 ልበሙ፡ በፍቅረ፡ ዚእክ፡ ወ (Fol. 97a. 1.) እንዘ፡ ይ
 ጼሊ፡ ከመዝ፡ መጽኦ፡ ቃል፡ እምሰማይ፡ ዘይብል፡
 አፍቁርዩ፡ ተክለ፡ ሃይማኖት፡ ነሎ፡ ዘሰአልክኒ፡ አ
 ገብር፡ ለክ፡ ጸውዕ፡ ሙታን፡ በቃልክ፡ ወይትነሥ
 ኦ፡ ለክ፡ ከመ፡ ይትአመር፡ ጽንዓ፡ ፍቅርዩ፡ ዘላዕ
 ሌክ፡ ወውእተ፡ ጊዜ፡ ጸርሱ፡ አቡነ፡ ቅዱስ፡ ተክ
 ለ፡ ሃይማኖት፡ እንዘ፡ ይብል፡ ነሎ፡ ነፍሳት፡
 እለ፡ ሀለውክሙ፡ ውስተ፡ ዛቲ፡ መርኅብ፡ ተንሥ
 ኦ፡ በ (Fol. 97a. 2.) ኃይሊ፡ እግዚእዩ፡ ኢዩሱስ፡ ክር
 ሱቶስ፡ ወሰቤሃ፡ ተንሥኦ፡ ከዕድሜ፡ ወቆሙ፡ ቅ
 ድሚሁ፡ ወሰገዳ፡ ሎቱ፡ እንዘ፡ ይብል፡ ባርክነ፡ አ
 ቅዱሱ፡ ለእግዚአብሔር፡ እስመ፡ ሞትን፡ በአንተ፡
 እምክ፡ ወናሁ፡ ተንሣእነ፡ በኃይሊ፡ ጸሎትክ፡ ወ
 ይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አይ
 ቱ፡ ነበርክሙ፡ ወይቤልዎ፡ ነበርኑ፡ እንዘ፡ ንሣቀይ፡
 ውስተ፡ ሲኦል፡ ወጸውዎ፡ አቡነ፡ (Fol. 97a. 3.) ቅዱ
 ስ፡ ተክለ፡ ሃይማኖት፡ ለንጉሥ፡ ወይቤሎ፡ ርኢ፡
 አልክተ፡ ዕድሜ፡ እለ፡ ተንሥኦ፡ እሙታን፡ ወር
 ኢዮ፡ ንጉሥ፡ ደንገጸ፡ ወሰዕነ፡ ተናግሮ፡ ወነሎ
 ሙ፡ ጉቡአን፡ ፈርሙ፡ ወርእዱ፡ ወይቤልዎ፡ ሰብእ
 ኑ፡ ዝብእሲ፡ ወሚመ፡ አምላክ፡ ወተስእሎሙ፡ ን
 ጉሥ፡ ለእለ፡ ተንሥኦ፡ ሰብእ፡ ወይቤሎሙ፡ ሀሎ
 ኑ፡ ነሐኔ፡ እምድኅረ፡ ሞት፡ ወይቤልዎ፡ አንጉሥ፡
 ምንተ፡ ንነግረክ፡ በ (Fol. 97b. 1.) እንተ፡ ውእቱ፡ ብ

መል። ወነሉን፡ አህጉር፡ እለ፡ ይትጋወራ፡ ምስለ፡
ዳሞት፡ አምና፡ በክርስቶስ፡ በእደዊሁ፡ ለአቡነ፡ ቅ

ዱስ፡ ተክለ፡ ሃይማኖት፡ በረከቱ፡ የሀሉ፡ ምስለ፡ ፍ
ቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለሙ፡ ዓለም፡ አሜን።

CHAPTER LXIII.

(Fol. 99b.) ምዕራፍ፡ ፳፫። ወእምዝ፡ ተመይጣ፡
አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወዐርገ፡ መልዕል
ተ፡ ዝበፈተን፡ ወጸመ፡ በህየ፡ ጸመ፡ ጭቅድስት፡ እ
ንዘ፡ እኢይጥዕም፡ ምንተኒ፡ ወበዕለተ፡ ዓርብ፡ የሐ
ምል፡ ሐምለ፡ ገዳም፡ ዘእንበለ፡ ይኅሪ፡ መሪሪ፡ ወ
ጥዑመ፡ ወይበልዕ፡ እምኔሁ፡ ጥራዮ፡ በሰናብት፡
ማየሰ፡ ፍጹመ፡ እኢይሰተ፡ እስከ፡ ይትፈጸም፡ ዘመ
ነ፡ ጸም፡ ወበዕለተ፡ ፋሲካ፡ ጊዜ፡ መ (Fol. 100a. 1.)
ንፈቀ፡ ሌሊት፡ እንተ፡ ይእቲ፡ ትንሣኤሁ፡ እምር
ት፡ መጽሐ፡ ኅቤሁ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡
እንዘ፡ ሚካኤል፡ ወጉብርኤል፡ በየማኑ፡ ወበዐጋሙ፡
ወማርያም፡ እሙ፡ ወ፲ወ፪ሐዋርያቲሁ፡ ምስሌሁ፡
ወብዙኃን፡ ሐራ፡ ሰማይ፡ ይተልውም፡ ወይቤሎ፡
ሰላም፡ ለከ፡ አፍቁርየ፡ ተክለ፡ ሃይማኖት፡ ሰላም፡
አቡየ፡ ወሰላሙ፡ መንፈስየ፡ ቅዱስ፡ የሀሉ፡ ምስሌ
(Fol. 100a. 2.) ከ፡ ተፈሣሽ፡ ወተኃሠይ፡ እስመ፡ ተ
ጽሕፈ፡ ስምከ፡ በመንግሥተ፡ ሰማያት፡ አነሂ፡ ተ
ፈሣሽኩ፡ ወተኃሠይኩ፡ ብከ፡ እስመ፡ አባእከ፡ ሊ
ተ፡ ምሀርከ፡ ብዙኃ፡ በከመ፡ አስተፍሣሽከ፡ አን
ተ፡ መጻእኩ፡ ኅቤከ፡ አነሂ፡ ከመ፡ አስተፍሥሽከ፡
ዮም፡ ቅድስናሆሙ፡ ለነቢያትየ፡ ወእሦቶሙ፡ ለሐ
ዋርያትየ፡ የሀሉ፡ ዘልፈ፡ ምስሌከ፡ ወከመ፡ ጊዮር
ጊስ፡ ዘልዳ፡ ሞገስየ፡ (Fol. 100a. 3.) ይትከዓው፡ ው
ስተ፡ ስምከ፡ ወነሉ፡ ሰብእ፡ ዘይገብር፡ ተገዛረከ፡

እመሂ፡ በኅብስት፡ አው፡ በዕጣን፡ ወቀርባን፡ እስ
ከ፡ ጽዋዕ፡ ማይ፡ ቁረር፡ ይኅልፍ፡ ምስሌከ፡ በግህ
ደት፡ ውስተ፡ መንግሥተ፡ ሰማያት፡ ወነሉ፡ ዘይ
ጼውዕ፡ ስመከ፡ በዕለተ፡ ምንዳቤሁ፡ እነ፡ አድኅኖ፡
እመንሱት፡ ኅበሂ፡ ተሰምየ፡ ስምከ፡ እመሂ፡ በገዳ
ም፡ ወእመሂ፡ በአብያት፡ ህየ፡ ይኩን፡ ሣህል፡ ወ
(Fol. 100b. 1.) ምሕረት፡ ወፈድ፡ ፋይሰ፡ ለገብረ፡ እግ
ዚአብሔር፡ ተክለ፡ ሃይማኖት፡ ለዓለሙ፡ ዓለም፡ አ
ሜን፡ ወዘንተ፡ ብሂሎ፡ ወሀቦ፡ ቁጽለ፡ ገነት፡ ወጽ
ዋዓኒ፡ ዘእማየ፡ ሕይወት፡ ወይቤሎ፡ ንሣእ፡ ዘንተ፡
ብላዕ፡ ወስተይ፡ ወበልዕ፡ ወስተየ፡ ወተፈሥሐት፡
ነፍሱ፡ ወመሰሎ፡ ከመ፡ ዘኢጸመ፡ አሐተ፡ ዕለተ፡
ወእምይእቲ፡ ዕለት፡ ጠፍአ፡ ነሎ፡ ሕገ፡ ሥጋ፡ እ
ምኔሁ፡ ወካ (Fol. 100b. 2.) ዕበ፡ ይቤሎ፡ እግዚእነ፡
ኢየሱስ፡ ክርስቶስ፡ እምይእቤሰ፡ ሐር፡ ምድረ፡
እምሐራ፡ ኅበ፡ በጸሎተ፡ ሚካኤል፡ ዘግሸ፡ ወንበ
ር፡ ህየ፡ እስከ፡ አመ፡ እነግረከ፡ ወሚካኤል፡ መል
እከ፡ ምክርየ፡ ይሂሉ፡ ምስሌከ፡ ወሰአሞ፡ አፋሁ፡
ወአንበረ፡ እዴሁ፡ ዲበ፡ ርእሱ፡ ወበረከ፡ ወዐርገ፡
ውስተ፡ ሰማያት፡ በዐቢያ፡ ስብሐት፡ ወይቤ፡ አቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ይትባረክ፡ እ (Fol.
100b. 3.) ግዚእ፡ ስመ፡ ስብሐቲከ፡ ዘወሀብከ፡ ዘመ
ጠነዝ፡ ለኃጥእ፡ ገብርከ፡ ተክለ፡ ሃይማኖት፡ ለዓለ
ሙ፡ ዓለም፡ አሜን።

CHAPTER LXIV.

(Fol. 100a. 1.) ምዕራፍ፡ ፳፬። ወተፈጸሞን፡ እማ
ንቱ፡ መዋዕል፡ ሐረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ ኅበ፡ ንጉሥ፡ ፍሥሐ፡ ጽዮን፡ ወይቤሎ፡ ጽ
ናዕ፡ በሃይማኖተ፡ ክርስቶስ፡ ወትጋህ፡ ለዐቁበ፡ ቤ
ተ፡ ክርስቲያን፡ አንሰ፡ አሐውር፡ ኅበ፡ አዘዘ፡ አ
ምላኪየ፡ ወሰሚዮ፡ ንጉሥ፡ በከየ፡ ብዙኃ፡ ወይ

ቤ፡ አአቡነ፡ ለመኑ፡ ተኅድግ፡ ሀገረከ፡ ዘሐነጽከ፡
በሃይማኖትከ፡ ወዘኢድኃንከ፡ (Fol. 101a. 2.) እምእደ፡
ሰይጣን፡ በጸሎትከ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክ
ለ፡ ሃይማኖት፡ እኢይትከሀለ፡ እትዓደው፡ ትአዘዘ፡
እግዚእየ፡ ወካዕበ፡ አስተጋብአሙ፡ አቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ለነሎሙ፡ ከህናት፡ ምስለ፡ ሊ

ቆሙ፡ ገብረ፡ ዋሕድ፡ ወይቤሎሙ፡ ኩኑ፡ ሠናያነ፡
ወቅኑያነ፡ ለእግዚአብሔር፡ ከመ፡ ትኩኑ፡ አርአያ፡
ለመርኤቱ፡ ወረአየ፡ ሕዝቦ፡ በጽድቅ፡ ወበኩሉ፡
ተግዛ (Fol. 101b. 1.) ጽ፡ መንፈሳዊት፡ ከመ፡ ኢይት
ኃሥሥ፡ ደሞሙ፡ እምእደከሙ፡ ወናሁ፡ አንስ፡
አሐውር፡ ኅበ፡ ዘፈነወኒ፡ እግዚአብሔር፡ አንትሙ
ሰ፡ ጽንዑ፡ ወሀልዉ፡ ዝየ፡ ወዕቀቡ፡ ሊተ፡ ደቂቅ
የ፡ በፈረሃ፡ እግዚአብሔር፡ ወኢታማስንዎሙ፡ ዘ
አግብአሙ፡ እግዚአብሔር፡ ኅቤሁ፡ በአርአየ፡ ኃ
ይላት፡ ወመንክራት፡ ወይቤልዎ፡ እሙንቱ፡ ከሀና
ት፡ ንሕነሰ፡ ነሐውር፡ ምስሌክ፡ ወኢንትፈ፡ (Fol.
101b. 2.) ለጥ፡ እምኔክ፡ እስመ፡ አንተ፡ ውእቱ፡ ተ
ስፋነ፡ እምታሕተ፡ እግዚአብሔር፡ አምላክነ፡ ወይ
ቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ሐሰ፡
ለክሙ፡ ትሐሩ፡ ምስሌየ፡ ንበሩ፡ ዝየ፡ ወዕቀቡ፡
መርዔትየ፡ በዝንቱ፡ ይሠምር፡ ልብየ፡ ወገብረ፡
ዋሕድሰ፡ ኮነ፡ ይበኪ፡ ፈድፋድ፡ እምኩሎሙ፡ እስ
መ፡ ቀዳማይ፡ ወልዱ፡ ውእቱ፡ በመንፈስ፡ ቅዱስ፡
እምኩሎሙ፡ ሰብአ፡ ዳሞት፡ ወይ (Fol. 101b. 3.) ቤ
ሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኢትብኪ፡

ወልድየ፡ ጽናዕ፡ በሃይማኖት፡ ርትዕት፡ በዘመሐር
ኩክ፡ አነ፡ ወአጽንዎሙ፡ ለአብያጸክ፡ መሃይምናን፡
ወይቤሎ፡ ገብረ፡ ዋሕድ፡ ከመ፡ ምንት፡ እከውን፡
ኃጢአየ፡ ኪያክ፡ እአቡየ፡ ቀጸላ፡ ርእስየ፡ ውብርሃ
ነ፡ አዕይንትየ፡ ጽናዕ፡ ኃይልየ፡ ወሥርጋዊ፡ ኩሉ፡
መልክዕየ፡ እመውት፡ አንሰ፡ በእግርክ፡ ከመ፡ ት
ቅብረኒ፡ አንተ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡
ሃይማኖት፡ ለምንት፡ ትሰብረኒ፡ ልብየ፡ ሰበ፡ ኃደጉ
ክ፡ በሥ (Fol. 102a. 1.) ጋየ፡ ወበመንፈስየሰ፡ እሄሉ፡
ዘልፈ፡ ምስሌክ፡ ወበብዝኃ፡ ጣዕመ፡ ቃሉ፡ አሳይ
ኀ፡ ብካየ፡ ወአስተፋነውዎ፡ ለአቡነ፡ ቅዱስ፡ ተክ
ለ፡ ሃይማኖት፡ ንጉሥ፡ ወሠራዊቱ፡ ወኩሎሙ፡
ሰብአ፡ ሀገር፡ ንዑሶሙ፡ ወሀቢዮሙ፡ እንዘ፡ ይበክ
ዩ፡ መሪረ፡ ወይቤሎ፡ ሰበ፡ ኀደገነ፡ በሥጋክ፡ ወበ
መንፈስክ፡ ኢትኅድገነ፡ በመንፈስክ፡ ወተዘከረነ፡
በጸሎትክ፡ እአቡነ፡ ቅዱስ፡ ወይቤሎሙ፡ ተመየ
ጡ፡ እግዚአብሔር፡ ይዘከረነ፡ (Fol. 102a. 2.) ለኩል
ነ፡ ወሰአሙ፡ እደዊሁ፡ ወእገሪሁ፡ ወተመደጡ፡
ብሔሮሙ፡ ወቅዱስኒ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
ማኖት፡

CHAPTER LXV.

ምዕራፍ፡ ፳፭፡ ሐረ፡ ፍኖቶ፡ ተዕዲኖ፡ ዲበ፡ ሰ
ረገላ፡ ብርሃን፡ እንተ፡ ኅበ፡ መጽአ፡ ፍኖተ፡ ውኅ
ደረ፡ ኅበ፡ ምእመናኒሁ፡ ዘመሀሮሙ፡ ቅድመ፡ ወ
ርኢዮሙ፡ ኪያሁ፡ ሰገዱ፡ ሎቱ፡ ወአምሳዎ፡ ወይ
ቤልዎ፡ ለምንት፡ ዘመጠነዝ፡ ጐንደይክ፡ ዘእንበለ፡
ትምጻእ፡ ኅቤነ፡ ወይቤሎ (Fol. 102a. 3.) ሙ፡ ይትክ
ሀለኒ፡ በፈቃድየ፡ ዘእንበለ፡ ፈቃድ፡ እግዚአብሔር

ር፡ ወክበ፡ ይቤሎሙ፡ ዳግመ፡ ጸላኢ፡ አሕሰመኑ፡
ላዕሌክሙ፡ ወይቤልዎ፡ አልቦ፡ ዳኅነ፡ ሀሎነ፡ በጸሎ
ትክ፡ ወበሕቱ፡ ኅዳጣን፡ ድውያን፡ ሀለዉ፡ በሀገር
ነ፡ ወይቤሎሙ፡ አምጽእዎሙ፡ ኅቤየ፡ ወአምጽ
ኡ፡ ሎቱ፡ ኩሎ፡ ድውያነ፡ ዘተረክቡ፡ ውስተ፡ ሀገ
ር፡ ወገሰሶሙ፡ ወአሕየዎሙ፡ ወኮነ፡ ሕይወት፡ ው
ስተ፡ ኩሉ፡ ብሔሮሙ፡

CHAPTER LXVI.

(Fol. 102b.) ምዕራፍ፡ ፳፮፡ ወእምድኅረ፡ ሐወጸ፡
ኩሎ፡ መሃይምናን፡ ዘሰበኩሙ፡ ቅድመ፡ በጽሐ፡ ው
ስተ፡ ሀገሩ፡ ዞረፌ፡ ወረከበ፡ በሀየ፡ ብእሲተ፡ ዘማ
ዊተ፡ ዘኮነ፡ ይሬእያ፡ እምትካት፡ እንዘ፡ ትዜሙ፡
ወይቤሎ፡ ኦብእሲቶ፡ እስከ፡ ማዕዘኑ፡ ትዜምዊ፡ ኢ

የአክለኪኑ፡ ዝንቱ፡ ኃግር፡ ወትቤሎ፡ ብእሲት፡ ኦ
አቡየ፡ ቅዱስ፡ ኢይትከሀለኒ፡ እኅድግ፡ ዘንተ፡ በ
ሕቱ፡ ይኅድድ፡ እሳት፡ ውስተ፡ ልብየ፡ ወይቤም
ኒ፡ ዘእን (Fol. 103a. 1.) በለ፡ ፈቃድየ፡ ኦብእሲ፡ እግ
ዚአብሔር፡ በዘትክል፡ ርድኢኒ፡ ወበልሐኒ፡ እምዝ

ንቱ፡ ሃማ ፡ ወወተበ ፡ ውስተ ፡ ገጽ ፡ በትእምርተ ፡ መ
ስቀል ፡ እንዘ ፡ ይብል ፡ ሃእ ፡ መንፈስ ፡ ርኩስ ፡ እም
ላዕል ፡ ዛቲ ፡ ብእሲት ፡ ወወዕክ ፡ ሰይጣን ፡ እምኔሃ ፡
በአምሳል ፡ ብእሲት ፡ አመት ፡ ጎስምተ ፡ ጥቀ ፡ ወጽ
ፉር ፡ ስእርተ ፡ ርእሱ ፡ እንዘ ፡ ይኬልሕ ፡ ወይብል ፡
አሌ ፡ ሊተ ፡ ወአይቲ ፡ እጉይይ ፡ እምኔክ ፡ እ (Fol.
103a 2) ስመ ፡ ተመንይብኩ ፡ በነሉሄ ፡ ወኃጣእኩ ፡
ኅበ ፡ አመሥጥ ፡ ወዘንተ ፡ ብሂሎ ፡ ጠፍኦ ፡ ከመ ፡
ጠስ ፡ ወእምይኦቲ ፡ ዕለት ፡ ኮነት ፡ ይኦቲ ፡ ብእሲ
ት ፡ ውስተ ፡ ፈሪሃ ፡ እግዚአብሔር ፡ ወተጋብኦ ፡ ነሱ
ሎሙ ፡ ሰብኦ ፡ ሀገር ፡ ወአገማዲሁኒ ፡ ወይቤሉ ፡ ስ
ብሐት ፡ ለእግዚአብሔር ፡ ለዘአርአየነ ፡ ገጸክ ፡ ወአ

ስምዐነ ፡ ቃለክ ፡ አይቲ ፡ ውእቲ ፡ አዕይንተ ፡ አቡ
ክ ፡ ጸጋ ፡ ዘአብ ፡ ከመ ፡ ይርአይ ፡ ዘ (Fol. 103a. 3.) ጉ
ተ ፡ ሀብተ ፡ ዘተወሀበ ፡ ለክ ፡ ወአይቲ ፡ ውእቲ ፡ አ
ዕይንተ ፡ እምክ ፡ እግዚአ ፡ ኃረያ ፡ ከመ ፡ ትርአይ ፡
ዘኮንክ ፡ ነበየ ፡ ወሐዋርያ ፡ ወሰባኬ ፡ ወንጌለ ፡ መን
ግሥተ ፡ ሰማያት ፡ ወርኢሞሙ ፡ ኃይለ ፡ ዘይተልዎ ፡
አምጽኦ ፡ ነሱ ፡ ድውያነ ፡ እለ ፡ ውስተ ፡ ሀገር ፡ ወ
አንበርዎሙ ፡ ታሕተ ፡ እገሪሁ ፡ እንዘ ፡ ይብሉ ፡ አሕ
የዎሙ ፡ በጸሎትክ ፡ አባ ፡ ወአተብ ፡ ላዕሌሆሙ ፡ ወ
አሕየዎሙ ፡ ወአተወ ፡ (Fol. 103b. 1.) በፍሥሐ ፡ አብ
ያቲሆሙ ፡ ወተፈሥሐ ፡ አገማዲሁ ፡ (Fol. 103b. 2.) ወ
ሰብሐዎ ፡ ለእግዚአብሔር ፡ ዘወሀበ ፡ ዘመጠነገ ፡ ጸጋ ፡

CHAPTER LXVII.

(Fol. 103b 3) ምዕራፍ ፡ ፳፯ ፡ ወእምዝ ፡ ተንሥ
አ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ይሐ
ር ፡ ምድረ ፡ አምሐራ ፡ ወእንዘ ፡ የሐውር ፡ ረከቦ ፡
ለሸመነኮስ ፡ ወአተብ ፡ ገጽ ፡ እምርኅቅ ፡ ወጸለየ ፡ ጸ
ሎተ ፡ ወንጌል ፡ ውእቲኒ ፡ ጸለየ ፡ ከማሁ ፡ እስመ ፡ ል
ማይሙ ፡ ለመነኮሳት ፡ ከመዝ ፡ ውእቲ ፡ ይጼልዩ ፡
እምቅድመ ፡ ይትራከቡ ፡ ወእምድኅፊሁ ፡ ይትእም
ኅኑ ፡ ወበዝ ፡ ትምህርተ ፡ ጸልዮ ፡ አቡነ ፡ ቅዱስ ፡
(Fol. 104a. 1.) ተክለ ፡ ሃይማኖት ፡ ተአምሮ ፡ ለውእ
ቱ ፡ መነኮስ ፡ ወይቤሎ ፡ ዳኅንኑ ፡ አባ ፡ ወይቤሎ ፡
ዳኅን ፡ እወ ፡ በጸሎትክ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ እምአይቲ ፡ መጻእክ ፡ ወይቤሎ ፡
እምብሔር ፡ እምሐራ ፡ እምደብረ ፡ አቡነ ፡ በጸሎተ ፡
ሚካኤል ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማ
ኖት ፡ አይቲ ፡ ተሐውር ፡ ወይቤሎ ፡ ውእቲ ፡ መነኮ
ስ ፡ ኢየአምር ፡ ብሔረ ፡ ኅበ ፡ አሐውር ፡ ባሕቱ ፡ ኅ
በ ፡ አብጽኦኒ ፡ እግዚአብሔር (Fol. 104a. 2.) ር ፡ አሐ
ውር ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡
ምንተ ፡ ተሐውር ፡ ዘኢተአምር ፡ መካኖ ፡ አንሰ ፡
እብል ፡ ኅቤየ ፡ ፈነወክ ፡ እግዚአብሔር ፡ ተመየጥ ፡
እንክሰ ፡ መልእ ፡ ንሐር ፡ ውስተ ፡ ሀገርክ ፡ ወይቤ
ሎ ፡ ውእቲ ፡ መነኮስ ፡ ኢየሐውር ፡ በምንት ፡ ግብ
ር ፡ አሐውር ፡ ይፌንወኒ ፡ ኅቤክ ፡ ወይቤሎ ፡ አቡነ ፡

ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ከመ ፡ ትሚጥ ፡ ከያየ ፡
ኃጥኦ ፡ እምኢያአምር (Fol. 104a. 3.) ውስተ ፡ አእ
ምሮ ፡ ወትምርሐኒ ፡ መካነክ ፡ ከመ ፡ እትመሐር ፡ ሀ
የ ፡ ሥርዓተ ፡ ወሕገ ፡ ወይቤሎ ፡ ውእቲ ፡ መነኮስ ፡
አንሰ ፡ ኢይትመየጥ ፡ ለሐዋር ፡ ምስሌክ ፡ ምንትኑ ፡
አንተ ፡ ከመ ፡ ያምወኒ ፡ እግዚአብሔር ፡ በእንተኦ
ክ ፡ ዘንተ ፡ ነሱ ፡ መዋዕለ ፡ እምድረ ፡ አምሐራ ፡
እስክ ፡ ሸዋ ፡ በጸሕየ ፡ እትመየጥኑ ፡ በከንቱ ፡ ወይ
ቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እመሰ ፡ ኢ
ፈነወክ ፡ ኅቤየ ፡ ሐ (Fol. 104b. 1.) ር ፡ ኅበ ፡ ዘፈቀድ
ክ ፡ ሊተኒ ፡ ያበጽሐኒ ፡ ህየ ፡ አምላካየ ፡ ዘሎቱ ፡ ክ
ሂሎት ፡ ወእመሰ ፡ ፈነወክ ፡ ኅቤየ ፡ ኢታንቀልቅል ፡
እምዝየ ፡ ወተዕዕነ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖ
ት ፡ ስረገላሁ ፡ ወሐረ ፡ ፍኖቶ ፡ ውእቲሰ ፡ መነኮስ ፡
ቶመ ፡ በህየ ፡ ወኢተክህሎ ፡ ያንቀልቅል ፡ ለፌ ፡ ወ
ለፌ ፡ ወጸርሐ ፡ በዐቢይ ፡ ቃል ፡ እንዘ ፡ ይብል ፡ አ
ባ ፡ አባ ፡ ቁመኒ ፡ በእንተ ፡ እግዚአብሔር ፡ ወዐበየ ፡
አቡነ ፡ ቅዱስ ፡ ተክ (Fol. 104b. 2.) ለ ፡ ሃይማኖት ፡ ወ
ሐረ ፡ ካዕበ ፡ ወሥልሰ ፡ አስተብቀሥ ፡ ወአበየ ፡ ወ
ጸውዖ ፡ ቀል ፡ እምሰማይ ፡ ወይቤሎ ፡ መሀር ፡ እስ
መ ፡ ገብረ ፡ በኢያአምር ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡
ተክለ ፡ ሃይማኖት ፡ ኦእግዚእየ ፡ አስመ ፡ መነኮ ፡ ቢ
ጸ ፡ ወአጽድቀ ፡ ርእሶ ፡ ኅድግ ፡ ይደልዎ ፡ ነኅኔ ፡ ወ

ይቤሎ፡ ቃል፡ አኮነ፡ ጽሑፍ፡ ኃዲገ፡ አበሳ፡ ለበ፡
 ጽ፡ አስከ፡ ስብዕ፡ በበስብዕ፡ ወተመይጦ፡ አቡነ፡
 ቅዱስ፡ ተክለ፡ ሃ (Fol. 104 b. 3.) ይማኖት፡ ወጸውያ፡
 ለውእቱ፡ መነኮስ፡ ወይቤሎ፡ ሠረዩ፡ ለነ፡ እግዚአ
 ብሔር፡ ኃጢአተነ፡ ወመጽአ፡ ውእቱ፡ መነኮስ፡
 ወሰገደ፡ ኀበ፡ እገረሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ወይቤ፡ ስረዩ፡ ሊት፡ አባ፡ አስመ፡ ገበር
 ኩ፡ በኢያአምሮትዩ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተ
 ክለ፡ ሃይማኖት፡ ኢመፍትው፡ ለነ፡ ንመንን፡ በጸ
 ነ፡ ወናጽድቅ፡ ርእሰነ፡ ወይእኩኒ፡ ስረዩ፡ ለክ፡ እግ
 ዘአብሔር፡ (Fol. 105 a. 1.) ወጸግመ፡ ኢትግበር፡ ከ
 መዝ፡ ወተአምተ፡ በበይናቲሆሙ፡ ወሐሩ፡ እንዘ፡
 ይሴአሎ፡ ሎቱ፡ ነገራተ፡ እግዚአብሔር፡ ወምንት፡
 ሥርዓተ፡ ደብሩ፡ ወሕይወቶሙ፡ ለቅዱሳን፡ ወው
 እቱስ፡ መነኮስ፡ ኢየአምር፡ ከመ፡ የሐውር፡ በሰረ
 ገላ፡ ወይመስሎ፡ ከመ፡ ዘበምድር፡ የሐውር፡ ወ
 ይቤሎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አባ
 ተሐውርኩ፡ በሰረገላ፡ እስመ፡ ቀደምክ (Fol. 105 a. 2.)
 ኒ፡ ፍጡነ፡ ዘንተ፡ ነሎ፡ ፍታት፡ ወይቤሎ፡ አቡ
 ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ምንተ፡ አነ፡ ኃጥአ፡
 ወአባሲ፡ ከመ፡ እሑር፡ በሰረገላ፡ ወይቤሎ፡ ውእ
 ቱ፡ መነኮስ፡ ኢታዕብደኒ፡ አባ፡ ሀለውክ፡ ተሐው
 ር፡ በሰረገላ፡ ወናው፡ ይቀልል፡ እግርክ፡ ከመ፡ ሩ
 ጸተ፡ ነፋሰ፡ ወአንሰ፡ ደከምኩ፡ ወእፈቀድ፡ አፅር
 ፍ፡ ንስቲተ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ናዕርፍ፡ ኀቡረ፡ አነሂ፡ ከማክ፡ ድኩም፡
 ወባሕቱ፡ አእምር፡ (Fol. 105 a. 3.) ኀበ፡ ነጎድር፡ ወ
 ይቤሎ፡ ውእቱ፡ መነኮስ፡ ኀበ፡ ዘአብጽሐነ፡ እግዚ
 አብሔር፡ ነጎድር፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክ
 ለ፡ ሃይማኖት፡ ተአምርኩ፡ መካኖ፡ ኀበ፡ ነጎድር፡
 ወይቤሎ፡ እመሰ፡ ንበጽሕ፡ ኀበ፡ እገሌ፡ ነጎድር፡
 ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንከ፡
 በል፡ ናዕርፍ፡ ወጸለዩ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ በውጣጢ፡ ልቡ፡ ከመ፡ ይኑም፡ ውእቱ፡
 መነኮስ፡ ወከፅበ፡ (Fol. 105 b. 1.) ጸለዩ፡ ከመ፡ ይብጽ
 ሑ፡ መካነ፡ ዘይቤ፡ ውእቱ፡ መነኮስ፡ ወዘእንበለ፡
 ይፈጽም፡ ጸሎቶ፡ ንገቶ፡ ደመና፡ ብርሃን፡ ወይሮ፡ ም
 ስለ፡ ውእቱ፡ መነኮስ፡ ወአብጽሐ፡ ሕዩ፡ ወሰሰለ፡

ደመና፡ እምኔሆሙ፡ ወሰብሐ፡ ለእግዚአብሔር፡ ዘ
 ሎቱ፡ ክሂሎት፡ ወአንቅሐ፡ ለውእቱ፡ መነኮስ፡
 ወይቤሎ፡ ተንሥእ፡ ንሐር፡ ናሁ፡ መስዩ፡ ብሔ
 ር፡ ወነቂሐ፡ ውእቱ፡ መነኮስ፡ ርእዩ፡ አብያተ፡ ዘ
 (Fol. 105 b. 2.) የአምር፡ ቅድመ፡ ወወዕአ፡ በዐለ፡ ቤ
 ት፡ እምህየ፡ ወተአምሩሙ፡ ውእቱስ፡ ብእሲ፡ ዘ
 ፈቀደ፡ ይጎድር፡ ኀቤሁ፡ ወእእመሮ፡ ውእቱ፡ ብ
 እሲ፡ ለውእቱ፡ መነኮስ፡ ወይቤሎ፡ ዳጎንኑ፡ አባ፡
 ወይቤሎ፡ እው፡ ዳጎን፡ ወሐለዩ፡ ውእቱ፡ መነኮስ፡
 በልቡ፡ ወይቤ፡ ገብእሲ፡ መልአካኑ፡ ወማሪ፡ ሰ
 ብእ፡ ወእንዘ፡ ይሔሊ፡ ዘንተ፡ ወይቤሎሙ፡ በዐ
 ለ፡ ቤት፡ ባኢ፡ ቤትዩ፡ ወጎድሩ፡ አግባ (Fol. 105 b. 3.)
 ርት፡ እግዚአብሔር፡ ወበዊሐሙ፡ አምጽአ፡ ማየ፡
 ወሐፀበ፡ እገረሆሙ፡ ወእንዘ፡ ያስተዳሉ፡ ሲሳየ
 ሙ፡ ኦውደቆ፡ ለወልዱ፡ ጋኔን፡ እኩይ፡ ዘኮነ፡ ያ
 መነድቦ፡ ዘልፈ፡ እምንዕሱ፡ ወይቤሎሙ፡ ውእቱ፡
 ብእሲ፡ አንትሙ፡ ቅዱሳነ፡ ልዑል፡ ዘበእካሙ፡ ዮ
 ም፡ ቤትዩ፡ አሕይው፡ ወልድዩ፡ ወይቤሎ፡ ውእ
 ቱ፡ መነኮስ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኦ
 አባ፡ አሕዩ፡ ሎ (Fol. 106 a. 1.) ቱ፡ ወልዶ፡ እስመ፡
 እሬኢ፡ ኃይለ፡ አምላክ፡ እንዘ፡ ይተልወክ፡ ለበዐ
 ለ፡ ቤትሂ፡ ቀጸቦ፡ ከመ፡ ያስተብቀሎ፡ ለአቡነ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ ወሰገደ፡ ታሕተ፡ እገረሁ፡
 ወአስተብቀሎ፡ ብዙኃ፡ ወተንሥእ፡ አቡነ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ ወሐረ፡ ኀበ፡ ውእቱ፡ ወልድ፡
 ወዓተበ፡ ውስተ፡ ገጹ፡ በትእምርተ፡ መስቀል፡ እ
 ንዘ፡ ይብል፡ ጸእ፡ መንፈስ፡ ርኩስ፡ በኃይለ፡ እ (Fol.
 106 a. 2.) ግዚእዩ፡ ኢየሱስ፡ ክርስቶስ፡ ዘአሰብክ፡ በ
 ስሙ፡ እን፡ ወወዕአ፡ ጋኔን፡ እንዘ፡ ይነብሕ፡ ከመ፡
 ክልብ፡ ወሐይወ፡ ውእቱ፡ ወልድ፡ እምይእቲ፡ ሰ
 ዓት፡ ወርኢዮ፡ በዐለ፡ ቤት፡ ዘንተ፡ ተአምረ፡ እ
 ንከረ፡ ወሰገደ፡ ታሕተ፡ እገረሁ፡ ለአቡነ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ ወአቅረበ፡ ማዕደ፡ ወበልዑ፡ ቅ
 ዱሳን፡ ወጸበሐ፡ አስተጋብሐሙ፡ ውእቱ፡ ብእሲ፡
 ለሰብእ፡ ሀገሩ፡ ወነገ (Fol. 106 a. 3.) ሮሙ፡ ነሎ፡
 ዘኮነ፡ ተአምረ፡ ውስተ፡ ቤቱ፡ ወሰማሪሙ፡ ሰብ
 አ፡ ሀገር፡ አስተጋብሐ፡ ነሎ፡ ድውያነ፡ እለ፡ ው
 ስቱቶሙ፡ ወኑልቆሙ፡ ፃዕደወአንበርዎሙ፡ ታሕ

ተ፡ አገረሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወ
አሕያዎሙ፡ እንዘ፡ ይገሥሃሉ፡ በኃይለ፡ መንፈስ፡
ቅዱስ፡ ዘኃዱር፡ ላዕሌሁ፡ ወተንሥኡ፡ ነሎሙ፡
ከመ፡ ዘኢሐሙ፡ ምንተኒ፡ ወሰገዱ፡ ሎቱ፡ ወ

አ (Fol. 106b, 1.) ምሳም፡ ወርኢዮሙ፡ ሰብአ፡ ሀ
ገር፡ ሰብሕዎ፡ ወአእኩትዎ፡ ለእግዚ (Fol. 106b, 2.)
አብሔር፡ ዘተሣሃሎሙ፡ በብጽሐተ፡ ዝንቱ፡ ቅ
ዱስ፡

CHAPTER LXVIII.

(Fol. 106b, 3.) ምዕራፍ፡ ፳፰፡ ወእምዝ፡ ሐረ፡ አ
ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እምህየ፡ ምስለ፡ ው
እቱ፡ መነኮስ፡ ውእቱሰ፡ መነኮስ፡ ኮነ፡ ያነክር፡ እን
ዘ፡ ይፈኢ፡ ተአምረ፡ ወይቤሎ፡ ለአቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ኦአባ፡ ሰብአ፡ አንተ፡ ወሚ
መ፡ መልአክ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
ይማኖት፡ ኢትበል፡ ከመዝ፡ ኦአኅዮ፡ ምንት፡ አነ፡
ከመ፡ እኩን፡ መልአክ፡ መሬ (Fol. 107a, 1.) ት፡ ወ
ሐመድ፡ አነ፡ ምኒን፡ በኃበ፡ ሰብአ፡ ወትሑት፡ በ
ውስተ፡ ሕዝብ፡ ኃዋእ፡ ወአባሲ፡ አነ፡ ወዘንተ፡
ብሂሎ፡ አምሐሎ፡ ለውእቱ፡ መነኮስ፡ ከመ፡ ኢይ
ንግር፡ ለሰብአ፡ ነሎ፡ ዘርእየ፡ በፍኖት፡ እንዘ፡ ይ
ብል፡ ኢትከሥት፡ ኃቡኦትየ፡ ወይቤሎ፡ ውእቱ፡
መነኮስ፡ አከ፡ አነ፡ ዘእከሥት፡ ብከ፡ ዘእንበለ፡ ዳእ
ሙ፡ ምግባሪከ፡ እስመ፡ ኢትክል፡ ተከብቶ፡ ሀገር፡
(Fol. 107a, 2.) እንተ፡ ተሐንጸት፡ መልዕልተ፡ ደብ
ር፡ ወኢያሐትዉ፡ ማኅቶተ፡ ከመ፡ ያንብርዋ፡ ታሕ
ተ፡ ከፈር፡ ዳዕሙ፡ ከመ፡ ያንብርዋ፡ ዲበ፡ ተቅዋ
ማ፡ ወታብርህ፡ ለነሎ፡ እለ፡ ውስተ፡ ቤት፡ ለከ
ሂ፡ ኦአባ፡ ኢይትከሀለከ፡ ከመ፡ ትኅበእ፡ ግብረ፡ እ
ግዚአብሔር፡ ዳእሙ፡ ኩነነ፡ አርአያ፡ ከመ፡ ንርአ
ይ፡ ሥነ፡ ምግባሪከ፡ ሠናይ፡ ወንሰብሐ፡ ለአቡነ፡
ሰማያዊ፡ ወይቤ (Fol. 107a, 3.) ሎ፡ አቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ወበሕቱ፡ አንተ፡ ኢትንግር፡ ሚ
ላዕሌየ፡ ዘፈቀደ፡ ይግበር፡ እግዚአብሔር፡ ወእን
ዘ፡ ዘንቱ፡ ይትናገሩ፡ በጽሑ፡ ውስተ፡ መካን፡ ዘአ
ዘዞ፡ እግዚአብሔር፡ ከመ፡ ይሑር፡ ኃቤሃ፡ ወይቤ
ሎ፡ ለውእቱ፡ መነኮስ፡ አእምር፡ ኦአኅዮ፡ ለእመ፡
ኮነ፡ ዝብሔርከ፡ ወይቤሎ፡ ውእቱ፡ መነኮስ፡ ንበጽ
ሕት፡ በዩመዋዕል፡ ኢኮነኑ፡ ዘተፈከ (Fol. 107b, 1.) ብ
ነ፡ ትማልም፡ በምድረ፡ ሸዋ፡ ከመ፡ ምንትኑ፡ ንበ

ጽሕ፡ ኦአባ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
ማኖት፡ እስኩኬ፡ ጠይቅ፡ እስመ፡ መንክር፡ ውእ
ቱ፡ ግብረ፡ እግዚአብሔር፡ ወአንሥኡ፡ አዕይንቲ
ሁ፡ ውእቱ፡ መነኮስ፡ ወረከበ፡ ትእምርተ፡ ሀገሩ፡
ዕበኒሃ፡ ወዕዕዊሃ፡ ወሐረ፡ ንስቲታ፡ ወረከበ፡ ሰብ
አ፡ ብሔሩ፡ ወተአምሳም፡ ወዓዲ፡ ረከበ፡ መነኮሳ
ተ፡ ደብሩ፡ እ (Fol. 107b, 2.) ለ፡ እመንቱ፡ አሐዊሁ፡
ወተአምሳም፡ ወይቤልዎ፡ ዝእንግዳ፡ ዘምስሌከ፡
አይቱ፡ ብሔሩ፡ መልአክ፡ እግዚአብሔር፡ ይመስ
ል፡ ነሎንታሁ፡ ወይቤሎሙ፡ ብሔሩሰ፡ ምድረ፡
ሸዋ፡ ወይቤልዎ፡ ማዕዜ፡ ረከብከ፡ ወይቤሎሙ፡
ትማልም፡ በምድረ፡ ሸዋ፡ ወይቤልዎ፡ ከመ፡ ምን
ት፡ በጸሕክሙ፡ ዝየ፡ በሰንዶ፡ መዋዕል፡ ወይቤሎ
ሙ፡ ኢያእመርኩ፡ ዘከመ፡ ኮነ፡ ብ (Fol. 107b, 3.) ጽ
ሐትን፡ ወአንከሩ፡ ወኢአምንዎ፡ ወእንዘ፡ ያስተዓ
ዕቡ፡ ቦኡ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወተሳለመ፡
አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወጸለየ፡ በውስ
ቲታ፡ ብዙኃ፡ ወእምድኅረ፡ ጸሎት፡ ይቤሎ፡ ለው
እቱ፡ መነኮስ፡ ማእዜ፡ ታበጽሐኒ፡ ኃበ፡ አበ፡ ምኒ
ት፡ ወይቤሎ፡ ጌሠመ፡ አበጽሐከ፡ ወቤቱ፡ ፪ ሆ
ሙ፡ ኃቡረ፡ ወጸቢሐ፡ ወሰዶ፡ ለአቡነ፡ ቅዱስ፡ ተ
ክለ፡ ሃይማኖት፡ ኃበ፡ አበ፡ ምኒ (Fol. 108a, 1.) ት፡ ዘ
ውእቱ፡ አባ፡ በጸሎተ፡ ሚካኤል፡ ዘግሸ፡ ወንገሮ፡
ወይቤሎ፡ ሀሎ፡ እንግዳ፡ ዘመጽአ፡ ምስሌየ፡ እም
ብሔረ፡ ሸዋ፡ ወይፈቅድ፡ ይባእ፡ ኃቤከ፡ ወይቤ
ሎ፡ አበ፡ ምኒት፡ አምጽአ፡ ፍጡነ፡ ኃቤየ፡ ወወዕ
አ፡ ወአብአ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ወሶበ፡ ርእየ፡ አቡነ፡ በጸሎተ፡ ሚካኤል፡ ደንገጸ፡
እምብርሃነ፡ ገጹ፡ ወተንሥኡ፡ እመንበሩ፡ ወተም
ኖ፡ በአምሳ፡ መንፈሳዊት፡ ወአንበሮ፡ ምስሌሁ፡
ውእቱሰ፡ አባ፡ በ (Fol. 108a, 2.) ጸሎተ፡ ሚካኤል፡

ጸሐቂ፡ በመንፈሱ፡ ወዓማዊ፡ በገድሉ፡ ወሐዋሪ፡
በፍኖተ፡ አበው፡ ቅዱሳን፡ ወአእመረ፡ በመንፈስ፡
ቅዱስ፡ ምጽአቶ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
ት፡ እምቅድመ፡ ብጽሐቱ፡ ወይቤሎ፡ እምኢዶቱ፡
አንተ፡ ወይቤሎ፡ እምርኅቅ፡ ብሔር፡ ዘይትበሀል፡
ሸዋ፡ ወይቤሎ፡ በምንት፡ ግብር፡ መጻእክ፡ ዝየ፡
ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እግ
(Fol. 108a. 3.) ዚሓብሔር፡ ፈነወኒ፡ ኅቤክ፡ ከመ፡ ት
ምሐረኒ፡ ሥርዓተ፡ ቅዱሳን፡ ወይቤሎ፡ አቡ፡ ምኒ
ት፡ አንተነ፡ ተክለ፡ ሃይማኖት፡ ዘተሰብሐ፡ ብክ፡
ቅዱስ፡ ቅዱሳን፡ ተኃሥሥ፡ ትትመሀር፡ እምኔየ፡

ሥርዓተ፡ ቅዱሳን፡ ወባሕቱ፡ ንበር፡ ምስሌየ፡ እስ
ክ፡ አመ፡ ይጼውዓክ፡ እግዚእ፡ ለግብር፡ ዘፈቀደ፡
ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አእባ፡
መኑ፡ ነገረክ፡ ስመ፡ ዚአየ፡ ለኃጥእ፡ አ (Fol. 108b. 1.)
ማን፡ መንፈስ፡ እግዚአብሔር፡ ቅዱስ፡ ላዕሌክ፡ በ
ከመ፡ ሰማዕኩ፡ በእንቲአክ፡ ወይቤሎ፡ አባ፡ በጸሎ
(Fol. 108b. 2.) ተ፡ ሚካኤል፡ አማንየ፡ እብለክ፡ ከ
መ፡ ነገረኒ፡ መንፈስ፡ ቅዱስ፡ ዛቲ፡ ሌሊት፡ ስመክ፡
ወኒሩተክ፡ (Fol. 108b. 3.) ሠናይ፡ ምጽእትክ፡ ኅቤ
የ፡ የም፡ በከመ፡ ቃሉ፡ ወነበረ፡ ኅቤሁ፡ አቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅዳጠ፡ መዋዕል፡

፡ ዘሐሙስ ፡

CHAPTER LXIX.

(Fol. 109a. 1.) ምዕራፍ፡ ፳፱፡ ወእምድኅረ፡ ኅዳ
ጥ፡ መዋዕል፡ አኅዘ፡ ዝንቱ፡ አቡነ፡ ቅዱስ፡ ተክለ፡
ሃይማኖት፡ ከመ፡ ይትቀሐዉ፡ ለገድሉ፡ ዝንቱ፡ ቅ
ዱስ፡ ለባሌ፡ ዓማ፡ አባ፡ በጸሎተ፡ ሚካኤል፡ ወለገ
ድላቲሆሙ፡ ለደቂቁ፡ ተኃራምያን፡ ወኮነ፡ ይትለ
አክ፡ ውስተ፡ ግብረ፡ ማኅረጽ፡ ወይቀድሕ፡ ማየ፡
ወይወፍር፡ ገዳመ፡ ወይሴዕር፡ ዕፀወ፡ ወይቦውር፡
ወያበውእ፡ (Fol. 109a. 2.) ወእዕረሮሙ፡ ለክሎሙ፡
አኃው፡ እምተግባር፡ ወኢይቤ፡ ለዝ፡ እትለአክ፡
ወለዝ፡ ኢይትለአክ፡ አላ፡ ይገብር፡ በዕሩይ፡ ለክ
ሉ፡ ወይባርክም፡ ክሎሙ፡ በበረከት፡ መንፈሳዊ
ት፡ ወኮነ፡ ይዜከራ፡ ለነፍሱ፡ ቃለ፡ ዘለእግዚእነ፡
ይትባረክ፡ ስሙ፡ ዘይቤ፡ እስመ፡ ኢመጽአ፡ ወል
ደ፡ እጓለ፡ እመሕያው፡ ከመ፡ ይትለአክም፡ ዳእሙ፡
ከመ፡ ይትለአክ፡ ወተሐይጸ፡ ዓዲ፡ (Fol. 109a. 3.) በ
ሐፀ፡ ቃል፡ ዘጸውሎስ፡ ዘይቤ፡ ኢትዘሃሩ፡ ወኢ
ትትዐቦየ፡ አላ፡ በትሁት፡ ልብ፡ አክብሩ፡ ቢጸክ
ሙ፡ እምርእስከሙ፡ ፈድፋድ፡ ወኢትጽሐቁ፡ ለባ
ሕቲትከሙ፡ ዘእንበለ፡ ለቢጽከሙ፡ ወክሉሕሙ፡
ዘንተ፡ ሐልዩ፡ ለሃሂ፡ ዘከመ፡ ገብረ፡ ኢየሱስ፡ ክር
ስቶስ፡ ዘውእቱ፡ አርአያ፡ ገጹ፡ ለእግዚአብሔር፡
አክ፡ ሐይዶ፡ ዘኮነ፡ እግዚአብሔር፡ አላ፡ አትሒቶ፡

ር (Fol. 109b. 1.) እሶ፡ ከመ፡ ገብረ፡ ኮነ፡ ወከዊኖ፡ ከ
መ፡ ብእሴ፡ ወተሐዚዞ፡ በጽሐ፡ እስክ፡ ለሞት፡ ሞ
ቱሂ፡ ዘበመስቀል፡ ወበእንተዝ፡ አዕቢየ፡ እግዚእ
ብሔር፡ ወጸገም፡ ስመ፡ ዘየዐቢ፡ እምነሉ፡ ስም፡
ወበእንተዝ፡ አቡነሂ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ገደፈ፡ ክሎ፡ ሕሊና፡ ዘበምድር፡ ወኮነ፡ ትሑተ፡
ወመፍቀሬ፡ ተልእክ፡ ዘልፈ፡ ወይተግሀ፡ በመዝሙ
ረ፡ ዳዊት፡ ወመኃልየ፡ (Fol. 109b. 2.) ነቢያት፡ መዐ
ልተ፡ ወሌሊተ፡ ወለለ፡ ፩መዝሙር፡ ይስግድ፡ ፲
ጊዜ፡ ወኮነ፡ ጉልቄ፡ ሰጊድ፡ ፲፪ወ፳፻ወሃወዐ፡ አ
መ፡ ይስግድ፡ ፴ወ፳፻ወሃበመዐልት፡ ወከማሁ፡ በ
ሌሊት፡ ወግብረ፡ ማሕረጽሂ፡ ኢያጸርዕ፡ ዘምስለ፡
አርድእት፡ በሌሊት፡ የሐርጽ፡ ፫አስፈሬዶ፡ ወበዐ
ልት፡ ከማሁ፡ ወክሐቲ፡ አስፈሬድ፡ ታገምር፡ ፪ባ
ዶስ፡ ሶበሂ፡ ይቀድሕ፡ ማየ፡ ይፀውር፡ አሐተ፡ ጊ
ዜ፡ ፪ቀሱ (Fol. 109b. 3.) ታተ፡ ሶበኒ፡ የሐጥብ፡ ዕፅ
ወ፡ ይሴዕር፡ በበጃያረ፡ ብእሴ፡ እስክ፡ ያነጢ፡ ዘይ
ፀውር፡ ሎቱ፡ ወከኖሙ፡ ለመነኮሳት፡ ከመ፡ ዓይን፡
ወዕዝን፡ በክሉ፡ ግብረ፡ መልእክቱ፡ ዐበይኒ፡ ወን
ዑስ፡ ድክምኒ፡ ወጽኑዕ፡ ይብልዎ፡ ተክለ፡ ሃይማኖ
ት፡ ግበር፡ ሊተ፡ ዘንተ፡ ተክለ፡ ሃይማኖት፡ ተለአ
ከኒ፡ ተክለ፡ ሃይማኖት፡ ተፈድኦኒ፡ ተክለ፡ ሃይማኖ

ት፡ አሥኒ፡ ሊተ፡ ወይቤ፡ ለክሉ፡ አሆ፡ (Fol. 110a. 1)
 እንበለ፡ ነገርንር፡ ወእንበለ፡ ጽርዓት፡ ወኢየዐቢ፡
 ለመኑሂ፡ ወባሕቱ፡ ይገብር፡ ለክሉሙ፡ መፍቅዶ
 ሙ፡ ወጸመ (Fol. 110a. 2.) ሂ፡ ይጸውም፡ በበሠሉስ፡

ወበበሐሙስ፡ መዋዕል፡ ወዩብሰ፡ ሥጋሁ፡ ከመ፡ ገ
 ልዕ፡ እምብዝኝ፡ ትኅርምት፡ ወግማ፡ ወነበረ፡ ከመ
 ዝ፡ ሂ፡ ግመተ፡

CHAPTER LXX.

(Fol. 110a. 3.) ምዕራፍ፡ ፪፡ ወእምድኅረ፡ ዝንቱ፡
 እምጽኢ፡ ብእሴ፡ ዘጋኔን፡ ኅበ፡ አበ፡ ምኔት፡ አባ፡
 በጸሎተ፡ ሚካኤል፡ ከመ፡ ይፈውሶ፡ ወዐበዩ፡ ወሂ
 አ፡ ወይቤልዎ፡ መነከሳት፡ ለአበ፡ ምኔት፡ እስከ፡
 በሎ፡ ለተክለ፡ ሃይማኖት፡ አሕይዎ፡ ለዝ፡ ብእሴ፡
 ወይቤሎሙ፡ አበ፡ ምኔት፡ ይክልኑ፡ አሕይዎቶ፡
 ወይቤልዎ፡ ይክል፡ አባ፡ ንሕነሰ፡ ንትሐዘብ፡ ከመ፡
 መልእክ፡ እግዚአብሔር፡ ው (Fol. 110b. 1.) እቱ፡ ወ
 እከ፡ ሰብእ፡ ወነገርዎ፡ ነሎ፡ ምግባሮ፡ ወይቤል
 ዎ፡ እመቦ፡ እምኢኃው፡ ዘተሰብረ፡ እገሪሁ፡ አው፡
 እደዊሁ፡ ወእመኒ፡ ዘእንቄረ፡ ዓይኖ፡ ሶበ፡ ይብል፡
 ነዓ፡ ተክለ፡ ሃይማኖት፡ ርኢ፡ ሊተ፡ እስመ፡ ዮሐም
 መኒ፡ ሊተ፡ ዘንተ፡ ወያርእይዎ፡ መካነ፡ ደዊሆሙ፡
 ውእቱኒ፡ ይገሥሦሙ፡ በእደዊሁ፡ ወዮሐይው፡ ፍ
 ጡነ፡ እሳተኒ፡ ይገሥሦ፡ እንዘ፡ ይጌጉ (Fol. 110b. 2.)
 ዕ፡ ለመልእክት፡ ወኢየውዕዮ፡ ወንሕነ፡ ንሬኢ፡
 እንዘ፡ ይገብር፡ ዘንተ፡ ውእቱኒ፡ መነኮስ፡ ነገሮ፡
 ነሎ፡ ዘኮነ፡ በፍኖት፡ እምኔሁ፡ ወይቤ፡ አበ፡ ምኔ
 ት፡ እንዘ፡ ያነክር፡ መልእክት፡ እንጋ፡ ተመሲሎ፡
 ሰብእ፡ መጽአ፡ ኅቤነ፡ ወይቤሎሙ፡ ጸውዕዎሙ፡
 ይምጸእ፡ ኅቤዩ፡ ወሐሩ፡ ላእካን፡ ወይቤልዎ፡ ለአ
 ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ነዓ፡ ይጸውዐስ፡ አ
 (Fol. 110b. 3.) ቡነ፡ ወእንዘ፡ ይመጽአ፡ ኅበ፡ አበ፡
 ምኔት፡ ሶበ፡ ርኢዮ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
 ኖት፡ ነጽሐ፡ ጋኔኑ፡ ለውእቱ፡ ብእሴ፡ ወእንገርገ
 ረ፡ ታሕተ፡ እገሪሁ፡ ለአበ፡ ምኔት፡ ወይቤሎ፡ አ
 በ፡ ምኔት፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ን
 ሣእ፡ ወልድዩ፡ አሕይዎ፡ ለዝንቱ፡ እስመ፡ ለከ፡ አ
 ብሐክ፡ እግዚአብሔር፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ በምንት፡ አሐይ (Fol. 111a. 1.) ዎ፡
 ወባሕቱ፡ እግዚአብሔር፡ ዘአንተ፡ ትትቀነይ፡ ሎ

ቱ፡ ውእቱ፡ ይሕይዎ፡ በጸሎትክ፡ ወሶበ፡ ይቤ፡ ዘ
 ንተ፡ ወዕአ፡ እምላዕለ፡ ውእቱ፡ ብእሴ፡ መንፈስ፡
 ርኩስ፡ እንዘ፡ ይክልህ፡ ወይብል፡ አይቱ፡ እጉይ
 ይ፡ እምኔክ፡ ኡብእሴ፡ እኩይ፡ ኢክክለክኑ፡ አድዩ
 ማተ፡ ሸዋ፡ ዘኅደጉ፡ ለከ፡ ዮምኒ፡ መጻእክ፡ ምድ
 ረ፡ አምሐራ፡ ከመ፡ ትስድድኒ፡ ኃጣእኩ፡ (Fol. 111a. 2.)
 ምዕራፍ፡ እምኔክ፡ ውስተ፡ ነሎ፡ መነን፡ ምንተ፡
 እገብር፡ በእንተኒክ፡ ናሁ፡ እወዲ፡ ውስተ፡ ልበ፡ ሰ
 ብእ፡ ከመ፡ ይወድሱክ፡ ወበዝንቱ፡ ዩሐዕ፡ ዓስብ
 ክ፡ ወዘንተ፡ ብሂሎ፡ አስተርአዩ፡ ሰይጣን፡ በአም
 ሳለ፡ ሆባይ፡ ማእከለ፡ ጉቡአን፡ ወጠፍአ፡ ከመ፡ ጢ
 ስ፡ ወሐይወ፡ ውእቱ፡ ብእሴ፡ እምይእቲ፡ ሰዓት፡
 ተረፈ፡ መዋዕል፡ ሕይወቱ፡ ወሰገደ፡ አቡነ፡ ቅ (Fol
 111a. 3.) ዱስ፡ ተክለ፡ ሃይማኖት፡ ኅበ፡ እገሪሁ፡ ለ
 አበ፡ ምኔት፡ እንዘ፡ ይብል፡ ዝንቱ፡ ብእሴ፡ ሐይ
 ወ፡ በጸሎትክ፡ ወይቤሎ፡ አበ፡ ምኔት፡ አከ፡ በጸ
 ሎትዩ፡ ዘሐይወ፡ አላ፡ በትሕትናክ፡ ወበጸጋ፡ ዘተ
 ውህበ፡ ለክ፡ ወይእዜኒ፡ አምሕለክ፡ በእግዚአብሔ
 ር፡ ከመ፡ ትንግረኒ፡ ምንት፡ አንተ፡ መልእክኑ፡
 ወሚመ፡ ሰብእ፡ ወወድቀ፡ አቡነ፡ ቅዱስ፡ ተክለ፡
 ሃይማኖት፡ ዲበ፡ ምድ (Fol. 111b. 1.) ር፡ ወበከዩ፡ እ
 ንዘ፡ ይብል፡ ምንት፡ አነ፡ መሬት፡ ወሐመድ፡ ዘኢ
 መጠንዩ፡ ትሐሊ፡ ላዕሌዩ፡ ኦአባ፡ አበ፡ ምኔትሂ፡
 ሰገደ፡ ታሕተ፡ እገሪሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
 ይማኖት፡ ወሰኦመ፡ እገሪሁ፡ እንዘ፡ ይጽሕቦ፡ ብዙ
 ኃ፡ ከመ፡ ይንግሮ፡ ሕይወቶ፡ ወአዘዘሙ፡ ለአኃ
 ው፡ ከመ፡ ይትገኝሁ፡ እምኔሁ፡ ወተግኅሁ፡ ወነ
 ገሮ፡ ነሎ፡ ኅቡአቶ፡ እምጥንቱ፡ እስከ፡ ተፍጻ
 (Fol. 111b. 2.) ሚቱ፡ ወሰሚዎ፡ አበ፡ ምኔት፡ ሰገደ፡
 ክዕበ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተባረ
 ክ፡ እምኔሁ፡ ወአእኩዮ፡ ለእግዚአብሔር፡ እንዘ፡

ይብል፡ ስብሐት፡ ለክ፡ እግዚአብሔር፡ ዘወሀብኩኒ፡ ዘንተ፡ ብእሴ፡ ምምሕዳሩ፡ እንሰ፡ ሐለይኩ፡ ከመ፡ መልአክ፡ ውእቱ፡ ውእቱ፡ ስኡ፡ እምሳሊክ፡ ውእቱ፡ መደቤሎ፡ አበ፡ ምኒት፡ እምዝ፡ ዳግመ፡ ኦብእሴ፡ እግዚአብሔር፡ ኢትሑር፡ ኅበ፡ ግ (Fol. 111b. 3.) ብረ፡ ማኅረጽ፡ አላ፡ ይኩን፡ ግብርክ፡ ተቀንዮ፡ ምስለ፡ አዓው፡ በቤተ፡ ክርስቲያን፡ መደቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንሰ፡ ኢየሱድግ፡ ግብረ፡ እዳዩ፡ እስከ፡ ይከውን፡ ፈቃድ፡ እግዚአብሔር፡ ወሐረ፡ ውስተ፡ ግብር፡ ዘቀዳሚ፡ ኅበ፡ ማኅረጽ፡ መወሰኑ፡ ስሙዐተ፡ ነገሩ፡ ውስተ፡ ነሐስ፡ በሐውርተ፡ አምሐራ፡ ወደመጽአ፡ ኅቤሁ፡ ነሐስ፡ ድ (Fol. 112a. 1.) ውደነ፡ ዘለለዚሁ፡ ሕማሞም፡ ወያነብር

ምሙ፡ ታሕተ፡ እገሪሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወያነብር፡ እደ፡ ላዕሌሆሙ፡ ወደሐይምሙ፡ ወመነኮሳተ፡ ደብርሂ፡ ያነክሩ፡ ግብር፡ ርኢዮሙ፡ ወሶበ፡ በገዢ፡ ተአምር፡ ላዕሌሁ፡ በአሕይም፡ ድውያን፡ ወበግብረ፡ መልእክቱ፡ ዘእንበለ፡ ጽርዓት፡ ረሰይም፡ ለግብር፡ ከመ፡ ነገር፡ ወኃደጉ፡ እስተብ (Fol. 112a. 2.) ዕኡዮ፡ ነሐስ፡ ዘኮነ፡ ከዊኖ፡ ሶበ፡ ይነግሮ፡ ስለካልኡ፡ ትክዘ፡ ልቡ፡ ውእቱኒ፡ ይቤሎ፡ ሑር፡ ኅበ፡ ተክለ፡ ሃይማኖት፡ ውእቱ፡ ያሰልጥ፡ ለክ፡ ትክዘክ፡ የሐ (Fol. 112a. 3.) ውር፡ ወደነግሮ፡ ውእቱኒ፡ ይገብር፡ ሎሙ፡ ዘፈቀዱ፡ ለትኩባኒ፡ ይናገዝ፡ ለድውደኒ፡ ይፈፍውሶ፡ በበገዢውያን፡ ይትፈውሱ፡ በአሐቲ፡ ዕለት፡

CHAPTER LX XI.

(Fol. 112b. 1.) ምዕራፍ፡ ፪፩፡ ወበአመቀዕል፡ እምጽአ፡ ሰብአ፡ ሀገር፡ ብእሴ፡ ዕቡድ፡ እሢሮሙ፡ ዘሰናስል፡ ወበሐብል፡ ወቀረሰሙ፡ ኅበ፡ እንቀጽ፡ ሀገር፡ ዘሀሎ፡ ቦቱ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅደኅ፡ ሰይጣን፡ ለውእቱ፡ ብእሴ፡ ወጐሮ፡ ወአብጽሕም፡ ለውእቱ፡ ዕቡድ፡ ኅበ፡ አቡነ፡ በጸሎተ፡ ሚካኤል፡ ወአስተብቀዕም፡ ከመ፡ ያሕይም፡ ወጸውዶ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃ (Fol. 112b. 2.) ይማኖት፡ ወመጽአ፡ ኅቤሁ፡ እንዘ፡ ይረውጽ፡ ወደቤሎ፡ ነዩ፡ አባ፡ ወደቤሎ፡ አበ፡ ምኒት፡ ንሣኦ፡ እሕይም፡ ለዝንቱ፡ ሕሙም፡ ወደቤሎ፡ አሆ፡ ወገሥዎ፡ እንዘ፡ ይብል፡ በጸሎተ፡ ዝንቱ፡ አቡዩ፡ በጸሎተ፡ ሚካኤል፡ ሕይወ፡ ወልድዩ፡ እምደቄክ፡ ወሰገደ፡ ውእቱ፡ ዕቡድ፡ ታሕተ፡ እገሪሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይብል፡ ባርከኒ፡ አቅዱስ፡ (Fol. 112b. 3.) እግዚአብሔር፡ ተክለ፡ ሃይማኖት፡ ወደቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለሰብኤ፡ ፍትሕም፡ እንክሰ፡ እማዕሰሩ፡ ኅደግም፡ ይሑር፡ ብሔር፡ ወፍትሕም፡ ወአተው፡ ብሔር፡ በሰላም፡ እንዘ፡ ይትፈፍሥሑ፡ ሰብኤ፡ ወበዊኦ፡ ቤቶ፡ መጽአ፡ ሰይጣን፡ ዘጐሮ፡ ወሐነቆ፡ ለውእቱ፡ ብእሴ፡ ወአብደ፡ ብዙኃ፡ ወአከዮ፡ እምቀዳሚ፡ ወአኅዝም፡ እም

ዕቡብ፡ (Fol. 113a. 1.) ወአሠርም፡ በጽኑዕ፡ ወኅደሩ፡ እንዘ፡ የዓቅብም፡ ወበሳኒታ፡ ወሰድም፡ ኅበ፡ ደብር፡ ወበጸሐሙ፡ እንቀጽ፡ ሀገር፡ ኅደኅ፡ ሰይጣን፡ ወጐሮ፡ በከመ፡ ትማልም፡ ወአብእም፡ ኅበ፡ አበ፡ ምኒት፡ ወነገርም፡ ነሐስ፡ ዘኮነ፡ ወጸውዶ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወደቤሎ፡ ትማልም፡ ዘአሕዩውክ፡ ብእሴ፡ አብደ፡ ይቤሎ፡ ወናሁ፡ ቅድሚኒ፡ እሢሮሙ፡ ከደ (Fol. 113a. 2.) ሁ፡ ወደእዚኒ፡ እሕይም፡ በጸጋ፡ ዘተውሀበክ፡ ወደቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አንተ፡ እሕይም፡ እንሰ፡ ስእንክም፡ ወደቤሎ፡ አባ፡ በጸሎተ፡ ሚካኤል፡ ዘለሊክ፡ ስእንክ፡ ፈውሶቶ፡ በምንት፡ እነ፡ ኃጥኦ፡ እክል፡ እሕይምቶ፡ ወደቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አባ፡ ኢትበል፡ ከመዝ፡ እኮነ፡ አንተ፡ ቀደምከኒ፡ በተጋድሎ፡ ወአንሰ፡ ሶበኒ፡ እሐ (Fol. 113a. 3.) ዩ፡ ዱያነ፡ በጸሎተ፡ ዘእክ፡ አዘምር፡ ወበቃልክ፡ እሕይምሙ፡ ወተንሥኦ፡ አባ፡ በጸሎተ፡ ሚካኤል፡ ወደቤሎ፡ ለውእቱ፡ ዕቡድ፡ በጸሎቱ፡ ለብእሴ፡ እግዚአብሔር፡ ተክለ፡ ሃይማኖት፡ ዓእ፡ መንፈስ፡ ርኩስ፡ እምላዕል፡ ዝንቱ፡ ብእሴ፡ ወሰገደ፡ ውእቱ፡ ዕቡድ፡ ታሕተ፡ እገሪሁ፡ ለአባ፡ በጸሎተ፡ ሚካኤል፡ ወደቤሎ፡ ባርከኒ፡ አባ፡ ወደቤሎ፡

ማር : ተክለ : ሃይማ (Fol. 113 b. 1.) ኖት : ለአባ : በጸሎ
ተ : ሚካኤል : ሊተሰ : ይመስለኝ : እሉ : ሰብእ : ይ
ትመነገኑ : ላዕሌነ : ወያመጽኡ : ብእሴ : ሕያወ : አ
ሚሮሙ : ከመ : ሰቡድ : ወሰሚያሙ : እሉ : ሰብእ :
ይቤልዎ : ስምዕን : እግዚአብሔር : ከመ : ኢንትመ
ንገን : ላዕሌክሙ : ወባሕቱ : ሶብ : ንቀርብ : ለበዊ
አ : ኢንቀጸ : ሀገር : ይከውን : ዳኅነ : ወይብለነ : ለም
ንት : ተአሥሩኒ : ወንብሎ : ለምን (Fol. 113 b. 2.) ት :
ተአብድ : ወይብለነ : አንሰ : ኢየሁብድ : ወሶብ : ን
ትመዋጥ : ውስተ : ሀገርን : የአብድ : ወከመዝ : አ
ንዘ : ይገብር : አንጠየሙ : ውእቱ : ሰይጣን : ብዙ
ኃ : ስለታተ : ወእምድኅረ : ኅዳጥ : መዋዕል : ከሠ
ተ : ሎቱ : እግዚአብሔር : ለአቡነ : ቅዱስ : ተክለ :
ሃይማኖት : ትምያንቶ : ለሰይጣን : ወመጽአ : ኅበ :
አብ : ምኒት : ወይቤሎ : አአባ : ኢያእመርከኑ : ትም
ያንቶ : (Fol. 113 b. 3.) ለሰይጣን : ወይቤሎ : ምንት : ው
እቱ : ወልድዮ : ወይቤሎ : እስመ : ተመንግሥ : ለሰይ
ጣን : ቅሩብ : ወይእከኒ : ይትሜዮን : ላዕሌነ : ሶብ :
ይቀርብ : ዝየ : የኅድኅ : ወያጐይዮ : ፈሪሆ : እምኔ
ነ : ወሶብ : ይገብእ : ብሔሮ : ይእኅዞ : ወይቤ : አ
ባ : በጸሎተ : ሚካኤል : ምንት : ንገብር : አወልድ
የ : ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት :
አንሰ : አሐውር : ወእቀድሞ : ለሰይ (Fol. 114 a. 1.) ጣ
ን : በፍኖት : ወእከኅዞ : ወእመጽአ : ዝየ : እንዘ : ይ
ረድአኒ : እግዚአብሔር : በጸሎትዘ : ወይቤሎ : ሐ
ር : ይርጻእከ : እግዚአብሔር : ወወሶአ : አቡነ : ቅ
ዱስ : ተክለ : ሃይማኖት : እምኅቤሁ : ወሐረ : መን
ገለ : ሀገሩ : ለድውይ : ወረከቦ : በፍኖት : ለውእቱ :
ብእሴ : እንዘ : ይመጽእዎ : ሰብእ : አሚሮሙ : ድኅ
ሪት : ወሐረ : አቡነ : ቅዱስ : ተክለ : ሃ (Fol. 114 a. 2.)
ይማኖት : እንተ : ከልእ : ገጽ : ድቡተ : ወበጸሐ
ሙ : ኅበ : አንቀጸ : ሀገር : ወሶአ : ሰይጣን : እምው
እቱ : ብእሴ : በከመ : ልማዱ : ወገብእ : ድኅረ : ወ
እንዘ : የሐውር : ሰይጣን : ከያየ : ፍኖት : ወመጽ
አ : ቅዱስኒ : አቡነ : ተክለ : ሃይማኖት : እንተ : ቅድ
ሚሁ : እመንገለ : ሀገሩ : ለሕሙም : ወሶብ : ነጻሮ :
ሰይጣን : ለአቡነ : ቅዱስ : ተክለ : ሃይማኖት : እንዘ :
ይመ (Fol. 114 a. 3.) ጽአ : እምርኅቅ : ከልሀ : ወይቤ :

ወይ : ልየ : አሉለየ : አንተ : እኩይ : ብእሴ : በምንት :
አእመርከ : ከንዮ : ምስለ : ሰይጣንት : ተፈጠርከ :
ዘተአምር : ግብረ : ሰይጣን : ወኃጣእኩ : ኅበ : አ
መሥጥ : እምኔከ : ወዘንተ : ብሂሎ : ጐየ : አጥቢ
የ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት : ይጐየ : እንዘ :
ይጼዓን : ሰረገላሁ : ዘዘልፍ : ወቀደሞ : ወወተብ : በ
ትእምርተ : መስቀ (Fol. 114 b. 1.) ል : እምለፌ : ወለ
ፌ : ከመ : ኢያክህል : ሰይጣን : ጐይየ : እምኔሁ :
እንዘ : ይብል : ተፈድአኒ : አእግዘአየ : ኢየሱስ : ክ
ርስቶስ : ከመ : ኢያምሥጠኒ : መንፈስ : ርከሰ : ሰ
ይጣን : ወቆመ : ሰይጣን : ወእኅዞ : አቡነ : ቅዱስ :
ተክለ : ሃይማኖት : ወሐነቅ : ክሳዮ : ወይቤሎ : አግ
ብእከ : እግዚአብሔር : ውስተ : እያደ : ወይቤ : ሰ
ይጣን : እወ : አግብአኒ : ወባሕቱ : ኅድገኒ : ወ (Fol.
114 b. 2.) እምያእከ : እምሕል : ከመ : ኢያበጽሕ :
ግሙራ : ኅበ : ሀሎከ : አንተ : ወይቤሎ : አቡነ : ቅ
ዱስ : ተክለ : ሃይማኖት : አንሰ : ኢአአምነከ : እስ
መ : ሐሳዊ : አንተ : ወአቡሃ : ለሐሰት : ቀዳሚኒ :
ከመዝ : መሐልከ : በምድረ : ከተታ : ከመ : ኢትብ
ጻሕ : ኅበ : ሀሎከ : አን : ወይቤ : ሰይጣን : ምድረ :
ከተታኑ : ዘተ : አካኑ : ምድረ : አምሐራ : ይእቲ : ወ
ኅድገ : ለከ : ነሎ : አድያማተ : (Fol. 114 b. 3.) ሸሞ :
ወጐየይኩ : ዝየ : ዝየሂ : መጻእከ : ከመ : ትስድድ
ኒ : ወይቤሎ : አቡነ : ቅዱስ : ተክለ : ሃይማኖት :
ኢትቤኑ : ኅበ : ሀሎከ : ምድረ : ኢያበጽሕ : ወይ
ቤሎ : ኢያእመርከ : ከመ : በጻሕከ : ዝየ : ወኢመ
ሰለኒ : ዘትመጽአ : ዝየ : እምሕል : ለከ : በአምላክ
ከ : ከመ : ኢያበጽሕ : እምያእከ : ኅበ : ሀሎከ : ሶ
ቱ : ኅድገኒ : እሐር : ወይቤሎ : አቡነ : ቅዱስ : ተ
ክለ : ሃይማኖት : ኢ (Fol. 115 a. 1.) የኅድገከ : ዘእንበ
ለ : አብጽሕከ : ኅበ : አቡየ : በጸሎተ : ሚካኤል : ከ
መ : ይርአይ : ነሎ : ሰብእ : ኃሚረከ : ወወሰዶ : እ
ንዘ : የሐንቆ : ክሳዮ : ወያረውጸ : በጐጐአ : ወያነብ
ብ : ላዕሌሁ : መዝመረ : ዳዊት : ወይቤ : ሰይጣን :
ደከምኩ : አባ : ቀዳሚኒ : ሮጽኩ : እንዘ : ይመስለ
ኒ : ዘእመስጠከ : ወይቤሎ : አቡነ : ቅዱስ : ተክለ :
ሃይማኖት : አይቱ : ውእቱ : ኃ (Fol. 115 a. 2.) ይልከ :
ወኪንከ : ዘትገብሮ : ላዕለ : ሰብእ : ወይቤሎ : ሰይ

ጣን፡ ናሁ፡ ኃይልየ፡ ለስሐ፡ ወደክመ፡ እምንበበ፡
 ቃለ፡ አፉክ፡ ወአርመመ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
 ይማኖት፡ ወሐረ፡ እንዘ፡ የሐንቆ፡ ወደጌጉ፡ ወአ
 ብጽሐ፡ በአሐቲ፡ ሰዓት፡ ጎበ፡ አበ፡ ምኒት፡ እምሕ
 ዋረ፡ ጌዕለት፡ እንዘ፡ ሀለዉ፡ ቀዊሞሙ፡ እሙንቱ፡
 ሰብአ፡ ዘአምጽአንዎ፡ ለድውይ፡ ወደንገዑ፡ ጉቡ
 (Fol. 115a. 3.) አን፡ ሰበ፡ ርእይዎ፡ ለሰይጣን፡ ገህደ፡
 በአምሳለ፡ ቆሙ፡ ለውእቱ፡ ብእሲ፡ ዕቡድ፡ ወአር
 አያሁ፡ ጸሊም፡ ወስእርቱ፡ ቀይሕ፡ ወአዕይንቲሁ፡
 ይመስል፡ ከመ፡ አፍሐመ፡ እሳት፡ እደዊሁ፡ ወእገ
 ሪሁ፡ ጽንፉዋት፡ ወይቤሉ፡ ሰብአ፡ እለ፡ ርእይዎ፡
 ሰይጣንሰ፡ ዘንተነ፡ ይመስል፡ ወይቤሉ፡ አበ፡ ም
 ኔት፡ ለሰይጣን፡ አንተ፡ እኩይ፡ ለምንት፡ ከመዝ፡
 ትትሚየን፡ ላ (Fol. 115b. 1.) ዕለ፡ ኖጥረተ፡ እግዚአ
 ብሔር፡ ወታሕብድ፡ ሰብአ፡ ወትትመነገን፡ ቅዱሳ
 ነ፡ ወይቤሉ፡ በከመ፡ አምለኩኒ፡ እከውኖሙ፡ አ
 ምላክ፡ ወእትበዋህ፡ ላዕሌሆሙ፡ ለእለ፡ ይገብሩ፡
 ትእዛዝየ፡ ለከሙሰ፡ አክ፡ ዘእትሚየነክሙ፡ አላ፡

እጉይይ፡ ፈሪህየ፡ እምኔክሙ፡ ወይቤሉ፡ አበ፡ ም
 ኔት፡ ኢተኅድግጉ፡ ዘንተ፡ ይእዜ፡ ብእሴ፡ ዘተአብ
 ዶ፡ ወይቤ፡ ሰይጣን፡ ኅድግሰ፡ ዘንተ፡ ብእሴ፡ እም
 ነሉላኒ፡ ብ (Fol. 115b. 2.) ሐረ፡ አምሐራ፡ አሐውር፡
 ርትቀ፡ ወአኅድግ፡ ወመሐልኩ፡ በአምላክክ፡ ባሕ
 ቱ፡ እኅድገኒ፡ ዘንተ፡ ብእሴ፡ ዘየሐንቀኒ፡ ወይቤ
 ሎ፡ አበ፡ በጸሎተ፡ ሚካኤል፡ ለአቡነ፡ ቅዱስ፡ ተክ
 ለ፡ ሃይማኖት፡ እንከሰ፡ ኅድግ፡ ይሐር፡ ይፍደዮ፡
 እግዚአብሔር፡ በከመ፡ ምግባሩ፡ ወኅደኅ፡ አቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተመሰለ፡ ሰይጣን፡ ከ
 መ፡ ነበልባለ፡ እሳት፡ ወጠ (Fol. 115b. 3.) ፍክ፡ በቅ
 ድሚሆሙ፡ ወነጸረሙ፡ ጉቡአን፡ ዘንተ፡ ተአም
 ረ፡ አንከሩ፡ ወሰብሕም፡ ለእግዚአብሔር፡ ዘይገ
 ብር፡ መንክረ፡ በላዕለ፡ ቅዱሳኒሁ፡ አግባርቲሁ፡
 ወእቱሰ፡ ድውይ፡ ዘሐይወ፡ መንኩሰ፡ በእደዊሁ፡
 ለአባ፡ በጸሎተ፡ ሚካኤል፡ ወኮነ፡ መሥመራ፡ ለእ
 ግዚአብሔር፡ ነሎ፡ መዋዕለ፡ ሕይወቱ፡ እስከ፡ አ
 መ፡ አዕረፈ፡

CHAPTER LXXII.

(Fol. 116a.) ምዕራፍ፡ ፪፻፪፡ ወከዕበ፡ ሆሎ፡ ፩ ቀሰ
 ስ፡ ዘይሰመይ፡ በጸሎተ፡ መስቀል፡ ወልደ፡ እኅቱ፡
 ለአባ፡ በጸሎተ፡ ሚካኤል፡ ሐመ፡ ዐበየ፡ ሕማመ፡
 ወአልፀቀ፡ ለመዊት፡ ወተጋብኢ፡ ኅቤሁ፡ ነሎሙ፡
 ቅዱሳን፡ ወተሰነአሎሙ፡ ወአዕረፈ፡ ወእምድኅረ፡
 ዝንቱ፡ ጸውዕዎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
 ት፡ ወነገርዎ፡ ከመ፡ አዕረፈ፡ ወልደ፡ እኅቱ፡ ለአ
 በ፡ ምኒት፡ ወሐ (Fol. 116b. 1.) ረ፡ ኅበ፡ በድን፡ ወ
 ረከበሙ፡ ህየ፡ ለነሎሙ፡ አኃው፡ ለአበ፡ ምኒት
 ሂ፡ እንዘ፡ ይበክይዎ፡ ለምውት፡ ወበጸሐ፡ አቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅቤሆሙ፡ በከየ፡ ምስሌ
 ሆሙ፡ ወይቤሉ፡ አበ፡ ምኒት፡ አብእሴ፡ እግዚ
 አብሔር፡ እመሰ፡ ፈቀድክ፡ ትክለ፡ አሕይዎዳ፡ ለ
 ዝንቱ፡ ምውት፡ እስመ፡ እሬኢ፡ ኃይለ፡ እግዚአብ
 ሔር፡ ዘይተልወከ፡ ወይቤሉ፡ አ (Fol. 116b. 2.) ቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኦአቡየ፡ በምንት፡ አነ፡
 አክል፡ አሕይዎዳ፡ ብእሴ፡ ኃጥኢ፡ ወይቤሉ፡ አባ፡

በጸሎተ፡ ሚካኤል፡ ኢትበል፡ ከመዝ፡ አቅዱስ፡ እ
 ግዚአብሔር፡ ዳእሙ፡ ጸሊ፡ ኅበ፡ አምላክክ፡ ወይ
 ሰምዐክ፡ ወጸለየ፡ ጸሎተ፡ ወንጌል፡ ወእምድኅረ፡
 ጸሎት፡ ከልህ፡ በዐበይ፡ ቃል፡ ወይቤ፡ በድን፡ ዘስ
 ኩብ፡ ማእከለ፡ አኃው፡ ተንሥእ፡ በኃይለ፡ እግዚ
 (Fol. 116b. 3.) እየ፡ ኢየሱስ፡ ክርስቶስ፡ ከመ፡ ይርአ
 ዩ፡ አኃው፡ ጽንፀ፡ ኃይሉ፡ ለአምላክየ፡ ወበጊዜ
 ሃ፡ ተንሥእ፡ ምውት፡ ወሰገደ፡ ታሕተ፡ እገሪሁ፡
 ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይቤ፡ ሥረይ፡
 ሊተ፡ አባ፡ እስመ፡ ኮንኩ፡ እጸልእክ፡ ቅድመ፡ ቀ
 ኒዕየ፡ በእንተ፡ ተአምር፡ ዘእንተ፡ ትገብር፡ ሰበ፡ ር
 ኢኩ፡ ወከመ፡ ያፈቅሩክ፡ ሰብአ፡ ወያከብሩክ፡ አነ
 ሂ፡ ተሐዘብኩ፡ (Fol. 117a. 1.) ከመ፡ ሰበ፡ አዕረፈ፡
 አቡየ፡ ትወርስ፡ ሢመዳ፡ አንተሰ፡ ይእዜ፡ ኮንክ
 ኒ፡ ሕይወተ፡ ወአውግእከኒ፡ እምቀላየ፡ ሲኦል፡ ወ
 አንሣእከኒ፡ እሙታን፡ ወይቤሉ፡ አቡነ፡ ቅዱስ፡
 ተክለ፡ ሃይማኖት፡ እግዚአብሔር፡ ርትቀ፡ መዕት፡

ወብዙኃ ፡ ምሕረት ፡ ይምሐረን ፡ ለነፍሱ ፡ ወባሕቱ ፡
 ዘኢመፍትወ ፡ ገበርከ ፡ ወርኢዮሙ ፡ ነፍሱ ፡ ገ-
 ቡኡን ፡ አንከሩ ። (Fol. 117a, 2.) ወሰብሐዎ ፡ ለእግዚ
 አብሔር ፡ ወአምይኢቲ ፡ ፅላት ፡ አፅበይዎ ፡ ለአቡ

ነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እምነፍሱ ፡ አ
 (Fol. 117a, 3.) ኃው ፡ ወበነፍሱ ፡ ምድረ ፡ አምሐራ ፡
 ወፅኦ ፡ ዝንቱ ፡ ነገር ፡ ወኮነ ፡ ግርማ ፡ ዐቢይ ።

CHAPTER LXXIII.

(Fol. 117b, 1.) ምዕራፍ ፡ ፪፻፲ ፡ ቅዱሱስ ፡ አቡነ ፡ ተ-
 ክለ ፡ ሃይማኖት ፡ ሶበ ፡ ርእየ ፡ ስብሐተ ፡ ብጡለ ፡ ፈ-
 ርሃ ፡ ወአኅዘ ፡ ይብክ ፡ እንዘ ፡ ይብል ፡ አእግዚእየ ፡
 ኢየሱስ ፡ ክርስቶስ ፡ ለምንት ፡ ከሠትክ ፡ ኃቡኡትየ ፡
 ከመ ፡ ይወድሱኒ ፡ በከንቱ ፡ እኮነ ፡ አንተ ፡ ትቤ ፡
 አሌ ፡ ለክሙ ፡ ሶበ ፡ ሠናየ ፡ ይብሉ ፡ ላዕሌክሙ ፡ ወ
 ይወድሱክሙ ፡ ወሐዋርያክሂ ፡ ይብል ፡ ወኢትኩን ፡
 መፍቀሬ ፡ ተወድሶ ፡ (Fol. 117b, 2.) በከንቱ ፡ ወይእዚ
 ኒ ፡ አዝዘኒ ፡ ኃበ ፡ አይ ፡ መካን ፡ አሐውር ፡ ወአድኃ
 ን ፡ ነፍስየ ፡ እምዝንቱ ፡ ግብር ፡ እኩይ ፡ ወእንዘ ፡
 ይብል ፡ ዘንተ ፡ አስተርአዮ ፡ ቅዱስ ፡ ሚካኤል ፡ ሊ-
 ቀ ፡ መላእክት ፡ ወይቤሎ ፡ ሰላም ፡ ለከ ፡ አፍቁርየ ፡
 ተክለ ፡ ሃይማኖት ፡ ናሁ ፡ አዘዘከ ፡ እግዚአብሔር ፡
 ወይቤለከ ፡ ሐር ፡ መካነ ፡ አስጠፋኛስ ፡ ቀዳሚ ፡ ሰ-
 ማዕት ፡ እንተ ፡ ትሰመይ ፡ ሐይቅ ። (Fol. 117b, 3.) ወ
 ቢህየ ፡ ትረክብ ፡ ብእሌ ፡ ቅዱስ ፡ ዘስሙ ፡ ኢየሱስ ፡
 ሞአ ፡ ዘሥርግወ ፡ በነፍሱ ፡ ምግባር ፡ ሠናይ ፡ ወሙ-
 እቱ ፡ ይባብክ ፡ አርዑተ ፡ ምንኩስና ፡ ነዓ ፡ ትልወኒ ፡
 ወአነ ፡ እመርሐከ ፡ ወዘንተ ፡ ብሂሎ ፡ ኃለፈ ፡ መልአ

ክ ፡ ወቅዱሱስ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ሐረ ፡
 ኃበ ፡ አበ ፡ ምኒት ፡ ወይቤሎ ፡ ናሁ ፡ ተሀውቀ ፡ ኃጢ-
 አትየ ፡ እሰናኦለከ ፡ አባ ፡ በቃል ፡ መንፈሳዊ ፡ ከመ ፡
 እሐር ፡ ኃበ ፡ (Fol. 118a, 1.) አዘዘኒ ፡ አምላኪየ ፡ እግ-
 ዘኢብሔር ፡ አስተብቀሶ ፡ ቅድስናከ ፡ አኩየ ፡ ከመ ፡
 ትዘከረኒ ፡ በጸሎትክ ፡ ወሰሚያ ፡ አባ ፡ በጸሎተ ፡ ሚ-
 ካኤል ፡ በከየ ፡ ብዙኃ ፡ ወይቤሎ ፡ በምንት ፡ ግብር ፡
 አኅዘንኩክ ፡ አቅዱስ ፡ ለእግዚአብሔር ፡ ወሚመ ፡
 አምሶሱክ ፡ ይቁቅየ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተ-
 ክለ ፡ ሃይማኖት ፡ አኩየ ፡ ቅዱስ ፡ ሊተሰ ፡ አልቦ ፡
 ዘአምእዑኒ ፡ ያእ (Fol. 118a, 2.) ሙ ፡ ትእዛዘ ፡ አምላ-
 ኪየ ፡ ይወስደኒ ፡ ወአስተጋብአሙ ፡ አበ ፡ ምኒት ፡
 ለነፍሱ ፡ ይቁቅ ፡ ወነገሮሙ ፡ ዘከመ ፡ ይቤሎ ፡ አ-
 ቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወበከየ ፡ ነፍሱ ፡
 ንዑሶሙ ፡ ወዐቢዮሙ ፡ ወይቤልዎ ፡ ኢትኃድገነ ፡
 አባ ፡ በእንተ ፡ እግዚአብሔር ፡ ወይቤሎሙ ፡ አቡነ ፡
 ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኢያጸርፅ ፡ ገበረ ፡ ትእዛ-
 ዘ፡ ለአምላኪየ ፡ ኢያትከሀ (Fol. 118a, 3.) ለኒ ፡ አሀለ ፡
 ብዝየ ፡ ወእምድኃረ ፡ ብዙኃ ፡ አስተብቀሶ ፡ ኃደግዎ ።

CHAPTER LXXIV.

(Fol. 118b, 1.) ምዕራፍ ፡ ፪፻፲፱ ፡ ወነቢሮ ፡ አቡነ ፡ ቅ-
 ዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኃበ ፡ አበ ፡ በጸሎተ ፡ ሚካ-
 ኤል ፡ ፲፱መተ ፡ ተንሥኦ ፡ ወሐረ ፡ ፍኖቶ ፡ ወተንሥ-
 አ ፡ አባ ፡ በጸሎተ ፡ ሚካኤል ፡ ከመ ፡ ያስተፋንዎ ፡ ወ
 ነፍሱ ፡ ይቁቅ ፡ ተለውዎ ፡ ወበከየ ፡ አበ ፡ ምኒት ፡
 ወይቤ ፡ አሌ ፡ ሊተ ፡ እስመ ፡ ሰዶይ ፡ ለብእሌ ፡ እግዚ-
 አብሔር ፡ አበሳየ ፡ ወኃጢአትየ ፡ ንዑ ፡ ነፍሱ ፡
 አዕፋግ ፡ ወሕፃኖት ፡ እለ ፡ ውስተ ፡ ነፍሱ ፡ ብሔረ ፡
 አም (Fol. 118b, 2.) ሐራ ፡ ብከየ ፡ ወላህዉ ፡ እስመ ፡

ኃደገክሙ ፡ ዓቃቤ ፡ ሥራይ ፡ ለከሙማኒክሙ ፡ ወመ-
 ጽንኤ ፡ ኃይል ፡ ለድኩማኒክሙ ፡ ዘንተ ፡ ወዘይመስ-
 ሎ ፡ በብሂል ፡ ገዐረ ፡ ሐቂፎ ፡ ክሳዶ ፡ እንዘ ፡ ያዐርግ ፡
 እምአዕደንቲሁ ፡ አንብዓ ፡ ውዑየ ፡ ወመነኮሳትሂ ፡
 ምስሌሁ ፡ ወይቤሎሙ ፡ ማር ፡ ተክለ ፡ ሃይማኖት ፡
 ይመስለክሙኑ ፡ ዘአሐውር ፡ አነ ፡ በፈቃድየ ፡ ባሕ-
 ቱ ፡ እግዚእየ ፡ ጸው (Fol. 118b, 3.) ዐኒ ፡ ውስተ ፡ ግብ-
 ረ ፡ ዘፈቀዶ ፡ እግዚአብሔር ፡ የሀሉ ፡ ምስሌክሙ ፡
 ሊተሂ ፡ ባርኩኒ ፡ ነፍሱክሙ ፡ ወይቤልዎ ፡ እግዚአ

ብሔር፡ ይባርክ፡ ላዕሌክ፡ ወያርትዕ፡ ፍኖተክ። ወባ
ሕቱ፡ መዐደን፡ ነገረ፡ ሕይወት፡ ኦኦብኃ፡ ቅዱስ።
ወይቤሎሙ፡ ምንት፡ እን፡ ኃጥእ፡ ወኅርቱም፡ ዘእ
ምእድ፡ ነገረ፡ ሕይወት፡ ለአበውዮ፡ ቅዱሳን። ወባ
ሕቱ፡ እብለክሙ፡ ዕቀቡ፡ ትዕግሥ (Fol. 119a. 1.) ተ፡
ወትሕትና፡ ወፈሪገ፡ እግዚአብሔር። እስመ፡ እማ
ንቱ፡ ሠላስ፡ ግብር፡ ያበጽሐሁ፡ ለሰብእ፡ ውስተ፡
ሕይወት፡ ዘለዓለም። ወካዕበ፡ እብለክሙ፡ ተዓቀ
ቡ፡ ከመ፡ ኢየሥግራክሙ፡ ሠላስ፡ እሕባለ፡ ሙስ
ና፡ እለ፡ ይስሕባ፡ ወያወርዳ፡ ውስተ፡ ቀላዩ፡ ይይ

ን፤ ዘውእቶን፡ ቅንዓት፡ ወትዕቢት፡ ወትምክህት።
ዘንተ፡ ወዘይመስሎ፡ አቁሞ፡ ስምዐ፡ (Fol. 119a. 2.)
እመጸሕፍት፡ ቅዱሳት፡ መዐደሙ፡ ነገረ፡ ሕይወት።
ወእስተፋኑውም፡ በሰላም፡ ንዑሶሙ፡ ወዐቢዮሙ፡
እንዘ፡ ያንጠበጥቡ፡ ጅጅኦንብዓ፡ አቡነሂ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ (Fol. 119a. 3.) በከዩ፡ ምስሌሆሙ፡
ሶበ፡ ርእዩ፡ ንደተ፡ ፍቅሮሙ፡ በላዕሌሁ፡ ወተኦም
ኖሙ፡ በእምኃ፡ መንፈሳዊት። ወሐረ፡ ፍኖቶ፡ ወ
እሙንቱኒ፡ ተመይጡ፡ ብሔሮሙ።

CHAPTER LXXV.

(Fol. 119b. 1.) ምዕራፍ፡ ፪፭። ወኮነ፡ ሚካኤል፡
ይመርሖ፡ ወዓምደ፡ ብርሃኒ፡ ዮሐውር፡ ቅድመኒሁ፡
እስመ፡ ጽሑፍ፡ ውእቱ፡ ዘይብል፡ ብርሃን፡ ፍኖቶ
ሙ፡ ለጸድቃን፡ ከመ፡ ብርሃን፡ ያበርህ፡ ዮሐውሩ፡
ወያብርህ፡ እስከ፡ ሶበ፡ ይረትዕ፡ ዕለት፡ ከመዝ፡ ሐ
ረ፡ እስከ፡ በጽሐ፡ መካነ፡ ኅበ፡ ተአዘዘ። ወበጸሐ
ውስተ፡ ሐይቀ፡ ባሕር፡ ኢረከበ፡ ሐመረ፡ በዘየዐ
ዱ፡ ባቲ፡ ወጸለ?፡ ነዋኃ። ወእስ (Fol. 119b. 2.) ተር
አዮ፡ ገሀደ፡ ቅዱስ፡ ሚካኤል፡ ሊቱ፡ መላእክት፡ ገ
ሀደ፡ እንዘ፡ ይከይድ፡ ባሕረ። ወይቤሎ፡ ነኦ፡ ትል
ወኒ፡ ወቦእ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ውስተ፡ ማ
ይ፡ ወተለም፡ ወኃለፉ፡ ቪሆሙ፡ ማእከለ፡ ከመ፡ እ
ንተ፡ ዮብስ፡ ወዐደዉ፡ ወቦኦ፡ ውስተ፡ ቤተ፡ ክር
ስቲያን፡ ኅቡረ፡ ወኅይኅ፡ ህዩ፡ ወኃለፉ፡ መልእክ
ኅበ፡ አበ፡ ምኒት፡ ዘውእቱ፡ አባ፡ ኢየሱስ፡ ሞአ።
ወይቤሎ፡ ነዋ፡ ብእሴ፡ እግዚ (Fol. 119b. 3.) ኡብሔ
ር፡ ይቀውም፡ ውስተ፡ እንቀጻ፡ ቤተ፡ ክርስቲያን፡
አብኦ፡ ኅቤክ፡ ወተወክሮ፡ በሠኖይ፡ ተወክሮ፡ እስ
መ፡ ቅዱስ፡ ውእቱ፡ ወእንብሮ፡ ዝዩ፡ ወእልብዕ፡
ልብስ፡ ምንኩስና፡ ዘንተ፡ እምድኅረ፡ ይቤሎ፡ ዐር
ገ፡ መልእክ፡ እምኅቤሁ፡ ወካነ፡ አቡነ፡ ቅዱስ፡ ተ
ክለ፡ ሃይማኖት፡ ይስእሎ፡ ለአፃባብ፡ ከመ፡ ይንግር፡
ሎቱ፡ ለአበ፡ ምኒት፡ ወሐረ፡ አፃባብ፡ ወነገሮ፡ ለአ
በ፡ ምኒት። ወ (Fol. 120a. 1.) ይቤሎ፡ ህሎ፡ ብእሴ፡
እንግዳ፡ ሠኖዩ፡ ላህይ፡ ይቀውም፡ ውስተ፡ እንቀጻ፡

ቤተ፡ ክርስቲያን፤ ወኢየሱምር፡ ዘአዕደዎ፡ ባሕረ፡
ወዘኡብኦ፡ ውስተ፡ ቤተ፡ ክርስቲያን። ወይቤሎ፡
አበ፡ ምኒት፡ ሐር፡ ጸውዖ፡ እስመ፡ እምኅበ፡ እግ
ዚአብሔር፡ ኮነ፡ ምጽኦቱ። ወሐረ፡ አፃባብ፡ ወጸው
ኦ፡ ወኡብኦ፡ ኅበ፡ አበ፡ ምኒት፡ ወሶበ፡ ርእዮ፡ አ
በ፡ ምኒት፡ አባ፡ ኢየሱስ፡ ሞአ፡ አንክረ፡ እምብር
ሃነ፡ ገጹ፡ (Fol. 120a. 2.) ወእምጸጋ፡ ዘኅዱር፡ ላዕሌ
ሁ፡ ወተንሥኦ፡ እመንበሩ፡ ወተኦምኖ፡ በእምኃ፡
መንፈሳዊት። ወይቤሎ፡ ሠኖይ፡ ምጽኦትክ፡ ኅቤ
ዩ፡ ኡብእሴ፡ እግዚአብሔር፡ ወወህቦ፡ ሠኖዩ፡ ማኅ
ደረ። ወበሳኒታ፡ ተስእሎ፡ በዘመጽኦ፡ ቡቱ፡ ግብ
ር። ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
መጸኦኩ፡ ኅቤክ፡ በትእዛዘ፡ እግዚአብሔር፡ ከመ፡
ታልብሰኒ፡ አልባሰ፡ ምንኩስና፡ (Fol. 120a. 3.) ብሕ
ትውናዊተ፡ ወይቤሎ፡ አባ፡ ኢየሱስ፡ ሞአ፡ አእመ
ርኩ፡ ከመ፡ እምኅበ፡ እግዚአብሔር፡ ኮነ፡ ምጽኦ
ትክ፡ ኅቤዩ፡ ወተኦዘገኩ፡ እመልእክ፡ ሰማይ፡ ከ
መ፡ አልብሰክ፡ አልባሰ፡ ምንኩስና። ወባሕቱ፡ ን
ስቲተ፡ ጽኑክ፡ ወነበረ፡ ኅዳጤ፡ መዋዕል፡ ምስሌሁ።
ወአልበሶ፡ አልባሰ፡ ምንኩስና፡ ዘውእቱ፡ አርእያ፡
መላእክት። ወነበረ፡ ህገ፡ በግማ፡ ወበትጋህ፡ ወይጸ
(Fol. 120b. 1.) ውም፡ በበሰሙን፡ ወኢየሱምር፡ ዘእ
ንበለ፡ በሰናብት። ወበሰናብትሂ፡ ኅብስተ፡ መለን
ስ። ወእመ፡ አኩ፡ ቈጽለ፡ ገዳም፡ እንበለ፡ ኅርዮት፡
ወይተግህ፡ መዐልተ፡ ወሌሊተ፡ በአንብቦ፡ መዝሙ

ረ : ዳዊት : ወደሰግድ : በበዳህነት ሆነው ሄዱ ። ወብ : አመ :
 ደሰግድ : በበዳህነት ሆነው ሄዱ ። ወሰን : አመ : ማ
 ደ : ወደርሳስ : ምድረ : ሳብ : ቆመ : ወምድሩሂ : የ
 ዐምቅ : ከመ : ግብ ። ወ (Fol. 120b. 2) ነበረ : ከመገዛ :
 ገንዳዩ : ዓመታት : እንዘ : ይደክክ : ምግ : ወትጋግ :
 እምዕለት : ዕለት ። ወደዜክራ : ለነፍሱ : ቃለ : ዘለእ
 ግዚእ : ይትባረክ : ስሙ ። ዘይቤ : ዘይፈቅድ : ይጸመ

ደኒ : ይጽልእ : ለነፍሱ : ያጥብዕ : ወይፀር : መስቀ
 ለ : ሞቱ : ወይትልወኒ ። ወዘስ : ይፈቅድ : ይድሃና :
 ለነፍሱ : በእንቲአየ : ይረክባ : ወለእመቦ : ከያየ :
 ዘይተሉ : ከመ : ሳብ : ሀሎኩ : እነ : ሀየ : ይሄሉ :
 (Fol. 120b. 3) አልቦ : ዘይእንዝ : ዕርፈ : ወየኃርስ :
 ድሃሪት : ርትዕት : ይእቲ : መንግሥት : እግዚአብ
 ሔር ።

CHAPTER LXXVI.

(Fol. 121a. 1) ምዕራፍ : ፪፻፳፯ ። ወበተሊወ : ዝንቲቲ :
 ግብር : እንዘ : ያዋምቀ : ለነፍሱ : መጽእስ : መልእክ :
 እግዚአብሔር : ቅዱስ : ሚካኤል : ወመሠጦ : ግብ
 ተ : ወወሰደ : ወአብጽኦት : ውስተ : ሀገር : እንተ : ት
 በርህ : እምዐሐይ ። ወሕንጽት : ይእቲ : በእምሳለ :
 ሰቀላ : ወስፋሕ : ጥቀ : ኑሕ : ወስፋሕ : ወለእመ : ተ
 ጋብእ : ውስቲታ : ሰብእ : ነሉ : በሐውርት : እምእ
 መልቦ : ውስቲታ : ወ (Fol. 121a. 2) ባቲ : አዕማድ :
 ብዙኃን : ወኢይትማሰሉ : በበይናቲሆመ : ሳብረ ።
 ወቦ : ዘይመስል : ሐመልሚለ ። ወቦ : ዘይመስል :
 ፍሕመ : ቦ : ዘይመስል : በረደ : ወቦ : ዘይመስል : ብ
 ርሃን : ዐሐይ ። ወዐዳላቲሆመ : ለክሎመ : ያንበለ
 ብል : ለዓይን : ወኢይጠደቅ : ለርእይ : ወለዘይቀው
 ም : ውስተ : ጳጳምድ : ይትረክይ : ካልእ : ዓምድ :
 ዘመሳጠሁ : ወኢይሰውጦ : ግዛ (Fol. 121b. 1) ፈ : ዓ
 ምድ : ዘቅድሚሁ : ወርእየተ : ምድሩ : እምሳለ : ማ
 ኃው : ወከመ : በሕር : ወጽሕደቲ : ከመ : ቅብዕ ።
 ወጠፈሩ : ይበርቅ : ከመ : እግረ : ዐሐይ : ዘያንበሰብ
 ስ ። ይቤ : አቡን : ቅዱስ : ተክለ : ሃይማኖት : ውእ
 ቲስ : ሰቀላ : ኢኮን : ዓቅመ : ከመ : ሰቀላ : አላ : ከ
 መ : ሀገር : ስፍሕት : ወክለጋታሁ : ይነድድ : ከመ :
 አሳት ። እሳት : ሶበ : እቤ : አቡ : ዘያውሒ : አላ : ዘያ
 ጥሒ : ወያጠል (Fol. 121b. 1) ል : ነፍሰ : በርእየቲ ።
 ወእንዘ : እንከር : በጸሕኩ : ማእከሎ : ለውእቲ : ቤ
 ት : ወርኢኩ : መናብርተ : ድልዋን ። ወእመንበር :
 ዘማእከል : የዐቢ : ወይከብር : እምኒሆመ : ወፈድፋ
 ደ : ስቡሕ : ርእየቲ ። ወመናብርት : እለ : እም : የማ
 ኑ : ወዐጋመ : ይቲሐቲ : እምኒሆመ ። ወባሕቲ : ለክ

ሎመ : ስቡሕ : ራእየመ : ወሥርግዋን : ከመ : ቀስ
 ተ : ደመና ። ወዲበ : ውእቲ : መ (Fol. 121b. 2) ንበ
 ር : ማእከላዊ : ይከብር : ልብስ : ብርሃን : ውኩይ :
 ወበእገፋረሁ : ልሳን : እሳት : ወይብል : ሃሌ : ሉያ :
 ለአብ ። ሃሌ : ሉያ : ለወልድ ። ሃሌ : ሉያ : ወለመን
 ፈስ : ቅዱስ : ወእምየማኑ : ለልብስ : ንቡራን : ጌኦ
 ክሊሳት : ወለጌሆመ : ኢይትማሰል : ሳብራቲሆመ :
 ወእቤሎ : ለመልእክ : ዘምስሌየ : ፍርሃት : ቦእ : ው
 ስተ : ልብየ : እምርእየ : ዝንቲቲ : ቤት : ወይቤለኒ :
 ኢት (Fol. 121b. 3) ፍራህ : ተፈኛኩ : እነ : ከመ : እንግ
 ርክ : ግብር : ለቤት ። ወሶቦ : ይቤለኒ : ዘንተ : ተክተ
 ተ : ፍርሃት : እምኒየ : ወእጽንዓኒ : በቃሎ : ወእቤ
 ሎ : ምንት : ውእቲ : ዕበየ : ለዝንቲቲ : ቤት : ዘኢሰ
 ማዕኩ : ቅድመ : ወመኑ : ውእቲ : ዘይገብር ። ወይ
 ቤለኒ : መቅድመ : ርኢኦ : ዘርኢከ : ወድሃረ : እግዚ
 ኡ : እነግረክ ። ወርኢኩ : ዐምደ : ብርሃን : ትኩለ :
 እንተ : ቅድሚሁ : ለውእቲ : መንበር : ወእስማተ :
 (Fol. 122a. 1) ብዙኃን : ነፍሳት : ጽሑፍ : ውስቲቲ ።
 ወእቤሎ : ምንት : እልክቲ : እግዚእየ : ወምንተ :
 የእክል : ኃላቂሆመ : ለአዕማድ ። ወምንት : ግብር
 መ : ለመናፍስት : ወይቤለኒ : ዝንቲቲ : ቤት : ለስ :
 ውእቲ ። ወመንበር : ማእከላዊ : ዘስቡሕ : ጥቀ : እ
 ምክልከረሁ : ለስ : ወልብስ : ግሩም : ወእክሊሳት :
 ንቡራን : በመልዕልቲሁ : ለስ : ውእቲ ። ወመናብር
 ት : እለ : እምየማኑ : ወዐጋ (Fol. 122a. 2) መ : ለደቂ
 ቅስ : እለ : ይመጽኑ : እምድሃሬክ : ወይናብሩ : ዲ
 በ : መንበርክ : በዓቂብ : ትእዛዝክ : ውኅላቂ : አዕማ
 ድ : እምየማኑ : መናብርት : ማዕከላዊ : ወእምዐጋም :

ገዳማቸው፡ በከመ፡ ሠርዖሙ፡ እግዚአብሔር፡ መናፍቅሰት ።
 ወአስማተ፡ ብዙኃንሂ፡ ነፍሳት፡ ዘትፈኢ፡ ልኩአነ፡
 በውስተ፡ እሉ፡ አዕማድ፡ ይቂቅክ፡ እሙንቱ፡ እለ፡
 ይትወለዱ፡ ለክ፡ እመንፈስ፡ ቅዱስ፡ እስከ፡ ጎልቀ
 ተ፡ ዓለ (Fol. 122 a. 3.) ም ። ወእንተ፡ ትከውኖሙ፡
 አበ፡ ለእሉ፡ ነሎሙ ። ወእቤሎ፡ ምንትኑ፡ እነ፡
 ከመ፡ ትዳደቀኒ፡ ዘቲ፡ ጸጋ፡ ዐባይ ። ወደቤለኒ፡ እ
 ግዚአብሔር፡ ይሁብ፡ ክብር፡ ወሞገሰ፡ ለዘፈቀደ ።
 ወእምዝ፡ አዕረገኒ፡ ሰማየ፡ ወአብኣኒ፡ ውሣጤ፡ መ
 ንጦላዕት፡ ወአቀመኒ፡ ቅድመ፡ መንበረ፡ ሥላሴ፡
 ወሰገድኩ፡ ሎቱ፡ ወበረከም፡ በሰብሐት፡ ክልእ፡ ዘ
 ኢየሐም፤ እምቅድመ፡ አሜሪ፡ ወመጽአ፡ ቃል፡
 እምው (Fol. 122 b. 1) እቱ፡ መንበር፡ ዘይብል ። ተክ
 ለ፡ ሃይማኖት፡ ተክለ፡ ሃይማኖት፡ ይኩን፡ ክፍልክ፡
 ምስለ፡ ጽወፀካህናትየ ። ወአምጽኡ፡ ሊተ፡ ስያሃ፡
 ወርቅ፡ ወወሀብኒያ፡ ወወሐንኩ፡ ደርገ፡ ምስሌሆሙ፡
 ወነኑ፡ ስብሐትየ፡ ከመ፡ ስብሐተሆሙ፡ ወአልባስ
 ና፡ ከመ፡ አልባሲሆሙ፡ ወነጸርከም፡ ገህዶ፡ ለአም
 ላኪየ፡ በሥላሴሁ፡ ወደቤለኒ፡ በአምጣነ፡ አፍቀርክ
 ኒ፡ አፈቅረክ፡ ወበአ (Fol. 122 b. 2.) ምጣነ፡ አክበርክ
 ኒ፡ አከብረክ ። ወእፈሲ፡ ስመክ፡ ልዑለ፡ ወክቡረ፡
 አማንየ፡ እብለክ፡ ነሎ፡ ሰብእ፡ ዘይትአመን፡ በጸ

ሎትክ፡ ይድኅን፡ በእንቲአክ ። ወነሎ፡ ዘይጥብር፡ ተ
 ዝከረክ፡ በአምጣነ፡ ክሂሎቱ፡ እነ፡ አዐብዮ፡ በሰማ
 ዶ፡ ወበምድር፡ ወእፈስዮ፡ ይክበር፡ በክብረ፡ ዘኢ
 ክ ። ወእመኒ፡ ዘረከቦ፡ ምንዳቤ፡ ወተሶናክ፡ ሶቦ፡ ይ
 ጼውዐኒ፡ በስምክ፡ እነ፡ አድኅኖ፡ እም (Fol. 122 b. 3.)
 ነሎ፡ ዓፀባሁ ። ለዘሂ፡ ይትለኣክ፡ ለቤተ፡ ክርስቲ
 ያንክ፡ እነ፡ እክፍሎ፡ ቀዋመ፡ ምስለ፡ ጌሊቃነ፡ መ
 ላእክት፡ ጎበሂ፡ ተነቦ፡ መጽሐፈ፡ ገድልክ ። ወኅቦ፡
 ተጸውዐ፡ ስመክ፡ ህየ፡ ይኩን፡ ሣህል፡ ወምሕረት፡
 እስከ፡ ለዓለመ፡ ዓለም ። ወሰባሕክም፡ ወሰገድኩ፡
 ሎቱ፡ ወእቤ፡ ስብሐት፡ ለክ፡ እግዚአብሔር፡ ዘወሀብከኒ፡
 ዘንተ፡ ነሎ፡ በፈቃድክ፡ ወእክ፡ በምግባርየ ። ወእ
 ምድኅ (Fol. 123 a. 1.) ረዝ፡ ሚጠኔ፡ መልኣክ፡ ኅቦ፡
 ዘቀዳሚ፡ ህላዌየ ። ይቤ፡ እቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
 ዶማኖት፡ ወርኢዮ፡ ዘንተ፡ ነዶ፡ ልቡ፡ ከመ፡ እሳ
 ት፡ በፍቅረ፡ አምላኩ፡ ሰማያዊ፡ ወኢያነውም፡ ሴ
 ሊተ፡ ወመሀልተ ። አላ፡ ከነ፡ ያነብብ፡ ወትረ፡ መ
 ዝመረ፡ ዳዊት ። ወከልኣትሂ፡ እመጸሕፍት፡ ነቢያ
 ት፡ ወሐዋርያት ። ጸሎቱ፡ ወበረከቱ፡ የሆሎ፡ ምስ
 ለ፡ ፍቅሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለ (Fol. 123 a. 2.)
 መ፡ ዓለም፡ እ (Fol. 123 a. 3.) ሚን ። ወአሚን ።

CHAPTER LXXVII.

(Fol. 123 b. 1.) ምዕራፍ፡ ፪ኛ ። ወእንዘ፡ ሀሎ፡ ከመ
 ዝ፡ ዐርገ፡ ሕሊኛ፡ ውስተ፡ ልቡ፡ ዘይብል፡ ለምን
 ት፡ ለክ፡ ነቢር፡ ውስተ፡ ፩መካን፡ ጎሥሥ፡ አድባ
 ራተ፡ ቅዱሳን፡ ከመ፡ ታእምር፡ ሥርዓተ፡ ምንክስ
 ና ። ወዘንተ፡ እንዘ፡ ይሕሊ፡ በረቀ፡ ቅድሚሁ፡ መ
 ልኣክ፡ ብርሃናዊ፡ ዘየዓቅቦ፡ ዘልፈ ። ወደቤሎ፡ ተ
 ንሥእ፡ ግበር፡ በከመ፡ ሐለይክ ። ወደቤሎ፡ እቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እይቲኑ፡ አሐውር፡ አቅ
 (Fol. 123 b. 2.) ዱስ ። ወደቤሎ፡ ሐር፡ ምድረ፡ ትግ
 ሬ፡ ወዕርግ፡ ውስተ፡ ደብር፡ ዘይሰመዶ፡ ዳሞ፡ ወት
 ረክብ፡ በህየ፡ ብእሴ፡ ቅዱስ፡ ዘስሙ፡ ዮሐኒ፡ ወን
 ሣኢ፡ እምእዴሁ፡ ቆብዐ፡ ወእስኬማ ። ወንበር፡ ህ
 የ፡ እስከ፡ አመ፡ እብለክ ። ወጌሠ፡ በጽባሕ፡ ኅቦ፡

አቡሁ፡ መንፈሳዊ፡ ዘውእቱ፡ አባ፡ ኢየሱስ፡ ሞአ ።
 ወከሠተ፡ ሎቱ፡ ሕሊኛሁ፡ ወዘከመ፡ ይቤሎ፡ መል
 ኣክ፡ በእንተ፡ ኅሚኦ፡ ቆብዐ፡ ወ (Fol. 123 b. 3.) እስኬ
 ማ ። እስመ፡ ዓዲሁ፡ ኢነሥኦ፡ ቆብዓ፡ ወእስኬማ፡
 አባ፡ ኢየሱስ፡ ሞአ ። ወሰሚዶ፡ አባ፡ ኢየሱስ፡ ሞ
 አ፡ ቃሎ፡ ለእቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በከ
 የ፡ ብዙኃ፡ እንዘ፡ ይብል፡ ለመኑ፡ ተኅድገኒ፡ አን
 ሰ፡ ኢደሬእየክ፡ በአምሳለ፡ ወልድ ። አላ፡ ነቦርኩ፡
 እንዘ፡ እፈእየክ፡ ከመ፡ አብ፡ ክብር፡ በሕቱ፡ ቃል
 ክሰ፡ አደመኒ፡ ለሐዊር፡ ውስተ፡ ደብርየ፡ ወበጸሐ
 ክ፡ ህየ፡ ይንሣእ፡ ቆብዐ፡ ወ (Fol. 124 a. 1.) እስኬማ፡
 ወድኅረ፡ እንተ፡ ትሁበኒ፡ ሊተ፡ ወትከውነኒ፡ አቦ፡
 ወተዓገሥ፡ ዮም፡ እስመ፡ አልቦ፡ ሰብእ፡ ህየ፡ ዘያ

ዐድወክ፡ ባሕረ። ወይቤሎ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አልቦ፡ ሰብአ፡ ዘየፀበረ፡ እምእግዚአብሔር። እመ፡ እግዚአብሔር፡ ምስሌየ፡ አልቦ፡ ዘይክል፡ ከሊኦተ፡ ፍኖት፡ አባሕር፡ ወኢካልእ፡ ነገር። ወምስለገዝ፡ ብሂለ፡ ቃል፡ ዐበዮ። ወሐረ፡ ወተንሥኦ፡ አበ፡ (Fol. 124a. 2) ምኔት፡ ከመ፡ ያስተፋንም፡ ወበጽኡ፡ ኅቡረ፡ እስከ፡ ባሕር። ወነዋ፡ ቅዱስ፡ ሚካ

ኤል፡ ቆመ፡ ቅድሚኡ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ ነኦ፡ ትልወኒ። ወቦአ፡ ውስተ፡ ባሕር፡ ወሐረ፡ ከመ፡ ዘየብሰ። ወቦ (Fol. 124a. 3) አ፡ ቅዱስኒ፡ ተክለ፡ ሃይማኖት፡ ወተለም፡ ወዐደሙ፡ ኅቡረ፡ ወርእዮ፡ አባ፡ ኢየሱስ፡ ሞአ፡ እንከረ፡ ወይቤሎ፡ መንክር፡ ግብርክ፡ እግዚአብሔር፡ ቅዱሳኒክ። ወተመይጠ፡ ቤቶ፡ እንዘ፡ የአኩቶ፡ ለእግዚአብሔር።

CHAPTER LXXVIII

(Fol. 124b. 1) ምዕራፍ፡ ፪፻፳። ወአቡነስ፡ ነቢሮ፡ በሐይቅ፡ መጠነ፡ ፲፱መት፡ ሐረ፡ እንዘ፡ ይሰርሕ፡ በትእዛዘ፡ እግዚአብሔር፡ ወበጽኡ፡ ትግሬ፡ ኅዘ፡ ይብረ፡ ሃሌ፡ ሉያ፡ እንተ፡ ይኡቲ፡ ዳግ፡ መካነ፡ አባ፡ አረጋዊ፡ ዘውኦቲ፡ ዘሚካኤል፡ ፩አም፡ ቅዱሳን፡ ተኃራምያን፡ እለ፡ መጽኤ፡ እምሮምያ፡ ወግብጽ፡ አመ፡ መንግሥተ፡ አልአሚዳ፡ ወልደ፡ ሰልአዶባ፡ እምቅድመ፡ ታዜን፡ ዘአስማቲሆ (Fol. 124b. 2) መ፡ አባ፡ አሌፍ። ወአባ፡ ጽሕማ፡ ወአባ፡ አረጋዊ፡ ዘውኦቲ፡ ዘሚካኤል። ወአባ፡ አፍሄ፡ ወአባ፡ ገራማ፡ ወአባ፡ ጳጌ፡ ወአባ፡ ሊቃኖስ። ወአባ፡ ገብ፡ ወአባ፡ ይምኦታ፡ እሉ፡ እመኝቱ፡ ከዋክብት፡ ብሩሃን፡ ዘአዋከዩ፡ ነሎ፡ አድያማት፡ ኢትዮጵያ። ዐእምኔሆመ፡ ዘይዘርእ፡ ነግሀ፡ ወደዓርር፡ ዮርከ። ወቦ፡ እምኔሆመ፡ ዘይጸውር፡ ማየ፡ በመንፈ፡ ወለለ፡ ስእምኔሆመ፡ ዘዘ (Fol. 124b. 3) ዘኢሁ፡ መክፈልተ፡ ጸጋ፡ ተውህቦ፡ በከመ፡ ይነግር፡ መጽሐፈ፡ ገድላቲሆመ። አቡነስ፡ ብፁዓዊ፡ ተክለ፡ ሃይማኖት፡ ቦአ፡ ኅበ፡ አበ፡ ምኔት፡ ዘመካነ፡ አረጋዊ፡ ዘዘከርኖ፡ ቅድመ፡ ወነገሮ፡ ሶበ፡ ተስእሎ፡ ምክንያተ፡ ምጽኦቱ፡ ከመ፡ ይኅሥሥ፡ ነሚኦ፡ ቆብዕ፡ ወአስኬማ። ወአብ፡ ምኔትስ፡ አባ፡ ዮሐኒ፡ ውኦቲ፡ ምሉአ፡ ጸጋ፡ ወጽድቅ። ወይቤሎ፡ እምኦይቲ፡ አንተ፡ (Fol. 125a. 1) ወይቤሎ፡ እምሮኅቅ፡ ብሔር፡ መጻእኩ፡ ኅዜክ፡ በትእዛዘ፡ እምላኪየ። ወይቤሎ፡ መኑ፡ ስምክ፡ ወመኑ፡ አልበሰክ፡ ልብስ፡ ምንክስና። ወይቤሎ፡ ስምየሰ፡ ተክለ፡ ሃይማኖት፡ ልብስ፡ ምንክስናሂ፡ አልበሰኒ፡ አባ፡ ኢየሱስ፡ ሞአ፡ ዘይነብር፡

በደሐተ፡ ባሕር። ወይቤሎ፡ አባ፡ ዮሐኒ፡ በአማን፡ ዘኢየ፡ አንተ፡ ወልደ፡ ወልድየ፡ አንተ። እስመ፡ አነ፡ ወለድክም፡ ሎቲ፡ እመንፈስ፡ ቅ (Fol. 125a. 2) ዱስ። ወጸለየ፡ አባ፡ ዮሐኒ፡ ላዕለ፡ ቆብዕ፡ ወአስኬማ፡ ከመ፡ ሕግ፡ ወወህቦ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወነሚኦ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ቆብዕ፡ ወአስኬማ፡ አኅዘ፡ ይትቀሐው፡ ለገድላተ፡ እሉ፡ ፱ቅዱሳን፡ ስመያነ፡ ስም፡ ከመ፡ ዘይዋጥን፡ ሥርዓተ፡ ምንክስና። ወከነ፡ ከመ፡ ዘኢያእመረ፡ ጣዕመ፡ ገድል፡ ፍጹመ፡ ወይብል፡ ነሎ፡ ጊዜ፡ ወዘሰ፡ የአምር፡ ገቢሮ (Fol. 125a. 3) ታ፡ ለሠናይት፡ ወኢድገብራ፡ ኃጢአተ፡ ትከውኖ። ወያተሉ፡ ባሕለ፡ ዘሐዋርያ። እስመ፡ አብደርኩ፡ ፍቅረ፡ መንፈሳዊ፡ ዘበእንቲኦሁ፡ ገድፍኩ፡ ነሎ፡ ወረሰዩክም፡ ከመ፡ እዳው፡ ከመ፡ እርብሐ፡ ለክርስቶስ፡ ሊተሰ፡ ይመስለኒ፡ ዓዳየ፡ ኢነሚኦኩ፡ ፍጹሜ። እስመ፡ ዘድኅፈየ፡ እረስዕ፡ ወዘቅድሚየ፡ እሚልዕ፡ ወእምገድላቲሆመ፡ ለአብው፡ ቀደምት፡ ይቀሰም፡ ከመ፡ (Fol. 125b. 1) መስተገብርት፡ ንህብ፡ እንተ፡ ትንሥእ፡ ቆዳ፡ ጽጌ፡ እምነሉ፡ ዕዕው፡ ወይገብሮ፡ በጊዜሃ፡ ለዘሰምዕ፡ ማማ፡ ወከነ፡ ነሉንታሁ፡ ብሩሃ፡ በፍርሃተ፡ እግዚአብሔር፡ ወደሎር፡ ነገረ፡ ዘይከውን፡ እምቅድመ፡ ነኩቲ፡ ወይነግሮመ፡ ለአኃው፡ ነሎ፡ ዘይበጽሎመ፡ ወይከውን፡ ነገሩ፡ ፍሉኅ፡ ወያነክርዎ፡ ወተመሰሎመ፡ ለመላእክት፡ በስባሔሁ፡ ወተዛወሰመ፡ ለነቢያት፡ በአእ (Fol. 125b. 2) ምሮ፡ ነገር፡ ዘድኅፈሁ፡ ወተመሰሎመ፡ ለሐዋርያት፡ በስባከታቲሁ፡ ወተዛወሰመ፡ ለሰማዕታት፡ በተወርዎ፡

ጸድፍ፡ ወበቅሥፍታቲሁ፡ ወተሐኅዝምሙ፡ ለመነ
ከሳት፡ አኃው፡ በዐዊረ፡ ሃማሆሙ፡ ዘንተ፡ ነሱ፡
ተመሲሎ፡ በልዐ፡ ፍሬያተ፡ ነሱን፡ መጻሕፍት፡
አስተጋቢአ፡ እምነሱሙ፡ ቅዱሳን፡ እንተ፡ ይእቲ፡
ፍሬ፡ መንፈስ፡ ቅዱስ፡ ዘዘከራ፡ ጳ (Fol. 125b. 3) ው
ሎስ፡ እንዘ፡ ይብል፡ ወፍሬሁስ፡ ለመንፈስ፡ ቅዱ
ስ፡ ተፋቅሮ፡ ወፍሥሐ፡ ወሰላም፡ ትዕግሥት፡ ወም
ጽዋት፡ ጎረጎረ፡ ወሃይማኖት፡ የውሃት፡ ኢዘምም፡
ወእምነሱ፡ ዘየዐቢ፡ ተፋቅሮ፡ ተፋቅሮ፡ ፍጹም፡
ሕግ፡ ውእቱ፡ ወእመኒ፡ ብዩ፡ ሃይማኖት፡ እስከ፡ እ
ፈልስ፡ አድብረ፡ ወተፋቅሮ፡ አልብዩ፡ ከንቶ፡ ኮን

ኩ፡ ወዓዲ፡ ለእመ፡ መጠውኩ፡ ሥጋዩ፡ ለስምዕ፡
(Fol. 126a. 1.) ከመ፡ አትመዘገን፡ ወተፋቅሮ፡ አልብ
የ፡ አልቦ፡ ዘበቋዕኩ፡ ወአቡነኒ፡ ቅዱስ፡ ተክለ፡ ሃ
ይማኖት፡ ብዑዓዊ፡ ለፈጽሞ፡ ዝንቱ፡ ፍቅር፡ ክኖ
ሙ፡ ለኃጥአን፡ ከመ፡ ኃጥእ፡ እንዘ፡ ኢከነ፡ ኃጥ
አ፡ ለእግዚአብሔር፡ ወይቤሎሙ፡ ለለጅጅእን፡ እመ
ውት፡ ህዩንቲክ፡ ወይመይጠሙ፡ በምዕዳኑ፡ እምፍ፡
ኖት፡ እኩይ፡ ኀበ፡ ዐዊረ፡ ሃማ፡ ቅዱሳን፡ ለአብዳን
ሂ፡ ይከውኖሙ፡ ከመ፡ አብድ፡ ወይ (Fol. 126a. 2.)
ኀረ፡ ይከውኖሙ፡ መጥበቢ፡ ወነበረ፡ ከመዝ፡ በ
(Fol. 126a. 3.) ደብረ፡ ዳሞ፡ ሂወክልኤት፡ አመተ፡

CHAPTER LXXIX

(Fol. 126b. 1.) ምዕራፍ፡ ፪፱፡ ወእምዝ፡ አስተርአ
ዮ፡ መልአክ፡ እግዚአብሔር፡ ወይቤሎ፡ ሃእ፡ እም
ዝንቱ፡ ደብር፡ ወዑድ፡ አድያማት፡ ትግሬ፡ ወሐው
ጽ፡ ነሱ፡ ምኒታት፡ መነከሳት፡ ወገማማት፡ ቅዱሳ
ን፡ እመ፡ በኀቤሆሙ፡ ትረክብ፡ ረባሐ፡ ወሐረ፡ ኀ
በ፡ አባ፡ ዮሐኒ፡ ወነገሮ፡ ነሱ፡ መፍቅዶ፡ ልቡ፡
ወዘከመ፡ ይቤሎ፡ መልአክ፡ ወይቤሎ፡ አባ፡ ዮሐ
ኒ፡ ቅድመኒ፡ መጻእክ፡ ኀቤየ (Fol. 126b. 2.) በትእዛ
ዘ፡ መልአክ፡ ወይእከኒ፡ ሐር፡ ኀበ፡ ዘፈነወክ፡ ወ
እግዚአብሔር፡ ይኩን፡ ምስሌክ፡ ወተንሥአ፡ አባ፡
ዮሐኒ፡ ከመ፡ ያስተፋንውም፡ ወበጽሑ፡ ኀብረ፡ ኀ
በ፡ ሙራደ፡ ዓቀብ፡ ዘደብረ፡ ዳሞ፡ ወሀሎ፡ ህዩ፡ ጸ
ድፍ፡ ወኢይተከህል፡ ወረድ፡ ወስቲቱ፡ ዘእንበለ፡

ሐብል፡ ጽኑዕ፡ ወመስፈርተ፡ ሀብልሂ፡ የአክል፡
መጠነ፡ ኃብእመት፡ ወበጽሑ፡ አ (Fol. 126b. 3) ቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ህዩ፡ ወአኀዘ፡ ከመ፡ ይ
ረድ፡ በሐብል፡ ወአባ፡ ዮሐኒ፡ ወደቁቱ፡ ቆሙ፡ መ
ልእልተ፡ ጸድፍ፡ ከመ፡ ይርአዩ፡ ርደቶ፡ ወሶቤሃ፡
ተበትከ፡ ሐብል፡ እምጽንኤ፡ ወተለም፡ ለአቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተውሀባ፡ ሎቲ፡ ፯አ
ክፍፍ፡ ወሰረረ፡ ቦን፡ እንዘ፡ ያስተጣፍሕ፡ ወሐረ፡
መጠነ፡ ፫ምዕራፍ፡ እንዘ፡ ይፈእይም፡ ነሱሙ፡ መ
ነከሳት፡ (Fol. 127a. 1.) ደብር፡ ወተመይጠ፡ ደብር
ሙ፡ እንዘ፡ ይሴብ (Fol. 127a. 2.) ሕዎ፡ ለእግዚአብ
ር፡ ገባሬ፡ ኃይል፡

CHAPTER LXXX.

(Fol. 127a. 3.) ምዕራፍ፡ ፴፡ ወአቡነስ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ሐረ፡ ወቦአ፡ ገዳመ፡ ዋሊ፡ ወረ
ክበ፡ በሀደ፡ ብዙኃነ፡ ስውራነ፡ መነከሳት፡ ወተአም
ኖሙ፡ በአምኃ፡ መንፈሳዊት፡ ወይቤልም፡ ነሱ
ሙ፡ ከመ፡ ዘበ፩ኃል፡ ለምንት፡ መጻእክ፡ ኀቤነ፡
ዘአንተ፡ ትክብር፡ እምኔነ፡ ወይቤሎሙ፡ አቡነ፡ ቅ
ዱስ፡ ተክለ፡ ሃይማኖት፡ ኢትብሉ፡ አበውየ፡ ከመዝ፡
በምንት፡ አነ፡ እክብር፡ እምኔነሙ፡ ለ (Fol. 127b. 1.)
ባስያነ፡ ገዳም፡ አንትሙ፡ ትክብሩ፡ ጥቀ፡ እምኔየ፡

ወይቤልም፡ ንሕነስ፡ እሙነ፡ ንቤለክ፡ ኢርኢነ፡ ሰብ
አ፡ ዘከማክ፡ ዘተውሀቦ፡ ጸጋ፡ በዳቢ፡ ምድር፡ ኖሁ፡
ብዙኃን፡ ቅዱሳን፡ ይትወለዱ፡ እምኔክ፡ ወትከውን፡
አባሆሙ፡ ለብዙኃን፡ አሕዛብ፡ ወይቤሎሙ፡ አቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እመሰ፡ ከነ፡ ፈቃዱ፡
ለአምላኪየ፡ ሠናይ፡ ልየ፡ ወነበረ፡ ምስሌሆሙ፡ መ
ጠነ፡ ፫፻እንዘ፡ (Fol. 127b. 2.) ኢይጥዕም፡ እክለ፡ ም
ንተኒ፡ እስመ፡ አልቦ፡ በሊ (Fol. 127b. 3) ዓ፡ እክል፡
በውእቱ፡ ገዳም፡ እስከ፡ ይእኬ፡

CHAPTER LXXXI

(Fol. 128 a. 1.) ምዕራፍ፡ ገዢ፡ ወእምድኅረዝ፡ ተሰነአሎሙ፡ ለቅዱሳን፡ ወሐረ፡ ደብረ፡ ሐውዜን፡ ወበጸሐ፡ ህዩ፡ ተአምኖሙ፡ ለአዕሩግ፡ እለ፡ ይነብሩ፡ በውእቱ፡ መካን፡ ወተስእሎሙ፡ ሕይወቶሙ፡ ወአእማረ፡ ከመ፡ ሰብእ፡ ኄራን፡ እሙንቱ፡ ኃሠሠ፡ በራኬ፡ እምኒሆሙ፡ ወይቤልዎ፡ ንሕነሰ፡ ኢመፍትወ፡ ለነ፡ ንባርከ፡ ብእሴ፡ በሩክ፡ ዘባረኮ፡ እግዚአብሔር፡ ዳእመ፡ አንተ፡ ባ (Fol. 128 a. 2.) ርከነ፡ በበረከተ፡ እደከ፡ ቅድስት፡ እንተ፡ ምልዕት፡ ጸጋ፡ ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አኮነ፡ አነ፡ መጻእኩ፡ ኅቤክሙ፡ እንዘ፡ አኅሥሥ፡ በረከተ፡ እምኒክሙ፡ ርቱዕ፡ አንትሙ፡ ትብርኩኒ፡ ወይቤልዎ፡ አኮ፡ አንተ፡ በፈቃድክ፡ ዘመጻ

እከ፡ ዳእመ፡ እግዚአብሔር፡ ፈነወከ፡ ኅቤነ፡ ከመ፡ ትብርከ፡ ምኒተነ፡ በከደተ፡ እግርከ፡ ወይእዜኒ፡ ባርከነ፡ አቅዱሱ፡ (Fol. 128 a. 3.) ለእግዚአብሔር፡ ወባረከሙ፡ ለክሎሙ፡ ወእምድኅረ፡ ባረከሙ፡ ውእቱኒ፡ ነሥእ፡ በረከተ፡ እምኒሆሙ፡ ወሐረ፡ ፍኖቶ፡ ወበጽሐ፡ ውስተ፡ ደብረ፡ ዳጌ፡ ወተአምኖሙ፡ ለመነካሳተ፡ ደብር፡ ወኃሠሠ፡ እምኒሆሙ፡ በራኬ፡ ወይቤልዎ፡ ከመ፡ እሉ፡ ቅዱሳን፡ ዘቀዳሚ፡ ወበረኮሙ፡ ውእቱ፡ ወእምድኅረ፡ ባረከሙ፡ ይቤልዎ፡ ኦአቡነ፡ ቅዱስ፡ ብእሴ፡ እግዚአብሔር (Fol. 128 b. 1.) ር፡ ተከዋው፡ ብጽሐተ፡ ውስተ፡ ክሉ፡ አድያማተ፡ (Fol. 128 b. 2.) ትግራይ፡ ከመ፡ ትንሣሣ፡ ምድረነ፡ በበረከትከ፡

CHAPTER LXXXII

(Fol. 128 b. 3.) ምዕራፍ፡ ገዢ፡ ወእንዘ፡ ይትፋለስ፡ ከመዝ፡ ወረደ፡ ኢየሩሳሌም፡ እንዘ፡ ይመርሐ፡ ዓምደ፡ ብርሃን፡ ውኅበ፡ በጽሐ፡ ክሉ፡ ትተልዎ፡ ኃይል፡ እንተ፡ ሐዋርያት፡ ወይትገበር፡ ባቲ፡ ተአምራት፡ ወመንክራት፡ በ፡ ኅበ፡ ያነቅዕ፡ ማየ፡ ወበ፡ ኅበ፡ ይፈውስ፡ ዓያነ፡ ወበ፡ ኅበ፡ ያነሥእ፡ ሙታነ፡ ወበጽሐ፡ ባሕረ፡ ኤርትሬ፡ ወኢረከበ፡ ሐመረ፡ በዘየዐዱ፡ ባቲ፡ ወጸለየ፡ ጸሎተ፡ ወንጌል፡ ወእምድኅረ፡ ፍጻ (Fol. 129 a. 1.) ሜ፡ ጸሎት፡ አስተርአየ፡ መልአከ፡ እግዚአብሔር፡ ቅዱስ፡ ሚካኤል፡ በከመ፡ ልማዱ፡ እንዘ፡ የሐውር፡ ዲበ፡ ባሕር፡ አቡነሂ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ተለዎ፡ ድኅራሁ፡ ወዓይዉ፡ ፎሆሙ፡ ኅቡረ፡ በአሐቲ፡ ሰዓት፡ ወዓዲዎሙ፡ ባሕረ፡ ረከበ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ብእሴ፡ ምውተ፡ ወባረከ፡ ላዕሌሁ፡ እንዘ፡ ይብል፡ እንተ፡ በድን፡ ለእመ፡ ኮንከ፡ ክርስቲያናዊ፡ በከመ፡ እግዚ (Fol. 129 a. 2.) እየ፡ ኢየሱስ፡ ክርስቶስ፡ ዘእነ፡ ዕባወር፡ መስቀሎ፡ ተንሥእ፡ እምኒዋምከ፡ ወበጊዜሃ፡ ትንሥእ፡ ውእቱ፡ በድን፡ ከመ፡ ዘንቃሕ፡ እምንዋም፡ ወከልሐ፡ ወይቤ፡ እወ፡ ክርስቲያናዊ፡ እ

ነ፡ እምሕዝበ፡ ጽዮን፡ ዘእመልሶ፡ ለእግዚአብሔር፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ምንት፡ ቀተለከ፡ ወይቤሎ፡ ሞትኩ፡ በጽምዓ፡ ማይ፡ እንዘ፡ አሐውር፡ ኢየሩሳሌም፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክ (Fol. 129 a. 3.) ለ፡ ሃይማኖት፡ እመሰ፡ ኮንከ፡ ተሐውር፡ ኢየሩሳሌም፡ ነዓ፡ ትልወኒ፡ ወተለዎ፡ ወበጽሐ፡ ኅበ፡ መቃብረ፡ እግዚእነ፡ እንዘ፡ አባ፡ ሚካኤል፡ ሊቀ፡ ጳጳሳት፡ ዘአለ፡ እስከንድርያ፡ ወበእ፡ ኅቤሁ፡ ወሰገደ፡ ሎቱ፡ ወተንሥእ፡ ሊቀ፡ ጳጳሳትኒ፡ እመንበሩ፡ ወሰገደ፡ ሎቱ፡ ውእቱኒ፡ ይቤሎ፡ ሠናይ፡ ምጽአትከ፡ ኅቤየ፡ አብእሴ፡ እግዚአብሔር፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ባርከኒ፡ (Fol. 129 b. 1.) አባ፡ እንሣእ፡ በረከተከ፡ ወካዕበ፡ ይቤሎ፡ መኑ፡ ነገረከ፡ ከምየ፡ ኦአቡየ፡ ወይቤሎ፡ አማንየ፡ እብለከ፡ ከመ፡ ነገረኒ፡ መልአከ፡ እግዚአብሔር፡ በዘቲ፡ ዕለት፡ በእንቲአከ፡ ወባረከ፡ ብዙኃ፡ እንዘ፡ ይብል፡ በበረከተ፡ አብውየ፡ ሐዋርያት፡ ወበበረከተ፡ አብውየ፡ ሊቃነ፡ ጳጳሳት፡ አለ፡ ነበሩ፡ ዲበ፡ መንበረ፡ ማርቆስ፡ ይባርክ፡ ላዕሌከ፡ ወእምኑ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ

ኖት፡ እደቂሁ፡ ወእገሪሁ፡ ለ (Fol. 129b. 2.) ሊቀ፡ ጳጳሳት፡ ወ-አቲኒ፡ ሰዓመ፡ ርእሱ፡ ወአፋሁ፡ ወደቤሎ፡ እምደእዚሰ፡ አመንኩስ፡ እስመ፡ አንተ፡ ትከውን፡ አበ፡ ለብዙኃን፡ መነኮሳት፡ ወብዙኃት፡ አብያተ፡ ክርስቲያናት፡ ይትሐነጻ፡ በስምክ፡ ተመየጥ፡ ውስተ፡ ብሔርክ፡ ወደእቲ፡ ክፍልክ፡ እምሳበ፡ እግዚአብሔር፡ ወደቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አይትመየጥ፡ ውስተ፡ ብሔርኖ፡ አንሰ፡ መጻእኩ፡ ዝየ፡ ከመ፡ እትቀበር፡ በ (Fol. 129b. 3.) እደቂክ፡ ወምንነሱናሂ፡ አይመነሱስ፡ ለርእሰኖሂ፡ አ-

ያእመርኩ፡ ግብረ፡ ምንነሱና፡ ወደቤሎ፡ ሚካኤል፡ ሊቀ፡ ጳጳሳት፡ አማንዮ፡ እብለክ፡ አልቦ፡ እመነኮሳት፡ ዘየበሊ፡ እምኔክ፡ ወባሕቱ፡ አሆ፡ በል፡ ለቃልዮ፡ ወደቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እው፡ እገብር፡ ዘትቤለኒ፡ እስመ፡ አንተ፡ አቡየ፡ እምታሕተ፡ እግዚአብሔር፡ አምላኪየ፡ ወባሕቱ፡ እፈቅድ፡ ከመ፡ እትአማኅ፡ (Fol. 130a. 1.) ሳበ፡ ቅዱሳን፡ ዘገዳመ፡ ሲሐት፡ ወአስቁጥስ፡ ወደቤ (Fol. 130a. 2.) ሎ፡ ሐር፡ እግዚአብሔር፡ ያርትዕ፡ ፍኖተክ፡

CHAPTER LXXXIII.

(Fol. 130a. 3.) ምዕራፍ፡ ፻፲፱፡ ወእምዝ፡ ሐረ፡ እምኔሁ፡ ወሰገደ፡ ሳበ፡ መቃብረ፡ እግዚእ፡ ወበጽሐ፡ ሳበ፡ ነሎን፡ መከናት፡ ዘእግዚእ፡ እምገሊሳ፡ መካነ፡ ሥጋዊሁ፡ እስከ፡ ደብረ፡ ዘይት፡ መካነ፡ ሥዋሬሁ፡ ወወረደ፡ ፈለገ፡ ዮርዳኖስ፡ ወተጠምቀ፡ ውስቲታ፡ ወቦአ፡ ገዳመ፡ ሲሐት፡ ወተባረክ፡ እምአዕሩግ፡ እለ፡ ውስቲታ፡ ወኃለፈ፡ ገዳመ፡ አስቁጥስ፡ እንተ፡ ይእቲ፡ መዳልው፡ አልብብ፡ ወተባረክመ፡ ለእለ፡ ሀለው፡ (Fol. 130b. 1.) ህየ፡ ወእሚሃ፡ አስተርአዮ፡ መልአክ፡ እግዚአብሔር፡ ወደቤሎ፡ ምንተ፡ ትብል፡ አተክለ፡ ሃይማኖት፡ ወደቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እፈቅድ፡ ነበር፡ ዝ

የ፡ ወደቤሎ፡ መልአክ፡ ለከሰ፡ አኮነት፡ ክፍልክ፡ ዛቲ፡ ገዳም፡ ወበሐቱ፡ ደቂቅክ፡ ይበገኙ፡ ውስቲታ፡ በደኃረ፡ መዋዕል፡ አንተሰ፡ ዓሕ፡ ብሔረ፡ አትዮጵያ፡ ወአመንነሱ፡ ሰብአ፡ ዘመጽአ፡ ሳቤክ፡ እምድሳረ፡ ፈተንኮ፡ በምግብ (Fol. 130b. 2.) ረ፡ ጽድቅ፡ ወአልቦ፡ ዘይመጽእ፡ ሳቤክ፡ ዘኢይበቀዕ፡ ለመንግሥተ፡ ሰማያት፡ ወደቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በአ (Fol. 130b. 3.) ይ፡ መዋዕል፡ እገብር፡ ዘንተ፡ እግዚእየ፡ ወደቤሎ፡ በዝ፡ መዋዕል፡ ጸሎቱ፡ ይዕቀቦ፡ ለገብሩ፡ ተክለ፡ ሃይማኖት፡ አሚን፡

CHAPTER LXXXIV.

(Fol. 131a. 1.) ምዕራፍ፡ ፻፲፱፡ ወእምዝ፡ ተመዶጠ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ብሔረ፡ አትዮጵያ፡ ወበጽሐ፡ ምድረ፡ ትግሬ፡ ወውእቱ፡ ብእሲ፡ ዘእንሥአ፡ እሙታን፡ ኮነ፡ ይተልዎ፡ ወበጸሐ፡ በወዳ፡ አምባ፡ ይቤሎ፡ ውእቱ፡ ብእሲ፡ አባ፡ ቅዱስ፡ እፈቅድ፡ ታልብሰኒ፡ ልብሰ፡ ምንነሱና፡ ወደቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ትክልኑ፡ በዊረ፡ ክበደ፡ ምግህሙ፡ ለቅዱሳን፡ ወደቤ (Fol. 131a. 2.) ሎ፡ አምላክክ፡ ዘይክል፡ ነሎ፡ ያጽ

ንዓኒ፡ በጸሎትክ፡ ወአልበሶ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ልብሰ፡ ምንነሱና፡ ወሰመየ፡ ስሞ፡ አርአየነ፡ ጸጋሁ፡ ወኮነ፡ በቢየ፡ መስተጋደለ፡ ወነበረ፡ ምስሌሁ፡ እንዘ፡ ይጸመዶ፡ ዘ (Fol. 131a. 3.) ልፈ፡ ወወለደ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ብዙኃነ፡ መነኮሳተ፡ እደ፡ ወአንስተ፡ በምህሮ፡ ሃይማኖት፡ ወበምንነሱና፡ በነሐሉ፡ አድያማተ፡ ትግሬ፡ ይ፡ ወአጥረዮ፡ ደቂቁ፡ ብዙኃነ፡ ምኔታተ፡ ወእስከ፡ ይእዜ፡ ይሰመዩ፡ በስሙ፡

CHAPTER LXXXV.

(Fol. 131b. 1.) ምዕራፍ፡ ሹረ፡ ወካዕበ፡ ወረደ፡ አ፡
የሩሳሌም፡ ወበጽሐ፡ ኃበ፡ ነሱ፡ ዘበጽሐ፡ ቀዳሚ፡
ወተመደ፡ በሰላም፡ ወሥልሰመ፡ ወረደ፡ አ፡ የሩሳ
ሌም፡ ወበጽሐ፡ ኃበ፡ ሊቀ፡ ጳጳሳት፡ አባ፡ ሚካኤ
ል፡ ወሰገደ፡ ወተኦምኖ፡ ወደቤሎ፡ አባ፡ ሚካኤ
ል፡ ወልድዮ፡ ለምንት፡ ትጉብር፡ ናሁ፡ ማልስክ፡ ዝ

ንቱ፡ እንዘ፡ ትትመያየጥ፡ በጀዘመን፡ ወእምደእዚ
ሰ፡ አዕርፍ፡ ውስተ፡ ስገዳም፡ እስመ፡ ይኤይሶ፡ ለ
መነኮስ፡ እጽንኦ፡ መካ (Fol. 131b. 2.) ን፡ እምነ፡ ፈ
ሊስ፡ ወደቤሎ፡ አባነ፡ ቅዱስ፡ ተክለ፡ ሃይ (Fol.
131b. 3.) ማኖት፡ አሆ፡ እግዚእየ፡ ወተመደ፡ ብ
ሐሮ፡

CHAPTER LXXXVI.

ምዕራፍ፡ ሹረ፡ ወእምዝ፡ ያደ፡ ውስተ፡ ነሱ፡
አድያማት፡ ትግሬ፡ ወዐርገ፡ ደብረ፡ ዳሞ፡ ወሶበ፡
ርእይዎ፡ ቅዱሳነ፡ ደብር፡ ተባሃሉ፡ በበደናቲሆሙ፡
እንዘ፡ ይብሉ፡ ናሁ፡ በጽሕ፡ እኅነ፡ ተክለ፡ ሃይማ
ኖት፡ ዘርእኗሁ፡ ቅድመ፡ እንዘ፡ ይሰርር፡ በጌ አክና
ፍ፡ ወአብእም፡ ፍጡነ፡ ኃበ፡ አበ፡ ምኒት፡ አባ፡ ዮ
ሐኒ፡ ወሶበ፡ ርእዮ፡ አባ፡ ዮሐኒ፡ ተንሥኦ፡ ወሰገ
ደ፡ ሎቱ፡ በ (Fol. 132a. 1.) እንተ፡ ደጋሁ፡ ዘርእየ፡ ቀ
ዳሚ፡ ወፈድ፡ ርደ፡ አዕበይዎ፡ ነሱሙ፡ ቅዱሳን፡
ወርእዮ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ስብሐ
ተ፡ ጽፋኝ፡ ጸልኦ፡ ጥቀ፡ ወደቤሎ፡ ለአባ፡ ዮሐኒ፡
ኦአቡየ፡ አዘዘኒ፡ ሊቀ፡ ጳጳሳት፡ ከመ፡ እመንነሱ፡
ወእንበር፡ ውስተ፡ ገዳም፡ ዝየሂ፡ ከመ፡ እንበር፡ አ
ስቆረረት፡ ነፍስየ፡ ዘንተ፡ ስብሐተ፡ ብጡለ፡ እን
ተሂ፡ ባርከኒ፡ ከመ፡ እሐር፡ ወእንበር፡ ውስተ፡ ፩
እምገዳማት፡ ወደቤሎ፡ አ (Fol. 132a. 2.) ባ፡ ዮሐኒ፡

አከ፡ እንተ፡ ዘትቤ፡ ዘንተ፡ ዳእሙ፡ ፈቃደ፡ እግዚ
አብሐር፡ ይጸውዓከ፡ ከመ፡ ትትመያየጥ፡ ውስተ፡
ብሐርከ፡ እስመ፡ ብዙኃን፡ ቅዱሳን፡ እምአዕናማ፡
ዜነውኒ፡ ከመ፡ ክፍልከ፡ ይኦቲ፡ ምድረ፡ ሸዋ፡ ሐ
ር፡ በሰላም፡ እግዚአብሐር፡ ዘአሥመርም፡ አበው
የ፡ ወእግዚአብሐር፡ ዘሐቦነኒ፡ ወሰሰየኒ፡ እስከ፡ ይ
እዜ፡ ወመልኦከ፡ እግዚአብሐር፡ ዘመርሐኒ፡ ወአ
ብጽሐኒ፡ ውስተ፡ ዛቲ፡ (Fol. 132a. 3.) ምኒት፡ ውኦ
ቱ፡ ያርትዕ፡ ፍኖተከ፡ ወያሜኒ፡ ሐረተከ፡ ወእንዘ፡
ይባርከ፡ ወረደ፡ ቃለ፡ ትንቢት፡ ውስተ፡ አፋሁ፡
ወደቤሎ፡ ተዐቢ፡ ወትኩብር፡ ፈድፋደ፡ እመነኮሳ
ት፡ ወደጸዋዕ፡ ስምከ፡ ምስለ፡ ስሙያነ፡ ስም፡ አር
እስተ፡ አበው፡ መነኮሳት፡ ዘውኦቶሙ፡ አባ፡ እን
ጦንዮስ፡ ወአባ፡ መቃርዮስ፡ ወተባረከ፡ እምኔሁ፡
ወሐረ፡ ፍኖቶ፡ ጸሎቶሙ፡ ወበረከቶሙ፡ የሀሉ፡ ም
ስለ፡ ገብሮሙ፡ ተክለ፡ ሃይማኖት፡ አ፡ ሚን፡

CHAPTER LXXXVII.

(Fol. 132b. 1.) ምዕራፍ፡ ሹረ፡ ወሐረ፡ እንተ፡ መ
ንገለ፡ ምድረ፡ ዘላን፡ ወዐርገ፡ ደብረ፡ ዘደሰመይ፡
ቀንጦራር፡ ወጸመ፡ በህየ፡ ጸመ፡ ማቅድስት፡ ወፈ
ተወ፡ ይንበር፡ ውስተ፡ እስመ፡ ምድረ፡ በድው፡
ውኦቱ፡ ወአስተርእ (Fol. 132b. 2.) ዮ፡ መልአከ፡ እ
ግዚአብሐር፡ ወደቤሎ፡ ምንተ፡ ትሐሊ፡ ተክለ፡
ሃይማኖት፡ ዛቲ፡ ገዳም፡ ኢኮነት፡ ክፍልከ፡ ወባሕ
ቱ፡ እምድኅረ፡ ኃዳጥ፡ መዋዕል፡ ደቂቅከ፡ ይነበር

ዋ፡ አንተሰ፡ ሐር፡ ኃበ፡ ኢየሱስ፡ ሞ (Fol. 132b. 3.)
አ፡ ወስምዖ፡ ዘደቤለከ፡ ወበሰኒታ፡ ተንሥኦ፡ ወ
ሐረ፡ ወበጽሐ፡ መነኮስ፡ ሐይቅ፡ ወሐረ፡ ዳቤ፡ ባሕ
ር፡ ከመ፡ ዘየሐውር፡ በየብስ፡ ወዐኦ፡ ኃበ፡ ኢየ
ሱስ፡ ሞአ፡ ወሶበ፡ ርእዮ፡ ተፈሥሐ፡ ፈድፋደ፡ ወ
ደቤሎ፡ በእድቱ፡ (Fol. 133a. 1.) ነሣእከ፡ ቆብዓ፡ ወ
አስኬማ፡ በእደዌከ፡ ቅዱሳት፡ ወደቤሎ፡ በደብ
ረ፡ ዳሞ፡ በእደ፡ አባ፡ ዮሐኒ፡ ወደቤሎ፡ እምደ

እዚሰ፡ አዕረፍኩ፡ እንሰ፡ እምማ፡ ፍኖት፡ እንዘ፡
ወልድዮ፡ እን (Fol. 133a. 2.) ተ፡ ኩነኒ፡ አበ፡ ሀበኒ፡
ቆብን፡ ወአስኬማ፡ በእድላክ፡ ቅዱሳት፡ ወወሀቦ፡

አባ፡ ተክለ፡ ሃይማኖት፡ ቆብን፡ ወአስኬማ፡ እስ
መ፡ ይቤሎ፡ መልአክ፡ ስምዖን፡ ዘይቤለክ፡

CHAPTER LXXXVIII.

(Fol. 133a. 3.) ምዕራፍ፡ ፺፫፡ ወከመዝ፡ ውእቱ፡
ልደተ፡ አበዊን፡ ቅዱሳን፡ አባ፡ እንጦንዮስ፡ ለብ
ሰ፡ ልብሰ፡ ምንነትስ፡ በእድ፡ መልአክ፡ ቅዱስ፡ ሚ
ካኤል፡ አባ፡ እንጦንዮስ፡ ወለዶ፡ ለአባ፡ መቃርስ፡
ዘየዐበ፡ መአባ፡ መቃርስ፡ ወለዶ፡ ለአባ፡ ጳላሞን፡
ወአባ፡ ጳላሞን፡ ወለዶ፡ ለአባ፡ ጳላሞን፡ አበ፡ ማ
ኅበር፡ ወአባ፡ ጳላሞን፡ ወለዶ፡ ለአባ፡ ጳላሞን፡ ወአባ፡
ቴዎድሮስ፡ ወአባ፡ ቴዎድሮስ፡ ወለዶ፡ ለአባ፡ አረጋዊ፡ ዘው
እቱ፡ ዘሚካኤል፡ ወአባ፡ አረጋዊ፡ ወዕ (Fol. 133b. 1.)
አ፡ ምድረ፡ ኢትዮጵያ፡ ወነበረ፡ በላሞ፡ ወወለዶ፡
ለአባ፡ ማትያስ፡ ወአባ፡ ማትያስ፡ ወለዶ፡ ለአባ፡

ዮሴፍ፡ ወአባ፡ ዮሴፍ፡ ወለዶ፡ ለአባ፡ መድኃኒን፡
እግዚእ፡ ወአባ፡ መድኃኒን፡ እግዚእ፡ ወለዶ፡ ለአ
ባ፡ ሚዛን፡ ዘውእቱ፡ ክርስቶስ፡ ቤዛን፡ ወአባ፡ ክ
ርስቶስ፡ ቤዛን፡ ወለዶ፡ ለመስቀል፡ ሞአ፡ ወአባ፡
መስቀል፡ ሞአ፡ ወለዶ፡ ለአባ፡ ዮሐኒ፡ ወአባ፡ ዮ
ሐኒ፡ ወለዶ፡ ለአባ፡ ኢየሱስ፡ ሞአ፡ ወለዶ፡ ለአባ፡ ተ
ክለ፡ (Fol. 133b. 2.) ሃይማኖት፡ ለአባ፡ ኢየሱስ፡ ሞ
አ፡ ወለዶ፡ በቀሚስ፡ ወበቅናት፡ ወለአባ፡ ተክለ፡
ሃይማኖት፡ (Fol. 133b. 3.) በቆብስ፡ ወአስኬማ፡ ወአ
ባ፡ ተክለ፡ ሃይማኖት፡ ወሀቦ፡ ለኢየሱስ፡ ሞአ፡ ቆ
ብን፡ ወአስኬማ፡ በከመ፡ ንቤ፡ ቀዳሚ፡

፡ ዘዓርብ ፡

CHAPTER LXXXIX.

(Fol. 134a. 1.) ምዕራፍ፡ ፺፫፡ ወቅዱሱስ፡ አቡነ፡
ተክለ፡ ሃይማኖት፡ ተሰነአሎ፡ ለአባ፡ ኢየሱስ፡ ሞ
አ፡ ወሐረ፡ እንተ፡ መንገለ፡ አምሐራ፡ ወወረደ፡
ዓረቢ፡ ወሀሎ፡ ሀየ፡ ደብር፡ ልዑል፡ ዘይሰመይ፡
ዳዳ፡ ወዐርገ፡ ውስቲቱ፡ ምስለ፡ ረድኤ፡ አርአየነ፡
ጸጋሁ፡ ወረከበ፡ በሀየ፡ ዐበየ፡ ተመን፡ ዘነበረት፡
ቅድመ፡ እንዘ፡ ታመልኮ፡ ብእሲት፡ መሠረት፡ ዘስ
ማ፡ ጉዲት፡ ወሶበ፡ ርእዮ፡ ለአቡነ፡ ቅዱስ፡ ተክ
ለ፡ ሃይማኖት፡ ተንሥእ፡ ው (Fol. 134a. 2.) እቱ፡ ተ
መን፡ ወለውለው፡ ልሳኖ፡ ወፈቃደ፡ ከመ፡ ይቅል
ቦ፡ ወንተበ፡ ላዕሌሁ፡ በትእምርተ፡ መስቀል፡ ወ
በጊዜሃ፡ ተሠጥቀ፡ ውእቱ፡ ተመን፡ ወኮነ፡ ለቼክ
ፍል፡ መንፈቁ፡ ወረደ፡ መትሕተ፡ ጸድፍ፡ ወመን
ፈቁ፡ ተጠብለለ፡ ውስተ፡ አሐቲ፡ ዕብን፡ ወይቤ
ሎ፡ ለረድኤ፡ እስኩ፡ ስፍሮ፡ ወአእምር፡ መጠኖ፡
ወሰፈሮ፡ ወኮነ፡ አምላካሁ፡ በእመት፡ የወደደ፡

ወነበረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ው
(Fol. 134a. 3.) ስተ፡ ውእቱ፡ ደብር፡ ጃወርኃ፡ ወእ
ምድኅረዝ፡ ዐርገ፡ ሰብእ፡ ሀገር፡ ውስተ፡ ውእቱ፡
ደብር፡ እለ፡ ያመልክም፡ ወረከብም፡ ለአቡነ፡ ቅዱ
ስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይጸሊ፡ ቀዊሞ፡ ወኃ
ጥእም፡ ለተመን፡ ዘያመልክም፡ ወይቤልም፡ አመነ
ኮስ፡ እምአይቱ፡ እንተ፡ ወበምንት፡ ግብር፡ ዐርገ፡
ውስተ፡ ዝንቱ፡ ደብር፡ ዮምስ፡ ኢረከብናሁ፡ ለተ
መን፡ እንተ፡ ሰደድኮ፡ ወይቤሎም፡ አቡነ፡ ቅ
ዱስ፡ ተክ (Fol. 134b. 1.) ለ፡ ሃይማኖት፡ አኮ፡ ዘሰደድ
ክም፡ አላ፡ ቀተልክም፡ በኃይለ፡ እግዚአብሔር፡ ሐ
ሩ፡ ዝንቱ፡ ወልድ፡ ያርኢክም፡ በድኖ፡ ወሐሩ፡
ወረከቡ፡ ኅበ፡ ዓዓ፡ ወዐጸደ፡ አራዊትሂ፡ ወአእዋ
ፍ፡ ኢበልዕም፡ ወተስእልም፡ ለረድኤ፡ ወይቤልም፡
በምንት፡ ቀተልክምም፡ ወይቤሎም፡ ሶበ፡ አተበ፡
ላዕሌሁ፡ አቡየ፡ ተሰጥቀ፡ ወሞተ፡ ወበፈቃደ፡ እግ

ዚአብሔር፡ ቦአ፡ ፍርሃት፡ ውስተ፡ አልበቢሆሙ፡
ለሰ (Fol. 134 b. 2.) ብአ፡ ሀገር፡ ወሐኛ፡ እንዘ፡ ያነክ
ሩ፡ ወንገርም፡ ለንጉሠ፡ ሰይንት፡ ከመ፡ ሀሎ፡ ውስ
ተ፡ ደብር፡ መነኮስ፡ ወቀተሎ፡ ለክዳሲ፡ ዘየመልክ
ዎ፡ ወደቤሎሙ፡ ምንት፡ ይመስል፡ ብእሲሁ፡ ወ
ደቤልዎ፡ ብእሲሁሰ፡ ሆናይ፡ ወመዓድም፡ ጥቀ፡
ወደቤሎሙ፡ ንዑ፡ ንሐር፡ ወንገርአዮ፡ ወሐኛ፡ ሳ
ቤሁ፡ ወበጸሐሙ፡ ሰገደ፡ እምርኅቅ፡ መከንን፡
ወደቤ፡ አስተበቀ፡ ቅድስናክ፡ ኦብእሲ፡ እግዚአ
ብሔ (Fol. 135 b. 3.) ር፡ አብሐኒ፡ ከመ፡ ዕቅረብ፡ ሳቤ
ክ፡ ወደቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ነ
ዐ፡ ወሐረ፡ መከንን፡ ወሰገደ፡ ሎቱ፡ ወደቤ፡ ባር
ከኒ፡ ወደቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ኢይሁበክ፡ በረከተ፡ ዘእንበለ፡ አእምር፡ ሃይማኖተ
ክ፡ ወደቤሎ፡ መከንን፡ ሃይማኖትዮሰ፡ በሕገ፡ ክር
ስቲያን፡ ባሕቱ፡ እንተ፡ ውስጥዮሰ፡ መምለክ፡ ተ
መን፡ ወሶበ፡ ሰማዕኩ፡ ከመ፡ ቀተልኩ፡ አንተ፡ በ
ኡታቤ፡ እዴ (Fol. 136 a. 1.) ክ፡ አእመርኩ፡ ከመ፡ እ
ግዚአብሔር፡ ምስሌክ፡ ወበበይን፡ ዝንቱ፡ ነገር፡

መጸእኩ፡ ከመ፡ እትጋነይ፡ ለክ፡ እስመ፡ ነበርነ፡ አ
ነ፡ ወሰብእየ፡ እንዘ፡ ንፈርሆ፡ ለውእቱ፡ ተመን፡
ወንገብር፡ ሎቱ፡ ነሎ፡ ዘፈቀደ፡ ወደቤሎ፡ አቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ዘከመዝኑ፡ ብእሲ፡ ባር
ከኒ፡ ትብለኒ፡ ወሶበ፡ ኃይገ፡ አምልኮ፡ ሰይማን፡
ወተጠመቀ፡ በስመ፡ አምላኪየ፡ ኢየሱስ፡ ክርስቶ
ስ፡ ው (Fol. 136 a. 2.) እተ፡ ጊዜ፡ እባርክክ፡ ወደቤ
ሎ፡ መከንን፡ አጥምቀኒ፡ አባ፡ ወባርከኒ፡ ወተን
ሥኦ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወወረደ፡
ውስተ፡ ፈለገ፡ ዞሐ፡ ወቀደሰ፡ ማየ፡ ወአጥመቆ፡
ለመከንን፡ ወለሰብኦ፡ በስመ፡ አብ፡ ወወልድ፡ ወ
መንፈስ፡ ቅዱስ፡ ወኮነ፡ ጎልቆሙ፡ ለእለ፡ ተጠም
ቱ፡ በደኢቲ፡ ዕለት፡ ጸሐይው፡ ዘእንበለ፡ አንስት፡
ወደቅ፡ ወመጠምሙ፡ እምሥጢር፡ ቅዱስ፡ ወአዘ
ዘሙ፡ ደሕንጼ (Fol. 136 a. 3.) ቤተ፡ ክርስቲያን፡ መ
ልዕልተ፡ ውእቱ፡ ደብር፡ ሳብ፡ ቀተሎ፡ ለክዳሲ፡
ወሐነጼ፡ ወአንበረ፡ ሎሙ፡ ታቦተ፡ በስመ፡ ሕእንስ
ሳ፡ ሀሀሎ፡ እስክ፡ ይእዜ፡

CHAPTER XC.

(Fol. 135 b. 1.) ምዕራፍ፡ ፶፭፡ ወእንዘ፡ ሀሎ፡ ህየ፡
ጸውዖ፡ ቃል፡ እምሰማይ፡ ወደቤሎ፡ ተክለ፡ ሃይማ
ኖት፡ ተክለ፡ ሃይማኖት፡ ሐር፡ ምድረ፡ ሸዋ፡ ናሁ፡
ውሕዱ፡ መሃይምናን፡ ዘአስተባዛኅኩሙ፡ በሃይማኖ
ትክ፡ ሐውጸሙ፡ ወመሐሮሙ፡ ሃይማኖተ፡ በከመ፡
ቀዳሙ፡ ወበህየ፡ ይከውን፡ መቃብሪክ፡ ወደብዝ
ኅ፡ ደቂቅክ፡ በውስቱቱ፡ ከመ፡ ሞ፡ ባሕር፡ ወከ
መ፡ ከዋክብተ፡ ሰማይ፡ ወደትሐነጽ፡ በስምክ፡ ዐቢ
ይ፡ ምኒት፡ በአም (Fol. 135 b. 2.) ሳለ፡ ኢየሩሳሌም፡
ወደሰማዕ፡ ዝክርክ፡ ውስተ፡ ነሎ፡ አጽናፈ፡ ዓለ
ም፡ ወዘንተ፡ ብሂሎ፡ አርመመ፡ ቃል፡ ወጸውዖ
ሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለነሎሙ፡
ሰብአ፡ ሀገር፡ ወደቤሎሙ፡ አንስ፡ አሐውር፡ ሳብ፡
አዘዘኒ፡ አምላኪየ፡ ዕቀቡ፡ ትእዛዘ፡ ለእግዚአብሔ
ር፡ ከመ፡ ትርክቡ፡ ረባሐ፡ ለነፍሰክሙ፡ ወለሥጋክ
ሙ፡ ወወልድየ፡ አርአየነ፡ ጸጋሁ፡ ይንበር፡ ለክሙ፡

ዝየ፡ ወደኩንኩሙ፡ አባ፡ ህየንቱየ፡ ወ (Fol. 135 b. 3.)
ሰሚዖሙ፡ በከየ፡ ሰብአ፡ ሀገር፡ ብዙኃ፡ ውእቱኒ፡
ረድእ፡ በከየ፡ ወደቤሎ፡ ኢትሃድገኒ፡ አቡየ፡ እፈ
ቱ፡ አንስ፡ ሐዊረ፡ ምስሌክ፡ ወደቤሎ፡ አቡነ፡ ቅ
ዱስ፡ ተክለ፡ ሃይማኖት፡ አኮነ፡ በቃለ፡ እግዚአብ
ሔር፡ እኤዝዘክ፡ ንበር፡ ዝየ፡ ዛቲ፡ ክፍልክ፡ እስክ፡
ለዓለም፡ ወኃይገ፡ ሎቱ፡ መስቀለ፡ ዘውስተ፡ እዴ
ሁ፡ ወበትረ፡ ዘያጸንዖ፡ እንዘ፡ ይብል፡ እሎ፡ ይኩ
ነክ፡ ተስፋ፡ ወተንበየ፡ ሎቱ፡ ወደቤሎ፡ ትከውን፡
(Fol. 136 a. 1.) አሰ፡ ለብዙኃን፡ መነኮሳት፡ ውስተ፡
ዛቲ፡ ሀገር፡ ወበከየ፡ አባ፡ አርአየነ፡ ጸጋሁ፡ ብዙ
ኃ፡ እንዘ፡ ይብል፡ ኦአቡየ፡ ብዕዕት፡ ይእቲ፡ ሀገ
ር፡ እንተ፡ ትበጽሕ፡ ሳቤሃ፡ ወብዕዕት፡ ይእቲ፡ መ
ፈት፡ እንተ፡ ትከደዳ፡ ወብፁዓን፡ ነሎሙ፡ እለ፡
ይትወለዱ፡ ለክ፡ ወደሰምዑ፡ ቃለክ፡ ወደሐውሩ፡
ቤትእዛዝክ፡ ብዕዕት፡ ይእቲ፡ መቃብር፡ እንተ፡ ተ

ዓቀር፡ ሥጋክ፤ ወትትዊስ፡ ደመክ፡ ሊተኒ፡ ለኃ
ጥእ፡ ወልድ (Fol. 136a. 2.) ከ፡ ትብጽሐኒ፡ በረከትክ።
አንሰ፡ እምፈተውኩ፡ አህሉ፡ ምስሌክ። ወባሕቱ፡

ፈቃድ፡ እግዚአብሔር፡ ከልክኒ፡ (Fol. 136a. 3.) ወአ
ስተፋኝውም፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ው
እቱሂ፡ ወሰብአ፡ ሀገርሂ። ወተመይሱ፡ ብሔሮሙ።

CHAPTER XCI.

(Fol. 136b. 3.) ምዕራፍ፡ ፶፩። ወአቡነሰ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ሐረ፡ ብሔረ፡ ሸዋ፡ እንተ፡ ም
ድረ፡ ወሊቃ፡ ወበጽሐ፡ ምድረ፡ ሙገር፡ ወዐርገ፡
ውስተ፡ ደብር፡ ነዊሃ፡ ዘስሙ፡ ቆዓት፡ እስመ፡ ው
እቱ፡ ምሥዋዖሙ፡ ለአጋንንት፡ ወጸመ፡ በህዩ፡ በብ
ዙሃ፡ ትጋህ፡ እስከ፡ ተዘርወ፡ አጋንንት፡ ወበምሂሮ፡
ሃይማኖት፡ ወንጌል፡ ሐረ፡ በስመ፡ ልማዱ፡ ወበጽሐ፡
ምድረ፡ ጀማ (or ገማ)፡ ወአደ፡ ውስቲታ፡ እንዘ፡ ይ
ሚህር፡ ወይብል፡ ነስ (Fol. 136b. 2.) ሐ፡ ቀርበት፡ መ
ንግሥተ፡ ሰማያት። ብፁዓን፡ እለ፡ ዩክምኑ፡ በወ
ልደ፡ እግዚአብሔር። ብፁዓን፡ እለ፡ ይላህው፡ በእ
ንተ፡ ኃጣውኢሆሙ፡ እስመ፡ እሙንቱ፡ ይድኅኑ፡
እመቅዳሳት። ብፁዓን፡ እለ፡ ይሁቡ፡ ለነጻይ፡ እመ
ዝገቦሙ፡ እስመ፡ እሙንቱ፡ ይሌቅሱም፡ ለእግዚአ
ብሔር፡ ወሰሚዖሙ፡ ቃለ፡ ነገሩ፡ አምኑ፡ ሰበእ፡
እለ፡ ውስተ፡ ሀገር። ወተሰምቱ፡ በእደባሁ። ወእ
ምዝ፡ ነገርዎ፡ ከመ፡ (Fol. 136b. 3.) ሀሎ፡ ሹብእሴ፡
መፍቀሬ፡ ጣዖት፡ ዘይትገህድ፡ ቦቱ፡ ሰይጣን፡ ወይ
ሰግዱ፡ ሎቱ። ወሐረ፡ ኅቤሁ፡ አቡነ፡ ቅዱስ፡ ተክ
ለ፡ ሃይማኖት፡ ወተስኦሎ፡ ነሉሎ፡ ግብሮ፡ ወነገሮ፡
ውእቱሂ፡ ቦኅበ፡ ነገሮ፡ ገሀደ፡ ወቦ፡ ኅበ፡ ከሀጼ፡
ወርኢዮ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኀጣነ፡
ነገሩ፡ አዘዘ፡ ዩሀብዎ፡ መባልዕተ፡ ዘከነ፡ ዩኅርሞ

ሙ፡ ከመ፡ ያእምር፡ ግብሮ፡ ወተመጢዎ፡ በልዑ፡
ወርእዩ፡ አቡነ፡ ቅዱስ፡ ተ (Fol. 137a. 1.) ክለ፡ ሃይማ
ኖት፡ አንክረ፡ በእንተ፡ ዘሰምዑ፡ በእንቲአሁ፡ ቅድ
መ፤ ከመ፡ ኢይብልዕ፡ እልክተ፡ መባልዕተ፡ ዘበል
ዐ፡ ውእተ፡ ዕለተ። ወነጸሮ፡ ውእቱ፡ መጠዓሚ፡ እ
ንዘ፡ ያነክር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ይቤሎ፡ ስ
ማዕ፡ እነግረክ፡ ገሀደ፡ ዘከነ፡ ላዕሌዩ፡ አንሰ፡ ነበር
ኩ፡ በተማርዮ፡ በከመ፡ ነገሩክ፡ በእንቲአዩ፡ ወእም
ቅድመ፡ ትምእክ፡ አንተ፡ ነገረኒ፡ አምላኪዩ፡ ዘአሰ
ግድ፡ ሎ (Fol. 137a. 2.) ቱ። ወይቤልኒ፡ አንሰ፡ አኅ
ድገክ፡ ወአሐውር፡ ምድረ፡ ገዢዎ። ወእቤሎ፡ በ
ምንት፡ ተኃድገኒ፡ እግዚእዩ፡ ወይቤልኒ፡ ናሁ፡ ይ
መጽእ፡ ኅቤክ፡ ብእሴ፡ ዘይጸንዕ፡ እምኔዩ፡ ዘፍሉ
ጥ፡ ሥርዓቱ። ወነገረኒ፡ በትእምርት፡ ግብረክ፡ ወ
ልብሰተክ፡ ወይቤልኒ፡ ዘአብልዐክ፡ ብላዕ፡ ወዘአኅ
ረመክ፡ ኅረም። እስመ፡ ኢይትከሀለክ፡ ትዕቦዮ።
ወሶበ፡ በጽሐኒ፡ ትእምርት፡ ዘነገረኒ፡ ገበርኩ፡
(Fol. 137a. 3.) ዘአዘዝከኒ። ወሰሚዖሙ፡ ሰብአ፡ ሀገ
ር፡ አንክሩ፡ ወአእመሩ፡ ከመ፡ ምጽአቱ፡ ለአቡነ፡
ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በትእዛዘ፡ እግዚአብሔ
ር፡ ይእቲ፡ ወእምኑ፡ በነሉሉ፡ ልቦሙ። ወፈወሰ፡
ድውያኒሆሙ። ወአብጠለ፡ ነሉሎ፡ ምክንያተ፡ ስሕ
ተቶሙ።

CHAPTER XCII.

(Fol. 137b. 1.) ምዕራፍ፡ ፶፪። ወእምዝ፡ ዐርገ፡ ም
ድረ፡ ግራርያ፡ ኅበ፡ ምድር፡ እንተ፡ ትሰመይ፡ ዳቦ
ት። ወፈቀደ፡ ይኅድር፡ ውስቲቱ፡ ህዩ፡ ወኢሠምረ
ቶ፡ መንፈሱ። ወሐረ፡ ወእንዘ፡ ዩሐውር፡ እምሀዩ፡
ርእዮ፡ መኰንን፡ ግራርያ፡ ዘስሙ፡ ሰሚን፡ ሰገድ።
ወፈቀደ፡ ይትባረክ፡ እምኔሁ። ወሀለዉ፡ ምስሌሁ፡

ጉብኡን፡ ሰብእ፡ ቦ፡ እለ፡ ይቤሉ፡ ምንትኅዝ፡ ዘፍ
ሉጥ፡ ራእዩ። ወቦ፡ እለ፡ ይቤሉ፡ ዝኑ፡ እንጋ፡ ዘሰ
ማዕነ፡ ዜናሁ። (Fol. 137b. 2.) በሙገር፡ ወጀማ። እስ
መ፡ ዓዲሃ፡ ኢተዐውቀት፡ ፍኖቶሙ፡ ለቅዱሳን፡
መነኮሳት፡ ውስተ፡ ነሉሉ፡ አድያማተ፡ ሸዋ። ወበእ
ንተዝ፡ ተሀውኩ፡ እምነጽሮቱ። ወይቤሎሙ፡ መ

ከሥንጋጥ ለሰብኦ፡ አንሰ፡ እፈቅድ፡ እትባረክ፡ እምኔ
ሁ፡ ለዝ፡ ብእሲ፡ ወይቤልዎ፡ ሰማዕነ፡ በእንተኢሁ፡
ከመ፡ ኢይባርክ፡ ወኢመነሄ፡ ወይቤሎሙ፡ ለእመ፡
ባረከኒ፡ ምንተ፡ ትሁቡኒ፡ ወለእመ፡ ኢባረከኒ፡ አን
ሰ፡ እሁብከሙ፡ (Fol. 138b. 1) ፃኦ፡ አፍራሰ፡ ወይቤል
ዎ፡ ንሕነሂ፡ ንሁብክ፡ ከማሁ፡ ወአንበሩ፡ ቀተተ፡
በዝንቱ፡ ወተንሥእ፡ መከራንን፡ ወሐረ፡ ኅበ፡ አቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወሰገደ፡ ሎቱ፡ ወይ
ቤሎ፡ ባርከኒ፡ አባ፡ ወአብዮ፡ እንዘ፡ ይብል፡ ኢይ
ሁብክ፡ በረከተ፡ ዘኢያእመርኩ፡ ሃይማኖተክ፡ ወይ
ቤሎ፡ መከራንን፡ በነሉ፡ ልብዩ፡ ዘአዘዝከኒ፡ አን
ተ፡ እሂሉ፡ ዘልፈ፡ ወአእመረ፡ አቡነ፡ ቅዱስ፡ ተ
ክለ፡ ሃይማኖት፡ በመንፈስ፡ (Fol. 138a. 1) ቅዱስ፡ ዘ
ኅዳር፡ ላዕሌሁ፡ ከመ፡ ይከውኖ፡ ወልደ፡ ባረኮ፡ ወ
አምኖ፡ ወተናገሩ፡ በበይናቲሆሙ፡ ወቦአ፡ ነገረ፡
አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ውስተ፡ ልቡ፡ ለ
መከራንን፡ ወአኅዘ፡ ይትልዎ፡ በነሉ፡ ሕሊናሁ፡ ወ
ነሥእ፡ እምሰብኦ፡ እልክተ፡ ፃኦ፡ አፍራሰ፡ በከመ፡ ተ
ቀሐሙ፡ ወበይኣቲ፡ ዕለት፡ ወሰደ፡ ለአቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ውስተ፡ ቤቱ፡ ወቤቱ፡ ኅቡረ፡
እንዘ፡ ይሚህር፡ ነገራተ፡ እግ (Fol. 138a. 2) ዘኢብሔ
ር፡ ከመ፡ ይኅዳር፡ ምክንያተ፡ ስሕተት፡ እንተ፡ ት
መርኅ፡ ውስተ፡ አምልኮ፡ ባዕድ፡ ወሶበ፡ ጸንዓ፡ እ
ምነቱ፡ በነሉ፡ ዘይቤሎ፡ መርሐ፡ ውስተ፡ ነሉ፡
ምሕራማተ፡ አጋንንት፡ ኅበ፡ አድባራት፡ ልፀላት፡
ዘይሰመደ፡ ጀማ፡ ወአምቡሻ፡ ወባዕዳትሂ፡ ብዙኃ
ት፡ ምሕራማት፡ ኅበ፡ ይነብር፡ ሐረሰ፡ ውስተ፡ ጸዋ
ልዕ፡ ወአውግር፡ ወኅበ፡ መካናት፡ ኅቡአት፡ ኅበ፡
ያስተርእኦ፡ ገሀደ፡ ምስለ፡ መኖብ (Fol. 138a. 3) ርቲ
ሁ፡ ወሰብእሂ፡ ዩሐውሩ፡ ኅቤሁ፡ ከመ፡ ይሰግዱ፡
ወይዝብሁ፡ ሎቱ፡ ወበጸሐ፡ ኅቤሆሙ፡ አቡነ፡ ቅ
ዱስ፡ ተክለ፡ ሃይማኖት፡ ነሰተ፡ ነሉ፡ ምሥዋዓቲ
ሆሙ፡ ወሐነ፡ ውስተቶን፡ አብያተ፡ ክርስቲያናት፡
ወሀለዋ፡ እስከ፡ ይእዜ፡ ወሰብእ፡ ዘውስቲቶን፡ ይነ
ግሩ፡ ተአምራተ፡ ወመንክራተ፡ ዘጉብረ፡ በዝዩ፡
ወክሰበ፡ መርሐ፡ ውእቱ፡ መከራንን፡ ውስተ፡ ዐባይ፡

ጸላዕት፡ ዘትሰመደ፡ አስቦ፡ ኅበ፡ ሀሎ፡ መሠርዶ፡
ዘየዐቢ፡ እምነሉሙ፡ መሠርዶን፡ አለ፡ ውስተ፡ ግ
ራርዶ፡ ወእ (Fol. 138b. 1) ኅዘ፡ አቡነ፡ ቅዱስ፡ ተክ
ለ፡ ሃይማኖት፡ ይዕትብ፡ በትእምርተ፡ መስቀል፡ እ
ምርኅቅ፡ እንዘ፡ ይዜምር፡ በስመ፡ እግዚእነ፡ ኢየ
ሱስ፡ ክርስቶስ፡ ወይብል፡ እግዚአብሔር፡ ኃይልዩ፡
ወፀወንዮ፡ መድኃኒዮ፡ ውእቱ፡ ወረዳእዩ፡ እንተ፡
ሶበ፡ ጸዋዕክዎ፡ እድኅን፡ እምበርዮ፡ ወይብልሐኒ፡
እምጸላእትዮ፡ ምንስዋን፡ ወሰግዶ፡ ሐረስ፡ እምር
ኅቅ፡ እንዘ፡ ይነብር፡ ዘንተ፡ ነፍጸ፡ ምስለ፡ ዐቢ
ይ፡ (Fol. 138b. 2) ፍርሃት፡ ወድንጋሄ፡ ወኢያስተር
አዩ፡ ዳግመ፡ እምአሚሃ፡ ወቦአ፡ አቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ውስተ፡ ይእቲ፡ በዐት፡ ወተፈ
ሥሐ፡ ጥቀ፡ ተነበዩ፡ ወይቤ፡ ይበዝኑ፡ ይቋቋኑ፡ ዘ
ይቤለኒ፡ እግዚአብሔር፡ በዝዩ፡ ይበዝኑ፡ ወይከው
ኑ፡ ከመ፡ ፍጥ፡ ባሕር፡ ወከመ፡ ከዋክብተ፡ ሰማይ፡
ዘአልቦሙ፡ ጎልቀኦ፡ ወሰለበ፡ ነሉ፡ ንዋያተ፡ ሐ
ፂን፡ እለ፡ ይበልዕ፡ ወይሰቲ፡ ቦሙ፡ ውእቱ፡ ሐረ
ስ፡ ወ (Fol. 138b. 3) ብዙኃ፡ ቁስቀሳተ፡ ዘኢሁ፡ ዘ
ጐዩ፡ ኅዳር፡ ለንዋያተ፡ ሐፂንሂ፡ ገብርመሙ፡ ሰን
ጐጐ፡ ለቤተ፡ ክርስቲያን፡ በዘይሰቅሉ፡ ቦቱ፡ መን
ጠዋልዓ፡ ወሀለመ፡ እስከ፡ ይእዜ፡ ወአቡነ፡ ቅዱ
ስ፡ ተክለ፡ ሃይማኖት፡ ነበረ፡ ውስተ፡ ጸላእት፡ ወ
እምድኅረ፡ ዝንቱ፡ ተሰምዐ፡ ዜናሁ፡ ለርኅቃን፡ ወ
ለቅሩባን፡ ውእቱሰ፡ ኢይትፈሣሕ፡ ሶበ፡ ይሰማ
ዕ፡ ዜናሁ፡ አላ፡ ይጐይይ፡ እምስብሐተ፡ ዓለም፡
(Fol. 139a. 1) ጽሩዕ፡ ከመ፡ ዘይጐይይ፡ እምአርዌ፡
እኩይ፡ ወባሕቱ፡ ኮነ፡ እግዚአብሔር፡ ይከሥቶ፡
ከመ፡ ይሰባሕ፡ ስሙ፡ በላዕሌሁ፡ በከመ፡ ይቤ፡ ነቢ
ይ፡ እግዚአብሔር፡ ስቡሕ፡ በውስተ፡ ቅዱሳን፡ ወ
ድትነክር፡ ዘልፈ፡ በላዕሌ፡ እለ፡ ይፈርህዎ፡ ወአን
በረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ታቦተ፡ በ
ስመ፡ እግዚአብሔር፡ መንፈሳዊ፡ ወመንፈሳዊ፡ ይእቲ፡
በዐት፡ እንጠሊዎ፡ ይጓዕሊ፡ ወበመንፈሳዊ፡ ኮነ፡
ውእቱ፡ (Fol. 139a. 2) ምስለ፡ ፲ወኃም (Fol. 139a. 3)
ስቱ፡ ይቋቋ፡

CHAPTER XCIII.

(Fol. 139a. 2.) ምዕራፍ፡ ፺፫ ። ወእምዝ፡ ወዕኡ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይሰብክ፡ ውስተ፡ ነፑሉ፡ አድያማተ፡ ሸዋ ። ወያነከሩ፡ ነፑሉ፡ ሰብእ፡ ሰበ፡ ርእዩ፡ መነከሳት፡ ቦእም (Fol. 139a. 3.) ኔሆሙ፡ እለ፡ ይገብዩ፡ እስመ፡ ይመስልዎሙ፡ ዘይበልዑ፡ ከመ፡ አራዊት፡ ወቅዱስሰ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ የኃይለሙ፡ በምክሩ፡ ወበፍቅሩ፡ ወይብሎሙ፡ ኢትፍርሁ፡ (Fol. 139b. 1.) ውሉድዩ፡ ንሕነኒ፡ ከማክሙ፡ ሰብእ፡ ወበጽሐ፡ ምድረ፡ ከተታ፡ ወረከቦሙ፡ በከመ፡ መሀ

ሮሙ፡ ቅድመ፡ ወበእንተዝ፡ አፍቀሮሙ፡ ጥቀ፡ ወበዙኃን፡ እምይእቲ፡ ሀገር፡ ተለውዎ፡ ወኮ፡ መነከሳተ፡ በእደዊሁ፡ ወኃለ፡ ምድረ፡ ወግዳ፡ ወረከቦ፡ በህዩ፡ ለእነኩህ፡ ዜና፡ ማርቆስ፡ ወልደ፡ እኅወ፡ አቡሁ፡ በሥጋ፡ ወአልበሰ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ልብሰ፡ ምንክስና፡ ወበዙኃን፡ ወለደ፡ በምንክ (Fol. 139b. 2.) ስና፡ ወኮ፡ ፲፬፻ ወነበሩ፡ እንዘ፡ የኃሥሙ፡ ገዳማተ፡ (Fol. 139b. 3.) ወረከቦ፡ በሞረት፡ ጸላዐ፡ ወበኒ፡ ወኢፈቀደ፡ ነበረ ።

CHAPTER XCIV.

ምዕራፍ፡ ፺፬ ። ወእምዝ፡ እንዘ፡ ያንሰሱ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ውስተ፡ አህጉር፡ ነበረ፡ አሐተ፡ ዕለተ፡ ሳበ፡ ድንጋገ፡ ማይ፡ ወወዕኡ፡ ጋኔን፡ ወእኅዘ፡ ረድኦ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወአሕመሞ፡ ብዙኃ፡ ወአእመረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ጋኔን፡ ውእቱ፡ ወአተበ፡ ላዕለ፡ ረድኦ፡ (Fol. 140a. 1.) በትእምርተ፡ መስቀል፡ እንዘ፡ ይብል፡ ፃእ፡ መንፈስ፡ ርኩስ፡ በኃይለ፡ እግዚእዩ፡ ኢየሱስ፡ ክርስቶስ፡ እምላዕለ፡ ወልድዩ፡ ወጐዩ፡ ጋኔን፡ ፍጡነ፡ ኀዲኅ፡ ኪያሁ፡ ወፈቀደ፡ ያምሥጥ፡ ወዓተበ፡ ላዕሌሁ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በትእምርተ፡ መስቀል፡ ወኢተከህሎ፡ ይባእ፡ ውስተ፡ ማይ፡ ወቆመ፡ በሐይቀ፡ ባሕር፡ ወሐረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወአኅዘ፡ በእደሁ፡ ወ (Fol. 140a. 2.) ሰቤሃ፡ ለስሐ፡ ሥራዩ፡ ወተከሥተ፡ ለነፑሉ፡ ወይቤሎ፡ ለምንት፡ ትእኅዝ፡ ወልድዩ፡ ወይቤሎ፡ ሊተሰ፡ መሰልከኒ፡ ከመ፡ ነፑሉ፡ ሰብእ፡ ወበእንተዝ፡ ተሀበልኩ፡ ላዕሌሁ፡ አሐምሞ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ መኑ፡ ስምክ፡ ወይቤሎ፡ በሕረ፡ አቅም፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ትመጽእኑ፡ ምስሌዩ፡ ወሚመ፡ ትገብእ፡ ውስተ፡ ማኅደ

ርከ፡ ወይቤሎ፡ እመደእዚሰ፡ (Fol. 140a. 3.) ኢደትከህለኒ፡ ገበእ፡ ውስተ፡ ማኅደርዩ፡ እስመ፡ አልሳሕከ፡ ሥልጣንዩ፡ በአቲቦትከ፡ ወወሰደ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወገዘሮ፡ ወአብኦ፡ ውስተ፡ ዐቢይ፡ ክርስቲያን፡ ወሰመዮ፡ ክርስቶስ፡ ኃረዮ፡ ወበዝንቱ፡ ነገር፡ ሀለዉ፡ እለ፡ ይትዓቀፉ፡ ወይትሚየኑ፡ ወይብሎ፡ ቦኑ፡ ይትከህሎ፡ ለሰብእ፡ ከመ፡ ያመንክስ፡ ጋኔን፡ ወዝንቱኒ፡ ነገሮሙ፡ በኢያእምሮዳሙ፡ መጻሕፍተ፡ ወኢኃይለ፡ እግዚአብሔ (Fol. 140b. 1.) ር፡ ዘይገብሮ፡ ላዕሌሁ፡ ወይገብር፡ በእደዊሆሙ፡ ለቅዱሳኒሁ፡ እስመ፡ ልማዶን፡ ለቅዱሳት፡ መጻሕፍት፡ ይሰምያሆሙ፡ ለውሉድ፡ ሰብእ፡ እኩያን፡ ሰይጣናተ፡ ወይሚስላሆሙ፡ በእንስሳ፡ ወአራዊት፡ ወበዙኃን፡ አምሳላት፡ በከመ፡ ይቤሎሙ፡ እግዚእን፡ ለአርዳኢሁ፡ በእንተ፡ ይሁዳ፡ አኮኑ፡ ኃረይኩክሙ፡ ለ፲ቱ፡ ወ፪ቱ፡ ወ፩ዱ፡ እምኔክሙ፡ ሰይጣን፡ ውእቱ፡ በከመ፡ ይቤ፡ በወንጌሉ፡ ዮሐንስ፡ ወከዕበ፡ ይቤ፡ እንዘ፡ ይዛ (Fol. 140b. 2.) ለሮሙ፡ ለአይሁድ፡ እንትሙስ፡ እምአቡክሙ፡ ሰይጣን፡ አንትሙ፡ ኀድማሰ፡ አተዓቃፊ፡ ዘንተ፡ ቃለ፡ ዘተብህለ፡ በእንተ፡ ይሁዳ፡ ወአይሁድ፡ ለጴጥሮስኒ፡ ፍቁሩ፡ ገሠጸ፡ ወይቤሎ፡ ሐር፡ እምድኅሬዩ፡ ሰይጣን፡ እስመ፡ ኢትሄሊ፡

ዘእግዚአብሔር፡ ዘእንበለ፡ ያእሙ፡ ዘእንለ፡ እመሕ
 ያው፡ ባሕቲቱ፡ እስመ፡ ኮኖ፡ ዕቅድተ፡ ለፍኖቱ፡
 እንተ፡ ይእቲ፡ ፍኖተ፡ መስቀል፡ ዘይድነን፡ ባቲ፡
 ነሉ፡ ግ (Fol. 140b. 3) ለመ፡ ወካዕበ፡ ስማዕ፡ ኦተ
 ዓቃፈ፡ በከመ፡ ይሚስሎሙ፡ ሂኖከ፡ በመጽሐፉ፡
 በአልዘምት፡ ጽዕድዋን፡ በበግዕ፡ ወበሐር፤ ለሠና
 ያን፡ ለእኩያንሂ፡ በአናብስት፡ ወአናምርት፡ በድ
 ብ፡ ወአዝዕብት፡ በክልብ፡ ወአጽባዕት፡ በአኅርዉ፡
 ወቄናጽል፡ በግሂያት፡ ወሐንዚር፡ በአድግ፡ ገዳ
 ም፡ ወሲሲት፡ ወካዕበ፡ ይሚስሎሙ፡ ኢሳይያስ፡ በ
 ጸናጸ፡ ወበመላጼ፡ ስክርት፡ ወአራዊት፡ በብሔ
 ረ፡ በድ (Fol. 141a. 1) ዉ፡ ወእንስሳ፡ ገዳም፡ በከይ
 ሲ፡ ወበአብን፡ ወካዕበ፡ ይሚስሎሙ፡ ያንኤል፡ ለ
 ፱ነገሥት፡ ዘርእዮሙ፡ በረእዮ፡ ወይቤ፡ ፱አራዊት፡
 ዐርጉ፡ እምባሕር፡ ወይቤ፡ ሆሂዕ፡ በአንበሳ፡ ወነም
 ር፡ በዕጉልት፡ ወነፋሱ፡ ሐሩር፡ ወይቤ፡ አሞጽ፡
 አንበጣ፡ ወእሳተ፡ ከይሲ፡ ወመዳዩ፡ ኤረግ፡ ወይ
 ቤ፡ ኢዩኤል፡ ዕሂ፡ ወአንበጣ፡ ደንብያ፡ ወአናነሱ፡
 ወይቤ፡ ዕንባቆም፡ ሲኦል፡ ወሞት፡ እለ፡ ኢዩጸግ
 ቡ፡ ዘክርያስ፡ (Fol. 141a. 2) ይቤ፡ ደብር፡ ዐቢያ፡
 ወፎቲ፡ እንስት፡ ዮሐንስ፡ መጥምቅ፡ ይሚስሎሙ፡
 በትውልድ፡ አራዊተ፡ ምድር፡ ወሰበድዓት፡ ወበተ
 ነላት፡ ወዓቃርብት፡ ወይቤ፡ መጽሐፈ፡ ግብረሙ፡
 ለሐዋርያት፡ እንስሳ፡ ወአራዊተ፡ ገዳም፡ ወአእዋ
 ፈ፡ ሰማይ፡ ወይቤሎ፡ ጳውሎስ፡ በዝንቱ፡ መጽሐ
 ፍ፡ ለብእሲ፡ ዘሥራይ፡ ኦጽጉበ፡ ኃጢአት፡ ወነሉ
 ሎ፡ እከየ፡ ወልዳ፡ ለሰይጣን፡ ፀራ፡ ለጽድቅ፡ ወበ
 መልእክቱ፡ ለሰብአ፡ ቆሮ (Fol. 141a. 3) ንቶስ፡ ይቤ፡
 ተበአስከ፡ ምስለ፡ አርዊተ፡ ምድር፡ በኤፌሶን፡ ወ
 ካዕበ፡ ይቤ፡ በመልእክቱ፡ ለሰብአ፡ ፊልጵስዩስ፡ ዑ
 ቅምሙ፡ ለከለባት፡ ወበመልእክቱ፡ ለጠሞቲዎስ፡
 ይቤ፡ ድኅንከ፡ እምአፈ፡ አንበሳ፡ ወበመልእክቱ፡
 ለቲቶ፡ ይቤኑ፡ ከመ፡ መሰሎሙ፡ ነቢዮሙ፡ ለሰብ
 አ፡ ቀርጤስ፡ በአራዊት፡ እኩያን፡ ወዮሐንስ፡ አ
 ቡ፡ ቀለምሲስ፡ ይሚስሎ፡ ለውእቱ፡ ሰይጣን፡ በአ
 ርዌ፡ ዐቢይ፡ ወቀይሕ፡ ለሐሳዊ፡ መሲ (Fol. 141b. 1.)

ሕሂ፡ ወለሐሳዊ፡ ነቢዮ፡ ይሚስሎሙ፡ በአርዌ፡ ወ
 ካዕበ፡ ይቤ፡ ይወዕኡ፡ አፍኦ፡ ፭አክላብ፡ ዐኑ፡ እ
 ሉ፡ ነሉሙ፡ በከመ፡ ምስሌሆሙ፡ ባሕርይሆሙ፡
 ዘፍጥረቶሙ፡ እንዘ፡ ሰብአ፡ እመንቱ፡ አኮነ፡ በእ
 ንቱ፡ እኩይ፡ ምግባሮሙ፡ ወበእንተ፡ ፈጽሞቶሙ፡
 ፈቃድ፡ ዝኩ፡ ሰይጣን፡ ጸላኤ፡ ሠናያት፡ ዘአብጽሐ
 ሙ፡ እስከ፡ ኅበ፡ እሉ፡ ምሳሌያት፡ ስምዐተ፡ ቅዱ
 ሳትሰ፡ መጻሕፍት፡ እምአምጸእነ፡ ብዙኃ፡ ወባ
 (Fol. 141b. 2) ሕቱ፡ ኃይግነ፡ ከመ፡ ኢዩኦኑ፡ ብነ፡ ነ
 ገር፡ ወከመ፡ ኢዩትሐከዩ፡ ብነ፡ ሰማዕያን፡ ነገራቲ
 ሆንሰ፡ ቅዱሳት፡ ለመጻሕፍት፡ እመናን፡ እመንቱ፡
 ወኢኮነ፡ ሐሰተ፡ ልማዶንሂ፡ ከመዝ፡ ውእቱ፡ ይ
 ሚስላ፡ ሠናያነ፡ በሠናይ፡ ወእኩያነ፡ በእኩይ፡ ወ
 ዜና፡ ገድሉኒ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 ሰመዮ፡ ጋኔነ፡ ለውእቱ፡ ብእሲ፡ እስመ፡ ተመሰሎ፡
 በምግባሩ፡ እኩይ፡ ከመሰ፡ ሰብአ፡ ውእቱ፡ ያጠይ
 ቅ፡ በተገዢቱ፡ ህለዎ (Fol. 141b. 3) ኑ፡ ሥጋ፡ ለጋ
 ኔን፡ አኮነ፡ ረቂቅ፡ ውእቱ፡ እምደእዚሰ፡ ንኅድኅ
 ሙ፡ ለሙታን፡ ይቅብሩ፡ ሙታኒሆሙ፡ ወንግባእ፡
 ኅበ፡ ነገርነ፡ አማን፡ እኅዘ፡ አቡነ፡ ቅዱስ፡ ተክለ፡
 ሃይማኖት፡ ለውእቱ፡ ብእሲ፡ ዘጋኔን፡ ወአውዕኦ፡
 ሎቱ፡ በኃይለ፡ እምላክ፡ ጋኔነ፡ ዘኅዳር፡ ላዕሌሁ፡
 ወገዘሮ፡ ወአጥመቆ፡ ወሰመዮ፡ ክርስቶስ፡ ኃሪዮ፡
 ወነበረ፡ ምስሌሁ፡ እንዘ፡ ይትለእከ፡ ወእምድኅረ፡
 ኅዳጥ፡ መዋዕል፡ አልበሶ፡ ልብሰ፡ ምንነት (Fol. 142a. 1.)
 ስና፡ ወአብኦ፡ ውስተ፡ በፀቱ፡ እንተ፡ ይእቲ፡ አስ
 ቤ፡ ወኮነ፡ መፍቀሪ፡ እግዚአብሔር፡ ወመሥመሪ፡
 አኃው፡ ነሉ፡ ተረፈ፡ መዋዕል፡ ሕይወቱ፡ እስከ፡
 እመ፡ አዕረፈ፡ ወቦኦ፡ ውስተ፡ መንግሥተ፡ ሰማያ
 ት፡ እስመ፡ ብሂለ፡ ተገዢ፡ ወተጠምቀ፡ መንኰ
 ሰ፡ ወአዕረፈ፡ ኢዩደልዎሙ፡ ለአጋንንት፡ ረቂቃ
 ን፡ ዘእንበለ፡ ያእሙ፡ ለሥጋውያን፡ ግዙፋን፡ እ
 ምድእዜ፡ ኅድግ፡ ነገረከ፡ ኦተዓቃፈ፡ እስመ፡ እሉ፡
 ነገራ (Fol. 142a. 2) ት፡ ፱ሰምዕታት፡ እመናን፡ እመ
 ንቱ፡ በከመ፡ ተብህ (Fol. 142a. 3) ለ፡ በስምዐ፡ ፪ወ
 ፫ይቁም፡ ነሉ፡ ነገር፡

CHAPTER XCV.

ምዕራፍ ፡ ፳፭ ፡ ወእምድኅረዝ ፡ ነገር ፡ ኮነ ፡ ብእሲ ፡ ዘእምነገደ ፡ እልክደም ፡ ነቢየ ፡ ተንበላት ፡ ወሀለም ፡ ሕፃን ፡ ወልደ ፡ ቆክውራኅ ፡ ስብዮ ፡ ዕለት ፡ ወቀደቡዮ ፡ ምሕረት ፡ ወተናገረ ፡ ገዝኑ ፡ ወልዱ ፡ ከመ ፡ ዘልሂቅ ፡ ወይቤሎ ፡ ለአቡሁ ፡ እኦባ ፡ ርኢኩ ፡ ብእሲ ፡ ቀዊሞ ፡ ከመ ፡ አምደ ፡ ብ (Fol. 142b. 1.) ርሃን ፡ ወይቤለኒ ፡ በሎ ፡ ለአቡከ ፡ ሖር ፡ ምድረ ፡ ሸዋ ፡ ወበህየ ፡ ትረክብ ፡ መድኃኒት ፡ ነፍስከ ፡ ወሰመየ ፡ ሊተ ፡ ስሞ ፡ እንዘ ፡ ይብል ፡ ተክለ ፡ ሃይማኖት ፡ አነ ፡ ነዓ ፡ ኅቤየ ፡ ፍጡነ ፡ ይቤለከ ፡ ወሰሚዶ ፡ ዘንተ ፡ ዐበየ ፡ ወደገመ ፡ ነገሮቶ ፡ ወኢፈተወ ፡ ወሠለሰ ፡ ዓዲ ፡ ወኢለበወ ፡ ወአስተርክዮ ፡ ለውእቱ ፡ ብእሲ ፡ ጊዜ ፡ መንፈቅ ፡ ሌሊት ፡ ገዝኑ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ብርሃኖዊ ፡ በከመ ፡ አስተርክዮ ፡ ቅዳሚ ፡ ለወ (Fol. 142b. 2.) ልዱ ፡ ወይቤሎ ፡ ለምንት ፡ ተዐቢ ፡ ዘይቤለከ ፡ ወልድከ ፡ ሕፃን ፡ ወይቤ ፡ ምንት ፡ እግዚአ ፡ ዘበበደኩ ፡ ወይቤሎ ፡ ኢይቤለከኑ ፡ ፃእ ፡ ምድረ ፡ ሸዋ ፡ ወበህየ ፡ ትረክብ ፡ መድኃኒት ፡ ነፍስከ ፡ ወስምየሂ ፡ ኢነገርኩክነ ፡ ወይቤ ፡ እንዘ ፡ ይርዕድ ፡ እው ፡ እግዚአየ ፡ ክዕበ ፡ ይቤሎ ፡ አንተነ ፡ እግዚአየ ፡ ዘትሰመይ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እው ፡ አነ ፡ ውእቱ ፡ ገብሩ ፡ ለኢየሱስ ፡ ክርስቶስ ፡ ዘትክህደ ፡ አንተ ፡ (Fol. 142b. 3.) ወይእዚኒ ፡ ኢተአምንኑ ፡ በአምላክየ ፡ ወሚመ ፡ እቀትለክ ፡ በዝየ ፡ ወይቤሎ ፡ እንዘ ፡ ይፈርህ ፡ እምትቅትለኒሰ ፡ አአምን ፡ በአምላክከ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ተንሣእክ ፡ በጽባሕ ፡ ወነሣእክ ፡ ብእሲተክ ፡ ወወልደክ ፡ ነዓ ፡ እስከ ፡ ምድረ ፡ ፈጠጋር ፡ ወበህየ ፡ ትረክብኒ ፡ ወይቤሎ ፡ እግዚአ ፡ ኢየአምር ፡ ፍኖቶ ፡ ወይቤሎ ፡ ለእመ ፡ አመንክ ፡ በአምላክየ ፡ ውእቱ ፡ ያበጽሐክ ፡ ህየ ፡ ወዘንተ ፡ (Fol. 143a. 1.) ብሂሎ ፡ ተሰወረ ፡ እምኔሁ ፡ ወነቅሐ ፡ በድንጋጼ ፡ እምንሞሞሙ ፡ ወነገራ ፡ ለብእሲቱ ፡ ክሎ ፡ ዘርእዮ ፡ ወትቤሎ ፡ ምንተ ፡ ትገብር ፡ ወይቤላ ፡ አንሰ ፡ አሐውር ፡ ለእመ ፡ ፈቀድኪኒ ፡ ንዓኒ ፡ ምስሉየ ፡ ወእመ ፡ አከ ፡ ሀብኒ ፡ ወልድየ ፡ ዘኮነኒ ፡

መራሒ ፡ ሕይወት ፡ ወትቤሎ ፡ አነኒ ፡ ኢይትፈለጥ ፡ እምኔከ ፡ ፈቃድ ፡ እግዚአ ፡ ለይኩን ፡ ወነሣእመ ፡ ሕፃን ፡ ወሐሩ ፡ ኅብረ ፡ ውነደጉ ፡ ቤቶሙ ፡ ርኅወ ፡ ወኢነሥኡ ፡ ምንተኒ ፡ ዘ (Fol. 143a. 2.) ኮነ ፡ እምቤቶሙ ፡ ዘእንበለ ፡ አግዕን ፡ ባሕቲቱ ፡ ወእንዘ ፡ ይዜያነዉ ፡ በእንተ ፡ ራእይ ፡ ዘአስተርክዮ ፡ ኢያአመርዎ ፡ ለፍኖት ፡ ዘከመ ፡ ሐሩ ፡ ወበጽሐ ፡ በአሐቲ ፡ ዕለት ፡ እምደዋሮ ፡ እስከ ፡ ፈጠጋር ፡ ወሰምዑ ፡ በህየ ፡ እንዘ ፡ ያዘምሩ ፡ ሰብእ ፡ በስመ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወተስእልዎሙ ፡ ለሰብእ ፡ ሀገር ፡ ወይቤልዎሙ ፡ ምንት ፡ ስማ ፡ በዛቲ ፡ ሀገር ፡ ወይቤልዎሙ ፡ ፈጠጋር ፡ ወእ (Fol. 143a. 3.) ንከሩ ፡ ብጽሐቶሙ ፡ ወተስእልዎሙ ፡ ኅብ ፡ የኅድር ፡ ብእሲ ፡ እግዚአብሔር ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወነገርዎሙ ፡ ወበጸሐሙ ፡ ኅቤሁ ፡ ሰገዱ ፡ ቅድሚኑ ፡ ወነገርዎ ፡ ክሎ ፡ ምክንያተ ፡ ምጽአቶሙ ፡ ወይቤሎሙ ፡ ማእዜ ፡ ተንሣእክመ ፡ እምብሔርክመ ፡ ወይቤልዎ ፡ ዮም ፡ በጽባሕ ፡ ወሰብሐ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለእግዚአብሔር ፡ ዘይፈቅድ ፡ መድኃኒት ፡ ለውሉደ ፡ ሰብእ ፡ ወ (Fol. 143b. 1.) ይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ መኑ ፡ አመረክመ ፡ ፍኖተ ፡ ዛቲ ፡ በዐት ፡ ወይቤልዎ ፡ ዜነውነ ፡ ሰብእ ፡ ፈጠጋር ፡ ወእምዝ ፡ ይቤሎሙ ፡ ተአምነኑ ፡ በኢየሱስ ፡ ክርስቶስ ፡ ዘተወልደ ፡ እማርያም ፡ ድንግል ፡ ለአድኅኖ ፡ አዳም ፡ ወደቂቁ ፡ ወይቤልዎ ፡ እው ፡ ነአምን ፡ በክሎ ፡ ዘትቤለኒ ፡ እስመ ፡ ዐቢይ ፡ ነቢይ ፡ አንተ ፡ ወአጥመቆሙ ፡ በስመ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ፩አምላክ ፡ ወሰመየ ፡ (Fol. 143b. 2.) ለአቡሁ ፡ ተስፋ ፡ ሕፃን ፡ ወለወልዱኒ ፡ ስመየ ፡ ቂርቆስ ፡ ወለብእሲቱ ፡ ስመየ ፡ ኢየሱግ ፡ ወመጠዎሙ ፡ እምሥጢር ፡ ቅዱስ ፡ ወመሀሮሙ ፡ ክሎ ፡ መጻሕፍተ ፡ ቤተ ፡ ክርስቲያን ፡ ወእምድኅረ ፡ ኅዳጥ ፡ መዋዕል ፡ አልበሶሙ ፡ አልባስ ፡ ምንክስኖ ፡ ወነበሩ ፡ እንዘ ፡ ይጸመዱ ፡ ለቃሉ ፡ ወእምዝ ፡ ተመደጠ ፡ ተስፋ ፡ ሕፃን ፡ ወወረደ ፡ ብሔረ ፡ ተንባላት ፡ ወሚጠ ፡ ብዙኃነ ፡ እምኔህሙ ፡ ውስተ ፡ አም

ልክ፡ እግዚአብሔ (Fol. 143b. 3.) ር፡ እንዘ፡ ይብል፡
ሕገ፡ ዘኢየሱስ፡ ሐሰት፡ ውእቱ፡ ወሕገ፡ ክርስቲያን፡
ጽድቅ፡ ውእቱ፡ ወኮኑ፡ የአምንዎ፡ እስመ፡ ነቢዮ
ሙ፡ ውእቱ፡ ወአምኔሆሙ፡ ፍጥረቱ፡ ወያጠምቆ
ሙ፡ በአሐቲ፡ ዕለት፡ በበ፪ወበበ፻፶፻፱፡ ወአምዝ፡

ተመደጠ፡ ኅበ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
ት፡ ወሐይወ፡ ነሎ፡ መዋዕለ፡ ሕይወቱ፡ እንዘ፡
ያሠምሮ፡ ለእግዚአብሔር፡ ጸሎቱ፡ ወበረከቱ፡
የሀሎ፡ ምስለ፡ ፍቅሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለ፡
ዓ፡ አ፡

CHAPTER XCVI.

(Fol. 144a. 1.) ምዕራፍ፡ ፲፮፡ ወበውእቱ፡ መዋዕ
ል፡ ወዕለ፡ ጳጳስ፡ ዘስሙ፡ አባ፡ ዮሐንስ፡ ወለአክ፡
ኅበ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይብ
ል፡ አስተብቀው፡ ቅድስናክ፡ ወሃይማኖትክ፡ ከመ፡
ትምጻእ፡ ኅቤየ፡ ናስተራትዕ፡ ሃይማኖት፡ ሃይማ
(Fol. 144b. 2.) ኖተ፡ ወንሢም፡ ቀሳውስተ፡ ወዲያቆና
ት፡ እስመ፡ ከያክ፡ አልሐቀ፡ እግዚአብሔር፡ ከመ፡
ትኩን፡ መምህረ፡ ለአሕዛብ፡ ወለኩልነ፡ አበ፡ ወይ
ቤሎሙ፡ አቡ (Fol. 144a. 3.) ነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ ለላእካን፡ ምንት፡ አነ፡ ነዳይ፡ አስተራትዕ፡ ሃ
ይማኖት፡ ምስለ፡ ጳጳስ፡ ወባሕቱ፡ ተንሥኡ፡ ንሐ
ር፡ ከመ፡ ንትባረክ፡ እምኔሁ፡ ወነሥኡ፡ ውእተ፡ መ
ጽሐፈ፡ ዘሣሪመተ፡ ክህነት፡ ወቅብኡ፡ ሚሮን፡ ዘአ
ምጽአ፡ ሎቱ፡ ቅዱስ፡ ሚካኤል፡ አመ፡ ቀደስ፡ ታ
ቦተ፡ ወሣሪመ፡ ቀሳውስተ፡ ወዲያቆናት፡ በምድረ፡
ዳሞት፡ ወሐሩ፡ ምስሌሁ፡ ላእካነሁ፡ ወነገርም፡ ለጳ
ጳስ፡ በእንተአሁ፡ ወወዕለ፡ አባ፡ ዮሐንስ፡ (Fol
144b. 1.) ከመ፡ ይትቀበሎ፡ በፍሥሐ፡ ወርእዮ፡ ከያ
ሁ፡ ሰገደ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እም
ርኅቅ፡ ጳጳስነ፡ ሰገደ፡ ሎቱ፡ ወተአምኑ፡ በአም
ኃ፡ መንፈሳዊት፡ ወጥቀ፡ አፍቀሮ፡ ጳጳስ፡ ወአክበ
ሮ፡ ወይቤሎ፡ ባርክኒ፡ አበ፡ ብእሲ፡ እግዚአብሔ
ር፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተ
ክለ፡ ሃይማኖት፡ አመፍትሙ፡ ከመ፡ እባርክ፡ ጳጳ

ስ፡ ወባሕቱ፡ ርቱዕስ፡ ሊተ፡ ከመ፡ ትባርክኒ፡ አን
ተ፡ ወዘ (Fol. 144b. 2.) ንተ፡ ብሂሎ፡ ዐበዩ፡ ወአም
ድኅረ፡ ብዙኅ፡ ኃሠሣ፡ ባረክ፡ ጳጳስ፡ ለአቡነ፡ ቅዱ
ስ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ ኩን፡ ኤጲስ፡ ቆ
ጳስ፡ በመንፈቀ፡ ኢትዮጵያ፡ ወአነ፡ እከውን፡ በመ
ንፈቃ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖ
ት፡ አይደልወኒ፡ ዝንቱ፡ ግብር፡ ለግዩር፡ እመስ፡
እፈቅድ፡ ዘንተ፡ ቀዳሙኒ፡ ተበዋሐቡ፡ እምኅበ፡
እግዚአብሔር፡ ወፈነወ፡ ሊተ፡ በእደ፡ መልአኩ፡
መጽሐፈ፡ ሣሪመተ፡ ክህነ፡ (Fol. 144b. 3.) ት፡ ወቅብዓ፡
ሚሮን፡ ወአርአዮ፡ ከያሆሙ፡ ወይቤሎ፡ ነዮሙ፡
እሎ፡ ወወሀቦ፡ ሎቱ፡ ወሰገደ፡ አባ፡ ዮሐንስ፡ ወ
ተመጠወ፡ እምኔሁ፡ ወአንበሮሙ፡ ምስሌሁ፡ ወነ
በሩ፡ እንዘ፡ ይትናገሩ፡ ነገረተ፡ እግዚአብሔር፡ እ
ስከ፡ ሠሉስ፡ መዋዕል፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ፈንወኒ፡ እኡቱ፡ በአትየ፡ ወይ
ቤሎ፡ ጳጳስ፡ አሆ፡ በለኒ፡ ወንበር፡ ምስሌየ፡ ወአበ
ዮ፡ ወበፈቃደ፡ እግዚአብሔር፡ ኅደኅ፡ ጳጳስ፡ ዳእ
ሙ፡ (Fol. 145a. 1.) ይቤሎ፡ ባርክኒ፡ አባ፡ ወተዘከረ
ኒ፡ በጸሎትክ፡ ወይቤሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
ይማኖት፡ እግዚአብሔር፡ ዘጸውዓኒ፡ እምስር (Fol
145a. 2.) ሠ፡ እምየ፡ ያርትዕ፡ ጽጵስናክ፡ ዘበሕጉ፡ ወ
ይዕቀብክ፡ በሥርዓቱ፡ እስከ፡ ለዓለም፡ ወአስተፋኝ
ዎ፡ ጳጳስ፡ ወአተወ፡ በአቶ፡ በስላም፡

CHAPTER XCVII.

(Fol. 145a. 3.) ምዕራፍ፡ ፲፯፡ ወበአሐቲ፡ ዕለት፡
ረድኡ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ረከበ፡
ወልደ፡ ሐረስ፡ ወጐየ፡ ፈሪዋ፡ ወዴገኖ፡ ረድኡ፡

ወይቤሎ፡ ኢትፋራህ፡ አነሂ፡ ከማክ፡ ሰብእ፡ ወቆ
መ፡ ሎቱ፡ ወተናገሮ፡ ወይቤሎ፡ ምንት፡ አንትሙ፡
ወይቤሎ፡ ረድኡ፡ ንሕነ፡ አግብርቲሁ፡ ለእግዚአብ

ሐር ፤ ወሀሎ ፤ አቡዩ ፤ ውስተ ፤ ጸላኢት ፤ ወኮሉ ፤ ይ
ገኝ ፤ ሎቱ ፤ አንተሂ ፤ ነፃ ፤ ወተጋነይ ፤ ቅድሜሁ ፤ ወ
ይሁበክ ፤ መድኃኒት ፤ ነፍሰከ (Fol. 145b. 1.) ወይቤ
ሎ ፤ ጌሠመ ፤ ንትፊክብ ፤ ዝየ ፤ ወሐረ ፤ ወአቲዎ ፤ ረ
ድእ ፤ ነገሮ ፤ ዘንተ ፤ ለአቡነ ፤ ቅዱስ ፤ ተክለ ፤ ሃይማ
ኖት ፤ ወባረክ ፤ ላዕሌሁ ፤ ወይቤሎ ፤ ከመዝ ፤ በሎ ፤
ወትረ ፤ ወአምጽአ ፤ ኀቤዩ ፤ ወካዕበ ፤ ይቤ ፤ አቡነ ፤
ቅዱስ ፤ ተክለ ፤ ሃይማኖት ፤ ከመ ፤ ምንት ፤ ተረፈተ
ኒ ፤ ዘሀገር ፤ እንዘ ፤ አህውድ ፤ ኮሎ ፤ በሐውርተ ፤ ወ
አጠፍእ ፤ መናፍስተ ፤ ርኩሳነ ፤ ባሕቱ ፤ አእመረ ፤
እግዚአብሔር ፤ ከመ ፤ ምድረ ፤ ግራርዩ ፤ ትከውን ፤
ተፍጻሜተ ፤ ስብከትዩ (Fol. 145b. 2.) ወዝ ፤ መቃብር
ዩ ፤ ወበሳኒታ ፤ ወዕኡ ፤ ረድእ ፤ ወረክቦ ፤ ለብእሲ ፤ በ
ከመ ፤ ተፃደመ ፤ ወይቤሎ ፤ ረድእ ፤ ትመጽእኑ ፤ ወ
ይቤሎ ፤ ዮምሰ ፤ እፈርህ ፤ ከመ ፤ ኢትብልፀሁኒ ፤ ለእ
መ ፤ ኮንክመ ፤ ትበልፀ ፤ ሰብአ ፤ ወይቤሎ ፤ ረድእ ፤
ንሕነሰ ፤ ኢንበልፀ ፤ ኢትፍራህ ፤ ወይቤሎ ፤ ይእዘ
ሰ ፤ እፈርህ ፤ ጌሠመ ፤ እመጽእ ፤ ነሢእዩ ፤ ቀስትዩ ፤
ወሐረ ፤ ወጸቢሐ ፤ መጽአ ፤ ነሢእ ፤ ቀስቶ ፤ ወኮናቶ ፤
ወረከበ ፤ ለረድእ ፤ ኀበ ፤ አንቀጸ ፤ (Fol. 145b. 3.) በዐ
ት ፤ ወነገረ ፤ ሎቱ ፤ ለአቡነ ፤ ቅዱስ ፤ ተክለ ፤ ሃይማ
ኖት ፤ ወወሶእ ፤ አቡነ ፤ ቅዱስ ፤ ተክለ ፤ ሃይማኖት ፤
ወሶበ ፤ ርእየ ፤ ገጸ ፤ ደንገዐ ፤ ውእቱ ፤ ብእሲ ፤ ወወድ
ቀ ፤ ውስተ ፤ ምድር ፤ ወተቀጥቀጠ ፤ ቀስቱ ፤ ወኮና
ቱ ፤ ወአተበ ፤ አቡነ ፤ ቅዱስ ፤ ተክለ ፤ ሃይማኖት ፤ ላ
ዕሌሁ ፤ ወአንሥአ ፤ ወይቤሎ ፤ ምንተ ፤ ኮንክ ፤ ዘት

ደነግዕ ፤ ወአኀዘ ፤ ወአንበሮ ፤ ወይቤሎ ፤ ኢትፍራህ ፤
ወይቤሎ ፤ አቡነ ፤ ቅዱስ ፤ ተክለ ፤ ሃይማኖት ፤ ለረድ
እ ፤ አም (Fol. 145a. 1.) ጽእ ፤ ሎቱ ፤ ዘይሰቲ ፤ ወቀድ
ሐ ፤ ማየ ፤ ወአምጽአ ፤ ሎቱ ፤ ወባረክ ፤ አቡነ ፤ ቅዱ
ስ ፤ ተክለ ፤ ሃይማኖት ፤ ላዕሌሁ ፤ ወኮነ ፤ ምዝረ ፤ ጥዑ
መ ፤ ወወሀቦ ፤ ከመ ፤ ይስተይ ፤ ወይቤ ፤ ኢይሰቲ ፤ ለ
እመ ፤ ኢሰትዩ ፤ ረድእከ ፤ እስመ ፤ ተሐዘበ ፤ ከመ ፤
ይመውት ፤ በሰትዮቱ ፤ ወአዘዘ ፤ አቡነ ፤ ቅዱስ ፤ ተክ
ለ ፤ ሃይማኖት ፤ ለረድኡ ፤ ከመ ፤ ይስተይ ፤ ሎቱ ፤ እ
ስመ ፤ ጽብሐ ፤ ዓርብ ፤ ውእቱ ፤ አሜሃ ፤ ወይቤሎ ፤ ረ
ድእ ፤ እሮኑ ፤ እሰቲ ፤ አባ ፤ በዕለተ ፤ ዓር (Fol. 145a. 2.)
ብ ፤ ወይቤሎ ፤ አቡነ ፤ ቅዱስ ፤ ተክለ ፤ ሃይማኖት ፤
እኮነ ፤ ፍቅር ፤ ዩበሊ ፤ እምነ ፤ ጸም ፤ ወሰቲዮ ፤ አስተ
ዮ ፤ ለውእቱ ፤ ብእሲ ፤ ወተፈሥሐ ፤ ወይቤሎ ፤ አቡ
ነ ፤ ቅዱስ ፤ ተክለ ፤ ሃይማኖት ፤ ነፃ ፤ ኀቤዩ ፤ ዘልፈ ፤
ወከመዝ ፤ እሁበክ ፤ ወይቤሎ ፤ አሆ ፤ ወሐረ ፤ ወበሳ
ኒታ ፤ መጽአ ፤ ውእቱ ፤ ብእሲ ፤ ዘሐረከ ፤ ወወሀቦ ፤
አቡነ ፤ ቅዱስ ፤ ተክለ ፤ ሃይማኖት ፤ በከመ ፤ ትማል
ም ፤ ወአስተዮ ፤ ወለለይባርክ ፤ አቡነ ፤ ቅዱስ ፤ ተክ
ለ ፤ ሃይማኖት ፤ ማየ ፤ ይ (Fol. 145a. 3.) ከውን ፤ ምዝ
ረ ፤ ወቦ ፤ ኀበ ፤ ይከውን ፤ ሀሊበ ፤ ወበዘከመዝ ፤ ግ
ብር ፤ ሜጦ ፤ ለውእቱ ፤ ብእሲ ፤ መንገለ ፤ አሚነ ፤ ክ
ርስቶስ ፤ ወተጠምቀ ፤ በእደዊሁ ፤ ወነበረ ፤ ምስሌ
ሁ ፤ ወእምድኅረ ፤ ህቅ ፤ መንኩስ ፤ ወኮነ ፤ ሠናየ ፤
በኮሎ ፤ መዊዕለ ፤ ሕይወቱ ፤

CHAPTER XCVIII.

(Fol. 146b. 1.) ምዕራፍ ፤ ፲፭ ፤ ወእምዝ ፤ አደመ ፤
ዝኩ ፤ ሐረስ ፤ አቡሁ ፤ ለወልድ ፤ ዘሄዶ ፤ አቡነ ፤ ተክ
ለ ፤ ሃይማኖት ፤ ብኩኃነ ፤ መሠርዶን ፤ እምድረ ፤ ጐዝር
ም ፤ ወእምድረ ፤ ዩብራቅይ ፤ ከመ ፤ ይትራድእዎ ፤ ለ
ቀቲሎቱ ፤ ወመጽኡ ፤ ኮሎመ ፤ ወይቤልዎ ፤ በምን
ት ፤ ጸዋዕክነ ፤ ወይቤሎመ ፤ መጽአ ፤ ፩ብእሲ ፤ እኩ
ይ ፤ ወሰደደኒ ፤ እማኅደርዩ ፤ ወሄደኒ ፤ ወልድዩ ፤ ወስ
ዕንኩ ፤ ተቃትሎቶ ፤ በምንትኒ ፤ ወበበይነዝ ፤ ጸዋዕ
ኩክመ ፤ ከመ ፤ ትት (Fol. 146b. 2.) ራድኡኒ ፤ ለቀቲ

ሎቱ ፤ ወይቤሎ ፤ እለ ፤ ምድረ ፤ ዩብራቅይ ፤ ወደኬ ፤
ንሕነ ፤ ለእመ ፤ ኮነ ፤ ውእቱ ፤ ብእሲ ፤ ዘእስጠሞ ፤ ለ
ንጉሠ ፤ መሠርዶን ፤ ዐቢይ ፤ እመሰ ፤ ኮነ ፤ ውእቱ ፤
ኢንክል ፤ ቀቲሎቶ ፤ በምንትኒ ፤ ወባሕቱ ፤ ኢታጥ
ፍኡነ ፤ በከንቱ ፤ ወእለ ፤ ጐዝርም ፤ ይቤሎ ፤ መኑ ፤ ይ
ከለነ ፤ እንዘ ፤ አልባሲነ ፤ እሳት ፤ ወአፍራሲነ ፤ እሳት ፤
ወንትሜሰል ፤ በመባርቅት ፤ ወዘንተ ፤ ብሂሎመ ፤ ሶ
በ ፤ ኮነ ፤ ምሴተ ፤ ተጋብኡ ፤ ኮሎመ ፤ ታሕተ ፤ ጸላ
እቱ (Fol. 146b. 3.) ለቅዱስ ፤ ወወጠኑ ፤ ገበረ ፤ እከዮ

ሙ፡ መንፈቆሙ፡ ያበከሉ፡ እሳተ፡ እምአፋሆሙ፡
 መመንፈቆሙ፡ ይነብሉ፡ ከመ፡ አኅብስት፡ ወድባ
 ት፡ ወቦ፡ እምኒሆሙ፡ እለ፡ ይትፋጸዩ፡ ከመ፡ አክ
 ይስት፡ ወይኬልሁ፡ ከመ፡ ቃቂፈት፡ ወሆባያት፡ ወ
 ርኢሆሙ፡ አርዳኢሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ይቤሉ፡ ምንትኑዝ፡ ወይቤሎሙ፡ አቡነ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ ተማከሩ፡ ነሎሙ፡ ገበር
 ተ፡ ዓመዓ ። ከመ፡ ይትገ (Fol. 147 a. 1.) ረሙ፡ ላዕሌ
 ነ፡ ወይቤልዎ፡ አይቲ፡ ንገዳይ፡ አባ፡ እስመ፡ ና
 ሁ፡ መጽሐ፡ ከመ፡ ይብልሁ፡ ወይቤሎሙ፡ ምን
 ትኑ፡ ያፈርሃከሙ፡ ተወከሉ፡ በእግዚአብሔር፡ ከ
 መ፡ ትድኃኑ፡ እሙንቱሰ፡ እኩያን፡ በጽሐ፡ ኅበ
 ፡ ጸላእቱ፡ ወፈቀዱ፡ ይገንጽሉ፡ አዕባነ፡ ዲቤሁ፡ ወ
 ተረሲዮ፡ አቡነ፡ በኃይለ፡ መንፈስ፡ ቅዱስ፡ ወዕክ፡
 አፍክ፡ ኅቤሆሙ፡ ወርአዮሙ፡ እንዘ፡ ይትሀወኩ፡
 ከንቶ፡ ወቦአ፡ ማዕከሉሆሙ፡ ወከል (Fol. 147 a. 2.)
 ሀ፡ በቦቢያ፡ ቃል፡ ወይቤ፡ እኬዝዘኪ፡ ምድር፡ በ
 ቃለ፡ እግዚአብሔር፡ ዘእሰብክ፡ በስሙ፡ ታርጎሞ፡
 አፋኪ፡ ከመ፡ ተኃጢያሙ፡ ለእሉ፡ ገበርተ፡ ዓመ
 ዓ፡ ወበጊዜ፡ ተሠጥቶት፡ ምድር፡ ወውኅጠቶሙ፡
 ለነሎሙ፡ ወብዙኃን፡ እሙንቱ፡ አለ፡ አልቦሙ፡
 ኅልቀኑ፡ ወወዕክ፡ ስሙዓቱ፡ ለዝንቱ፡ ነገር፡ ውስ
 ተ፡ ነሎ፡ በሐውርተ፡ ሸዋ፡ ወበእንቱ፡ ዝንቱ፡ ከ
 ኑ፡ ዕሡራነ፡ በሐብለ፡ ፍቅሩ፡ ለአቡነ፡ ቅዱስ፡ ተ
 (Fol. 147 a. 3.) ክለ፡ ሃይማኖት፡ ወኮነ፡ ቅዱያነ፡ ለቃ
 ለ፡ ምህርሁ፡ ወፊድ፡ ፋደስ፡ ምድረ፡ ግራርያ፡ ወእ
 ለ፡ አዲዳሞሩ፡ ሰብእ፡ ነዓሙያነ፡ አራዊት፡ ምጽአ
 ቶ፡ ለቅዱስ፡ ፈቀዱ፡ ይንድፍዎሙ፡ ሰበ፡ ርእይዎ
 ሙ፡ በከልእ፡ ልብሰት፡ ዘአዲዳሞሩ፡ እምቅድመ፡
 አሜሃ፡ ወቀዊሞሙ፡ መትሕቲሁ፡ ከልሁ፡ እምርኅ

ቅ፡ ወይቤልዎሙ፡ ምንትኑ፡ አንትሙ፡ ወምንትኑ፡
 ግብርክሙ፡ ሰብእኑ፡ አንትሙ፡ አው፡ ከልእ፡ ወ
 ይቤልዎሙ፡ አር (Fol. 147 b. 1.) ዳኢሁ፡ ለአቡነ፡ ቅዱ
 ስ፡ ተክለ፡ ሃይማኖት፡ እው፡ ንሕነ፡ ከማክሙ፡ ሰብ
 እ፡ ወእዘዘሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለ
 አርዳኢሁ፡ ከመ፡ ይትናገርዎሙ፡ በየውሃት፡ ይም
 ጽኩ፡ ኅቤሁ፡ ወይሥግሮሙ፡ በትምህርቱ፡ ወቀሪ
 ቦሙ፡ እሙንቱ፡ ሰብእ፡ ኢቦኢ፡ ኅበ፡ ሀሎ፡ አቡ
 ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እምፍርሀት፡ ወሐሩ፡
 እብደቲሆሙ፡ ወበሰረታ፡ መጽሐ፡ ወተናገርዎሙ፡
 አርዳኢሁ፡ በሠናይ፡ ወእ (Fol. 147 b. 2.) ንዘ፡ ዮኃይ
 ጥምሙ፡ እምጽእምሙ፡ ኅበ፡ አቡነ፡ ቅዱስ፡ ተክለ፡
 ሃይማኖት፡ ወንዋዩ፡ ሀቅሎሙ፡ እኅዝ፡ ውስተ፡ እ
 ድዊሆሙ፡ ወተናገሮሙ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃ
 ድማኖት፡ እንዘ፡ ይብል፡ ኢትፍርሁ፡ እምኔዩ፡ አ
 ነሂ፡ ከማክሙ፡ ሰብእ፡ ወበፈቃድ፡ ልዑል፡ ጥዕመ፡
 ነገሩ፡ ውስተ፡ ልቦሙ፡ ወሐሩ፡ ተባሪኮሙ፡ እምኔ
 ሁ፡ ወዓዲ፡ ገብኩ፡ ኅቤሁ፡ በበኃስቲት፡ ወተላመ
 ድዎ፡ ወእዘዘ፡ የሀብምሙ፡ ዘይብልዎ፡ (Fol. 147 b. 3.)
 ወፈርሁ፡ በተሐዝቦ፡ ከመ፡ አይሙቱ፡ በበሊዕ፡
 ወአቡነስ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እዘዘ፡ ለረድ
 ኩ፡ ይብላዕ፡ በቅድሚያሆሙ፡ ወበሊያ፡ ረድእ፡ በ
 ልዑ፡ እሙንቱሂ፡ ወይቤሎሙ፡ አቡነ፡ ቅዱስ፡ ተ
 ክለ፡ ሃይማኖት፡ ንዑ፡ ኅቤዩ፡ ነሎ፡ አሜረ፡ ወይ
 ቤልዎ፡ አሆ፡ ወይመጽሐ፡ ምስለ፡ አብደኢሆሙ፡
 ወእንተ፡ ጸብሐት፡ ይትዌሰኩ፡ እለ፡ ይሰምዑ፡ ነገ
 ሮ፡ ወይትዌከፋ፡ ትምህርቱ፡ ወበበይነዝ፡ ተለው
 ም፡ ብዙኃን፡ እድ፡ ወ (Fol. 148 a. 1.) አንስት፡ ወቦ
 እለ፡ ኮነ፡ ፍጹማነ፡ በሃይማኖት፡ ወቦ፡ እ (Fol.
 148 a. 2.) ለ፡ ኮነ፡ መነኮሳት፡ ወመነኮሳይያተ፡

CHAPTER XCIX.

(Fol. 148 a. 1.) ምዕራፍ፡ ፲፱፡ ወበክእመዋዕል፡ መጽ
 እ፡ ብእሲ፡ ባዕል፡ ዘይሔውጸ፡ ዘልፈ፡ ወነገሮ፡ ለአቡ
 ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ሀሎ፡ ሸመሠርይ፡
 በምድረ፡ ጀማ፡ ወሐረ፡ እንዘ፡ ይመርሀ፡ ወረከቦ፡
 አቡነ፡ ቅዱስ፡ ለዝኩ፡ መሠርይ፡ ወእ (Fol. 148 a. 3.)

ተበ፡ ላዕሌሁ፡ ወጐዩ፡ ኅፋሩ፡ ኅዳኒ፡ ብእሲቶ፡ ወ
 አኅዝ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለብእሲ
 ቱ፡ ወእምጽአ፡ ውስተ፡ ማኅይድ፡ ወመሀራ፡ ቃለ፡
 ሃይማኖት፡ ወረሰያ፡ መሃይምተ፡ ወአልበሳ፡ ልብ
 ሰ፡ ምንነሱና፡ ወተሰምዐ፡ ዝንቱ፡ ነገር፡ በኅበ፡

ነሱ ለ፡ መካኖት ፡ ወሰብኦ ፡ እለ ፡ ውስቲቶን ፡ ከንዎ ፡ መሃይምኖን ፡ በእንተዝ ፡ ወካዕበ ፡ መጽኢ ፡ ብዙኃን ፡ ኢጋንንት ፡ ኅበ ፡ አንቀጸ ፡ በአት ፡ እንዘ ፡ ይኬልሐ ፡ ፤ (Fol. 148b. 1.) ወድምጸሙ ፡ ከመ ፡ ድምፃ ፡ አፍራስ ፡ ብዙኃን ፡ ዘዕለተ ፡ ፀብዕ ፡ ወኢድለቀቀት ፡ መካነ ፡ ጸላእት ፡ እምድምፃ ፡ ሁከቶሙ ፡ ወአርዳኢ ሁሰ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ደንገፀ ፡ ጥቅ ፡ ወርኢድ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ አእመረ ፡ ከመ ፡ አጋንንት ፡ እሙንቱ ፡ ወይቤሎሙ ፡

ኢትፍርሁ ፡ ደቂቅዩ ፡ ወወፅኦ ፡ አፍኦ ፡ ኅቤሆሙ ፡ ወአተበ ፡ ላዕሌሆሙ ፡ ወተዘርወ ፡ ነሱሙ ፡ እንዘ ፡ ይብሉ ፡ ሞእከነ ፡ ወአስተኃፈር (Fol. 148b. 2.) ከነ ፡ ወዘንተ ፡ ቃለ ፡ ሰምዑ ፡ አርዳኢሁ ፡ ወአቡነሰ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ገረሞሙ ፡ ለአጋንንት ፡ ወተኃዩሎሙ ፡ ፈድፋድ ፡ ወኃጥኢ ፡ (Fol. 148b. 3.) ዘይፈስዩ ፡ ወእግዚእነ ፡ ኢዩሱስ ፡ ክርስቶስ ፡ ኮነ ፡ ይትፈድኦ ፡ በነሱ ፡ ዘሐለዩ ፡ ወኢይፈርህ ፡ እምሰይጣኖት ፡

CHAPTER C

(Fol. 149a. 1.) ምዕራፍ ፡ ፻ ፡ ወበአሐቲ፡ ዕለት ፡ እንዘ ፡ ሀሎ ፡ በጸሎቶ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ መጽኦ ፡ ፀቤይ ፡ ከይሴ ፡ ዘፀአቅርንቲሁ ፡ በአምሳለ ፡ ወርቅ ፡ ወፈቀደ ፡ ዩኅሐ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወአተበ ፡ ላዕሌሁ ፡ በትእምርተ ፡ መስቀል ፡ ወተሠጥቀ ፡ እምላዕሉ ፡ እስከ ፡ ታሕቱ ፡ ወጸውዎ ፡ ለረድኡ ፡ ወይቤሎ ፡ ነጽር ፡ ኅበ ፡ ከይሴ ፡ ወርኢድ ፡ ረድኦ ፡ ደንገፀ ፡ ጥቅ ፡ ወይቤሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ እስከ ፡ ስፍ (Fol. 149a. 2.) ሮ ፡ ወአእምር ፡ መጠኖ ፡ ወሰፈሮ ፡ ወኮነ ፡ ጽበእመት ፡ ወጸርኃ ፡ ሰይጣን ፡ እምርኩቅ ፡ እንዘ ፡ ይብል ፡ አንተ ፡ ብእሲ ፡ እኩይ ፡ አንጠይከኒ ፡ በውስተ ፡ ነሱ ፡ መካነ ፡ ወእምይእዚሰ ፡ ኅደጉ ፡ ለከ ፡ ነሱ ፡ አ

ድያማተ ፡ ሸዋ ፡ ወዘንተ ፡ ብሂሎ ፡ ጠፍኦ ፡ ከመ ፡ ጠስ ፡ ወእምይእኒ ፡ ዕለት ፡ ኅደጉ ፡ ሰይጣን ፡ አመክሮቶ ፡ ወይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለደቂቱ ፡ ርኢከመኩ ፡ ትምይንቶ ፡ ለሰይጣን ፡ ዘ (Fol. 149a. 3.) አኅሠሮ ፡ እግዚአብሔር ፡ ዮም ፡ በእዴዩ ፡ ወእምይእዚሰ ፡ አልቦቱ ፡ ክሂል ፡ ላዕለ ፡ ዛቲ ፡ መካነ ፡ ወይእዚኒ ፡ እነግረከሙ ፡ ዘይቤለኒ ፡ እግዚእዩ ፡ ኢዩሱስ ፡ ክርስቶስ ፡ ንግሮሙ ፡ ለደቂቅከ ፡ እንዘ ፡ ትብል ፡ እስመ ፡ ነሱ ፡ ክርስቲያኖቹ ፡ ዘጸውፀ ፡ ስመከ ፡ ወዘገብረ ፡ ተግዘረከ ፡ ይሠረይ ፡ ሎቱ ፡ ኃጢአቱ ፡ ወይድኅን ፡ እምሃእረ ፡ ነሱንኔ ፡ ወደይን ፡ ወለዝንቱ ፡ ነገር ፡ ዕቀብዎ ፡ በልብክሙ ፡

CHAPTER CI

(Fol. 149b. 1.) ምዕራፍ ፡ ፻፩ ፡ ወእምድኅረዝ ፡ መጽኦ ፡ ፩ ወልድ ፡ ለነበር ፡ ታሕተ ፡ ጽላሎቱ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወበጽሐ ፡ ኅበ ፡ አርዳኢሁ ፡ ወአስተብቀዎሙ ፡ (Fol. 149b. 2.) ከመ ፡ ይደንግርዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ በእንቲኦሁ ፡ ወእሙንቱስ ፡ ነበሩ ፡ ውስተ ፡ ግብረ ፡ እደዊሆሙ ፡ ወይቤልዎ ፡ ተዳገሥ ፡ ንስቲተ ፡ እስከ ፡ (Fol. 149b. 3.) ንዜንዎ ፡ ለአቡነ ፡ ወአቲዎሙ ፡ ረስዕዎ ፡ ወበመንፈቅ ፡ ሌሊት ፡ ይቤሎሙ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ለአርዳኢሁ ፡ ለምንት ፡ ረሳእክምዎ ፡

ለወልድ ፡ ዘመጽኦ ፡ ኅቤዩ ፡ ወእንገርከሙኒ ፡ ምጽኦቶ ፡ ወጸበሐ ፡ ረኩብዎ ፡ ዳኅነ ፡ ለውእቱ ፡ ወልድ ፡ ኅበ ፡ ኅደግዎ ፡ ትማልም ፡ ወአብእዎ ፡ ኅበ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወሰበ ፡ ርኢዮ ፡ ወአፍቀሮ ፡ ጥቅ ፡ ወእምድኅረ ፡ ህቅ ፡ አልበሰ ፡ ሉብስ ፡ (Fol. 150a. 1.) ምንነሱና ፡ ወኮነ ፡ ተቃሐዊ ፡ በገድለ ፡ ዚኦሁ ፡ ወሐዋሪ ፡ በፍኖቱ ፡ ወልድኒ ፡ ውእቱ ፡ ዘንቤ ፡ አቡነ ፡ ፊልጶስ ፡ ወዝንቱሰ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኮነ ፡ ማኅደረ ፡ ለመንፈሰ ፡ ተነብዮ ፡ ወደዜክሮሙ ፡ ለአርዳኢሁ ፡ ነገራተ ፡ ብዙኃተ ፡ ዘረ

ስፁ፡ ወደውዖ፡ ሥዩመ፡ ግራርያ፡ ዘስሙ፡ ዘርአ፡
 ሚካኤል፡ ውእቱኬ፡ ሰሚን፡ ሰገድ፡ ለአቡነ፡ ቅዱ
 ስ፡ ተክለ፡ ሃይማኖት፡ ወወሰዶ፡ ውስተ፡ ደብር፡ ል
 ዑል፡ ዘይ (Fol. 150a. 2.) ሰመይ፡ ቤራ፡ ወሀሎ፡ ሀየ፡
 ብእሲ፡ ዘእምሰብእ፡ ሐረስ፡ ወይሰግዱ፡ ሎቱ፡ ሰብ
 አ፡ ሀገር፡ ወአምጽእም፡ ኅበ፡ አቡነ፡ ቅዱስ፡ ተክ
 ለ፡ ሃይማኖት፡ ወሶበ፡ ርእዮ፡ አቡነ፡ ቅዱስ፡ ተክለ፡

ሃይማኖት፡ አተበ፡ ላዕሌሁ፡ ውኅደኅ፡ መንፈስ፡ ር
 (Fol. 150a. 3.) ኩስ፡ ዘኅዱር፡ ላዕሌሁ፡ ወሞተ፡ በ
 ጊዜሃ፡ ወኮነ፡ ግርማ፡ ዐበይ፡ ወበሀየ፡ ሐነጸ፡ ቤ
 ተ፡ ክርስቲያን፡ በስመ፡ ቅዱስ፡ መልስ፡ ጼዴቅ፡
 ወድኅነት፡ ይእቲ፡ ሀገር፡ በእደዊሁ፡ በከመ፡ ጽ
 ሑፍ፡ ዘይብል፡ በኀሩተ፡ ጸድቃን፡ ትረትዕ፡ ሀ
 ገር፡

CHAPTER CII.

(Fol. 150b. 1.) ምዕራፍ፡ ፻፪፡ ወእምዝ፡ ሐረ፡ ው
 አቱ፡ መከላከል፡ ምድረ፡ ግራብ፡ ለዐቢዓ፡ ፀሩ፡ ለኃ
 ጉሥ፡ ወበሀየ፡ ሐመ፡ ወተናገረ፡ ወይቤ፡ ናሁ፡ መ
 ጽአ፡ ኅቤየ፡ አቡየ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወ
 እሬአዮ፡ ገሀዶ፡ ወይቤሎሙ፡ ለእለ፡ ይቀውሙ፡ ዐ
 ውዶ፡ ኢትሬእዮ፡ ማዕጠንተ፡ ወመስቀለ፡ ዘውስ
 ተ፡ እደሁ፡ ወካዕበ፡ ይቤ፡ ስብሐት፡ ለእግዚአብሔ
 ር፡ ዘአርአየኒ፡ ምሕረቶ፡ ወዘንተ፡ ብሂሎ፡ አዕረ
 ፈ፡ በሰላም፡ ወአእተወ፡ (Fol. 150b. 2.) በድኖ፡ ው
 ስተ፡ ሀገሩ፡ ወተቀብረ፡ ውስተ፡ መቃብረ፡ አበዊ
 ሁ፡ ለአቡነስ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኮንም፡ ሰ
 ማዕተ፡ ብዙኃን፡ ቅዱሳን፡ ከመ፡ ይሐውጽ፡ ይቂ
 ቆ፡ በጊዜ፡ ዕረፍቶሙ፡ ወካዕበ፡ ተብሀለ፡ በእንቲ
 አሁ፡ እስመ፡ ለክሎሙ፡ ነፍሳት፡ እለ፡ ይጸውሱ፡
 ስመ፡ ዘአሁ፡ እመኒ፡ ጸድቅ፡ ወእመኒ፡ ኃጥእ፡ ለ
 ጸድቅኒ፡ ኢያበውእም፡ ውስተ፡ ርስቱ፡ ዘእንበለ፡

ደብጽሕም፡ ኅበ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
 ወሶበ፡ ር (Fol. 150b. 3.) እየቶ፡ እንትኩ፡ ነፍስ፡ ትጸ
 ርሕ፡ ኅቤሁ፡ እንዘ፡ ትብል፡ አባ፡ ወአቡየ፡ ውእ
 ቱኒ፡ ይወሥኡ፡ እንዘ፡ ይብል፡ አቡኪ፡ ነየ፡ ወትሰ
 ርር፡ ይእቲ፡ ነፍስ፡ ወትረፍቅ፡ ውስተ፡ ሕዕኑ፡ ወ
 እምዝ፡ ትበውእ፡ ውስተ፡ ርስታ፡ ወለኃጥእ፡ ኢ
 ይወስድም፡ ውስተ፡ ሲኦል፡ ዘእንበለ፡ ደብጽሕም፡
 ኅበ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወሶበ፡ ርእ
 ዩቶ፡ ይእቲ፡ ነፍስ፡ ትጸርሕ፡ ኅቤሁ፡ እንዘ፡ ትብል፡
 (Fol. 151a. 1.) አባ፡ ወአቡየ፡ ወርኢዮ፡ አቡነ፡ ቅዱ
 ስ፡ ተክለ፡ ሃይማኖት፡ ኅበ፡ ይእቲ፡ ነፍስ፡ ለእመ፡
 ረክበ፡ ባቲ፡ ምግባረ፡ ሠናይ፡ አው፡ በጸውዖ፡ ሠ
 (Fol. 151a. 2.) ናይ፡ ስመ፡ አበው፡ ወበጊዜ፡ ተገ
 ካሩ፡ ይስእል፡ ላቲ፡ ኅበ፡ እምላኩ፡ በከመ፡ ከ
 ዳኑ፡ ወይሬስያ፡ ውስተ፡ ሕይወት፡ ዘለዓለም፡

CHAPTER CIII.

(Fol. 151a. 3.) ምዕራፍ፡ ፻፫፡ ወኮነ፡ ተአምር፡ በ
 ውእቱ፡ መዋዕል፡ እስመ፡ ወራዙት፡ ወመነከሳት፡
 ወውርዝዋት፡ ወመነኮሳይያት፡ ይሰክቡ፡ ውስተ፡ ፩
 አራት፡ ወኢይትአመር፡ ግብረ፡ ተባዕት፡ ወአንስ
 ት፡ በሐልዮ፡ ፍትወት፡ እኪት፡ እስመ፡ ገንቱ፡ እ
 ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አሠሮ፡ ለሰይጣን፡
 ከመ፡ ኢይግሥሥሙ፡ ለደቂቁ፡ ወሶበ፡ ተንሥኡ፡
 እምስከበሙ፡ ለጸልዮ፡ ጊዜ፡ መንፈቀ፡ ሌሊት፡ ይ
 እኅዝ፡ ብእሲ፡ (Fol. 151b. 1.) ልብስ፡ ብእሲት፡ ወይ

ብል፡ ዘአየ፡ ውእቱ፡ ወከማሁ፡ ብእሲትኒ፡ ትብ
 ሎ፡ ለብእሲ፡ ወይሰሐቡ፡ በበደናቲሆሙ፡ በእንቱ፡
 ዘአልቦ፡ ላዕሌሆሙ፡ ፍትወተ፡ ኃጢአት፡ ከመ፡ ሕ
 ፃናት፡ ንዑሳን፡ ወኢተሰምዐ፡ ድምፅ፡ ሕሱም፡ ዘ
 ይነውሮሙ፡ ለመነኮሳት፡ እምጣነ፡ ሀሎ፡ አቡነ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ ብፁዓዊ፡ ወነበሩ፡ ምስሌ
 ሁ፡ አርጻኢሁ፡ እለ፡ ይትቀሐውም፡ በገድል፡ እለ፡
 አስማቲሆሙ፡ በገድል፡ አባ፡ ኤልሳዕ፡ (Fol. 151b. 2.)
 ወአባ፡ ፊልጶስ፡ አባ፡ አኖራዎስ፡ ወአባ፡ ዜና፡ ማ

ርቆስ ፡ አባ ፡ ቶማስ ፡ ወአባ ፡ ታዴዎስ ፡ አባ ፡ ስምዖን ፡ ወአባ ፡ ተስፋ ፡ ሕዓን ፡ አባ ፡ ይትባረክ ፡ ወአባ ፡ ተስፋ ፡ ሥሉስ ፡ አባ ፡ ክርስቶስ ፡ ቤዛነ ፡ ወአባ ፡ አድራጊ ፡ አባ ፡ መስቀል ፡ ሞአ ፡ ወአባ ፡ ክርስቶስ ፡ ሞአ ፡ አባ ፡ ኤዎስጣቲዎስ ፡ ወአባ ፡ ኢዮስያስ ፡ ወአባ ፡ ማርቆስ ፡ እሉ ፡ እሙንቱ ፡ አዕማደ ፡ ምድር ፡ እለ ፡ ተመሰሉ ፡ ከመ ፡ መላእክት ፡ ወብዙሥን ፡ እምደ (Fol. 151b. 3) ቂቁ ፡ ኮኑ ፡ ምኩራን ፡ በገድል ፡ እስመ ፡ በአምሳለ ፡ ክርስቶስ ፡ ኮነ ፡ ኖላዊሆሙ ፡ ወከዊኖ ፡ መንፈቀ ፡ ሌሊት ፡ ይበውኡ ፡ ወስተ ፡ ቤተ ፡ ክርስቲያን ፡ ክሉሎሙ ፡ ኅቡረ ፡ ወደንሥእ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ማኅቶተ ፡ ወደፊጽር ፡ ገጸሙ ፡ እ

መቦ ፡ መነከሰ ፡ ዘረከበ ፡ አው ፡ መነከሳይያተ ፡ እንዘ ፡ ኢያነብው ፡ ይዘብጡሙ ፡ በበትሩ ፡ ወደቤሎሙ ፡ ለለጅ አኅርቱም ፡ ለእመ ፡ ኢበክይክ ፡ በዝየ ፡ ትባኪ ፡ በሀየ ፡ (Fol. 152a. 1) በእሳተ ፡ ገሀንም ፡ ኅበ ፡ አልቡቱ ፡ ኑዛዜ ፡ ወናኅይ ፡ ወበጊዜ ፡ ቍርባንሂ ፡ ከማህ ፡ ይገብር ፡ ሶበሂ ፡ ይደግም ፡ ጸሎተ ፡ በራኬ ፡ ወይዜክር ፡ መታኅ ፡ ያነውኅ ፡ ጥቀ ፡ ወእስክ ፡ ይፈጽም ፡ ያበጽሐ ፡ ሃይማኖት ፡ ለዓለመ ፡ (Fol. 152a. 2) ቅድመ ፡ ለለጅ ወሃመዝሙረ ፡ ዳዊት ፡ ፲ወ፳፻ ማኅልየ ፡ ነቢያት ፡ ወያበዝኅ ፡ ጸልዮ ፡ ለአኅዛብ ፡ ወለሕዝብ ፡ ለነገሥት ፡ ወለበሐውርት ፡ ጸሎቱ ፡ ይፅቀቦ ፡ ለገብሩ ፡ ተክለ ፡ ሃ ፡ ዓለም ፡ አሜን ፡

CHAPTER CIV.

(Fol. 152b. 3) ምዕራፍ ፡ ፻፱ ፡ ወእምዝ ፡ አኅዙ ፡ አርዳኤሁ ፡ ይትገበሩ ፡ በእደዊሆሙ ፡ ንስቲተ ፡ ገራህተ ፡ ወዘርኡ ፡ ውስቲታ ፡ አተረ ፡ ወአሕማለ ፡ ስጉርደ ፡ ወሶመተ ፡ ለሲሳየ ፡ ዕለቶሙ ፡ ወአኅዙ ፡ ያመክርዎሙ ፡ አራዊት ፡ ወግሐያት ፡ ወታሪዳናት ፡ አክሪግልዮን ፡ ወበዕዳን ፡ ብዙሥን ፡ አራዊት ፡ እለ ፡ ያፈቅዱ ፡ በሊወ ፡ አሕማላት ፡ እስመ ፡ ዓዲሃ ፡ ደብረ ፡ አስቦ ፡ ምድረ ፡ በድው ፡ ይእቲ ፡ ወነገርዎ ፡ ለአቡነ ፡ ቅዱስ ፡ ተክ (Fol. 152b. 1) ለ ፡ ሃይማኖት ፡ ከመ ፡ ያጠፍኩ ፡ ገራውሂሆሙ ፡ ወይዜሎሙ ፡ ኅድግዎሙ ፡ እስመ ፡ መዳእነ ፡ ንሐነ ፡ ውስተ ፡ ማኅደሪሆሙ ፡ ወኢመጽኡ ፡ እሙንቱ ፡ ኅበነ ፡ ወኢንግፍዎሙ ፡ እስመ ፡ ዘሥጋ ፡ ወደም ፡ ከማን ፡ እሙንቱ ፡ ወአርመሙ ፡ አርዳኤሁ ፡ ውአቶሙስ ፡ አራዊት ፡ ተራዮሉ ፡ ወአመንደብዎሙ ፡ ወኃለፉ ፡ እምዓቅዎሙ ፡ ወአሐተ ፡ ዕለተ ፡ እንዘ ፡ ይፈኡ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ መጽአ ፡ ዐበይ ፡ ቅርድ ፡ (Fol. 152b. 2) ወአኅዘ ፡ እድሃ ፡ ለመበለት ፡ በጅእዱ ፡ ወበክልኡ ፡ ነሥእ ፡ ዘውስተ ፡ እድሃ ፡ በተራይሎ ፡ ወዘበግ ፡ እስክ ፡ ተሐምም ፡ ወከልሀት ፡ ወመጽኡ ፡ መነከሳት ፡ ወአኅድግዎ ፡ ወርኢዮ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ዘንተ ፡ አውዕአ ፡ እምአፉሁ ፡ ማእሰረ ፡ ጽኑዔ ፡ እን

ዘ ፡ ይብል ፡ በቃለ ፡ እግዚአብሔር ፡ ዘአነ ፡ እትቀነዮ ፡ ሎቱ ፡ ኩኑ ፡ ዕሙራን ፡ ክልክሙ ፡ አራዊት ፡ ገዳም ፡ እስመ ፡ ኅለፍክ (Fol. 152b. 3) ሙ ፡ እምአቅምክሙ ፡ ዘወሰኑ ፡ ለክሙ ፡ ወኢትትዓደጌ ፡ ሞግ ፡ ቅዱሳን ፡ ወእምደእቲ ፡ ዕለት ፡ ተአስሩ ፡ አራዊት ፡ በላዕያነ ፡ እንስሳ ፡ ወአእዋፍ ፡ ወክሎሙ ፡ ተለጉሙ ፡ በእንተ ፡ እከዩ ፡ ለጅእርዌ ፡ ወበአምጣነ ፡ ሀሎ ፡ አቡነ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ኮኑ ፡ ይበይቱ ፡ አእዱግ ፡ በውስተ ፡ በድው ፡ ወአልቦ ፡ ዘየሐስሞሙ ፡ ወኢደዓቅቡ ፡ ገራውሂሆሙ ፡ እምአእዋፍ ፡ ወአራዊት ፡ እምአመ ፡ (Fol. 153a. 1) ዘርኡ ፡ እስክ ፡ አመደአርሩ ፡ ወነበረ ፡ ከመዝ ፡ እንዘ ፡ ይዋሕዮሙ ፡ ለደቂቁ ፡ በትምህርተ ፡ ወንጌል ፡ ወረስዩ ፡ ሲሳዮሙ ፡ ቃለ ፡ እግዚአብሔር ፡ መዐልተ ፡ ወሌሊት ፡ ወኢይሔልይዎ ፡ ህቀ ፡ ለዓለም ፡ ወኮኑ ፡ በ (Fol. 153a. 2) ክሉ ፡ ግብሮሙ ፡ ከመ ፡ መላእክት ፡ ወአቡሆሙ ፡ ኮነ ፡ በአምሳለ ፡ ክርስቶስ ፡ በከመ ፡ ይይሎ ፡ ለሊሁ ፡ ኩን ፡ ከማየ ፡ ብርሃነ ፡ በብሔረ ፡ ጽልመት ፡ ወደአምር ፡ ሕሊናሆሙ ፡ ለደቂቁ ፡ እምቅድመ ፡ ይነግርዎ ፡ ወይነግሮሙ ፡ ዘይከውን ፡

CHAPTER CV.

(Fol. 153 a. 3.) ምዕራፍ ፡ ፻፳ ፡ ወእምዝ ፡ ሐለየ ፡ አ
በኃ ፡ ቅዱስ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤ ፡ ወይ ፡ ሊ
ተ ፡ አሴ ፡ ሊተ ፡ እነ ፡ ጎርቱም ፡ ምንተ ፡ አወሥእ ፡
በይእቲ ፡ ዕለት ፡ አመ ፡ ይመጽእ ፡ መከንን ፡ ጽድቅ ፡
ኢተዘከርክም ፡ ሊቃሉ ፡ ዘይቤ ፡ አልቦ ፡ ዘይበውአ ፡
ለመንግሥተ ፡ ሰማያት ፡ ዘእንበለ ፡ ዘይገብር ፡ ፈቃ
ይ ፡ ለአቡየ ፡ ዘበሰማያት ፡ ወይኬ ፡ እነ ፡ አሜሃ ፡ አይ
ቲ ፡ እገሳይይ ፡ ወአይቲ ፡ እትመኃጸን ፡ እምገጸ ፡ መ
ዐቱ ፡ ለሕይወ ፡ ወይ ፡ ሊ (Fol. 153 b. 1.) ተ ፡ አሴ ፡ ሊ
ተ ፡ ዘኢተሠርገውኩ ፡ በምግባር ፡ ሠናይ ፡ ለከብከበ ፡
መርዓ ፡ ሰማያዊ ፡ በከመ ፡ ዒው ፡ ዘይቀስም ፡ መባል
ዕተ ፡ ለቡሰ ፡ አልቦ ፡ ዘይቀሥሞ ፡ ወእምድኅረ ፡ ለ
ስሐ ፡ ይገድፍም ፡ አፍኡ ፡ ወይከይድም ፡ ሰብእ ፡ ወለ
እመ ፡ ጠፍኡ ፡ ማኅቶት ፡ አልቦ ፡ ዘይሐቱ ፡ ዘእንበ
ለ ፡ ዘይከድኖ ፡ ጽልመት ፡ ለዓቃቤ ፡ ሥራይኒ ፡ መኑ ፡
ዘይፈውሶ ፡ ለእመ ፡ አያእመረ ፡ ፈውሰ ፡ ለርእሱ ፡
ከማሁ ፡ ኮነት ፡ ነፍሰየ ፡ በሳዕሌየ ፡ ቀስም (Fol. 153 b. 2.)
ኩ ፡ ባዕዳን ፡ ወለሳሕነ፡ ለልየ ፡ አብራህኩ ፡ ለዓለ
ም ፡ ወጸልመትኩ ፡ ለልየ ፡ ሠረይኩ ፡ ለእሕዛብ ፡ ወ
ደወይኩ ፡ ለልየ ፡ ወዓዲ ፡ አዘከራ ፡ ለነፍሱ ፡ ቃለ ፡
ነቢይ ፡ ዘይቤ ፡ ኢተሀበን ፡ ንዋመ ፡ ለአዕይንቲክ ፡ ወ
ኢድቃሰ ፡ ለቀራንብቲክ ፡ ከመ ፡ ትድኃን ፡ ነፍሰየ ፡
ከመ ፡ ወይጠል ፡ እመስገርት ፡ ወከመ ፡ ያፍ ፡ እምጸ
ንፈርት ፡ ወገብረ ፡ ጸማዕተ ፡ በውሃጤ ፡ ገዳሙ ፡ መ
ጠነ ፡ የአክሎ ፡ ለአቅመ ፡ ቆሙ ፡ ወለስፍሐ ፡ ይምኑ ፡
(Fol. 153 b. 3.) ወዕማመ ፡ ወተክለ ፡ ውስቲቲ ፡ እንተ ፡
ምጽንጋው ፡ ቀኖታተ ፡ ሐፃኝ ፡ በሊሐት ፡ ዘጎልቆን ፡
ጅኦለ ፡ ይደገፍ ፡ ሥጋው ፡ እንተ ፡ ቀድሞኒው ፡ ዩ ፡ ወእ
ንተ ፡ ድኅሬው ፡ ዩ ፡ እምየማኑ ፡ ዩ ፡ ወእምዐጋሙ ፡ ዩ ፡
ወዓዲው ፡ ድኅውም ፡ ሥጋው ፡ ወበጽሐ ፡ ለእርግና ፡
ወኢተክሀሎ ፡ ለረዊጽ ፡ ውስተ ፡ ፍኖተ ፡ ስብከት ፡
በከመ ፡ ቀዳሙ ፡ ወበእንተዝ ፡ ፈተወ ፡ ቀዊመ ፡ ወ
ቦአ ፡ ውስተ ፡ ጸማዕቲ ፡ ወአኅዘ ፡ ገድለ ፡ ሐዲሰ ፡ ከ
መ ፡ ዘይእ (Fol. 154 a. 1.) ዜ ፡ ይዌጥን ፡ ወከመ ፡ ዘይ
እመረ ፡ ጣዕመ ፡ ገድለ ፡ ፍጹመ ፡ ወቆመ ፡ ርቱዓ ፡

ከመ ፡ ትኩል ፡ ዓምድ ፡ እንዘ ፡ ኢያጸንዕ ፡ በትረ ፡ ው
ስተ ፡ እደሁ ፡ ወይቤ ፡ ኢየዐርግ ፡ ውስተ ፡ ዓራተ ፡
ምስክብየ ፡ ወኢይሁቦን ፡ ንዋመ ፡ ለአዕይንትየ ፡ ወ
ኢድቃሰ ፡ ለቀራንብትየ ፡ ወኢዕረፍተ ፡ ለመላትሕ
የ ፡ እስከ ፡ እረክብ ፡ መካኖ ፡ ለእግዚአብሔር ፡ ወማ
ኅደሮ ፡ ለአምላክ ፡ ያዕቆብ ፡ ወቆመ ፡ እንዘ ፡ ኢይወ
ዕእ ፡ መዐል (Fol. 154 a. 2.) ተ ፡ ወሴሊተ ፡ ኢንበረ ፡ ወ
ኢያንሰሐስሐ ፡ ኢለየማን ፡ ወኢለቦጋም ፡ ወኢጥዕ
መ ፡ ምንተኒ ፡ በውእቶን ፡ መዋዕል ፡ ኢቱጽለ ፡ ወ
ኢማየ ፡ ዘእንበለ ፡ በሰናብት ፡ እክለሰ ፡ ኢጥዕመ ፡
እምአመ ፡ መንክሱ ፡ እስከ ፡ ዕለተ ፡ ሞቱ ፡ ወኢይ
ፈኢ ፡ ፀሐየ ፡ ወወርኃ ፡ ወከዋክብተ ፡ ሐጋየ ፡ ወከረ
ምተ ፡ ዘርአ ፡ ወጽኒያተ ፡ ወፍሬያተ ፡ እንዘ ፡ ቦአዕ
ይንት ፡ ኮነ ፡ ዕውረ ፡ ወእንዘ ፡ ቦቱ ፡ አእዛን ፡ ኮነ ፡
ከመ ፡ ጽሙም ፡ ወእንዘ ፡ ቦቱ ፡ ቃል ፡ ጥዑም ፡ ነባቢ ፡
ኮነ ፡ ከመ ፡ በሀም ፡ ወኢ (Fol. 154 a. 3.) ይነብብ ፡ ምን
ተ ፡ ዘእንበለ ፡ ባርኮ ፡ ወሰብሐ ፡ እግዚአብሔር ፡ መ
ዐልተ ፡ ወሴሊተ ፡ ወአምሰሎ ፡ ለዓለም ፡ ዕዳወ ፡ ወ
ነቱስሐ ፡ ወኮነ ፡ ስቱለ ፡ ምስለ ፡ ክርስቶስ ፡ ወዘልፈ ፡
ምሡጠ ፡ ሕሊናሁ ፡ ውስተ ፡ እርያም ፡ ወበዘከመዝ ፡
ግብር ፡ ነበረ ፡ ብዙኃ ፡ ዓመታተ ፡ ወእምድኅረ ፡ አ
ንኅ ፡ ቀዊመ ፡ ተሰብረት ፡ አሐቲ ፡ አገዳ ፡ እግሩ ፡ ወ
ነሥእም ፡ እርዳኢሁ ፡ ወጠብለልዋ ፡ በአጽርቅት ፡
ወቀበርዋ ፡ ታሕተ ፡ እግረ ፡ ታቦ (Fol. 154 b. 1.) ት ፡
ወእምዝ ፡ ቆመ ፡ በአሐቲ ፡ እግሩ ፡ ፻ ዓመተ ፡ ወእም
ኔሆን ፡ ፪ ዓመተ ፡ ኢሰትየ ፡ ማየ ፡ ወሶበ ፡ ፈጸመ ፡
ቅኒሁ ፡ መንፈሳዊተ ፡ በአብዝኖ ፡ ማየ ፡ ከመ ፡ ነቢ
ያት ፡ ወበሰቢክ ፡ ወንጌል ፡ ከመ ፡ ሐዋርያት ፡ ወ
በተቀሥፎ ፡ ከመ ፡ ሰማዕታት ፡ ወበተባሕትም ፡ ከ
መ ፡ መነኮሳት ፡ እንዘ ፡ ይጸውም ፡ እስከ ፡ ይጠግ
ዕ ፡ ማዕሱ ፡ ዲበ ፡ ዓዕመ ፡ ወእስከ ፡ ይትሕለፍ ፡
መለያልያቲሁ ፡ እምብዝኃ ፡ ኅልቀተ ፡ ሥጋው ፡ ወ
ስግደታ (Fol. 154 b. 2.) ቲሁ ፡ ዘበሐፍ ፡ ውዑይ ፡ ከ
መ ፡ ነጠብጣብ ፡ ይም ፡ ወጸሎታቲሁ ፡ ከመ ፡ ፈልፈ
ለ ፡ ማይ ፡ ዘኢይነጽፍ ፡ ወእመ ፡ አኮ ፡ ከመ ፡ እስት

ንፋስ፡ ወውሳዝተ፡ እንብ (Fol. 154b. 3.) ፀ፡ ዘእንበ
ለ፡ አቅም፡ መፀልተ፡ ወሌሊተ፡ ወእምነተሉስ፡ ዘ

የዐቢ፡ ገድሉ፡ ኅዲገ፡ ፍትወት፡ ወመንኖ፡ ስብሐ
ት፡ ጽሩፅ፡ ዘአኅረሙ፡ አበው፡ ጽጉባን፡ መንፈስ፡

CHAPTER CVI.

(Fol. 155a. 1.) ምዕራፍ፡ ፻፩፡ ወእንዘ፡ ህሎ፡ በዘከ
መዝ፡ ግብር፡ መጽእ፡ ኅቤሁ፡ እግዚእን፡ ኢየሱስ፡
ክርስቶስ፡ ዘለዘክርቱ፡ ይደሉ፡ ሰጊድ፡ ወምስሌ
ሁ፡ እግዝእትን፡ ማርያም፡ አሙ፡ ወ፲ወ፳፻በያት፡
ወ፲ወ፪ሐዋርያት፡ ወብዙኃን፡ ሐራ፡ ሰማይ፡ በአል
ባስ፡ ብርሃን፡ ወይሌሎ፡ ሰላም፡ ለክ፡ ፍቅርየ፡ ተክ
ለ፡ ሃይማኖት፡ ናሁ፡ መጸእኩ፡ ዮም፡ ከመ፡ አግዕ
ዝክ፡ እምግብርናት፡ ውስተ፡ ዕረፍት፡ እምሃማ፡ ወ
ድክም፡ ውስተ፡ (Fol. 155a. 2.) ፍሥሐ፡ ዘለዓለም፡
አማን፡ እብለክ፡ ነሉ፡ ስብእ፡ ዘይጉብር፡ ተዝክረ
ክ፡ ወዘይጸውዕ፡ ስመክ፡ እምሕሮ፡ ሎቱ፡ እስክ፡
፲ትውልድ፡ ወለዘሐንጸ፡ መርጡለክ፡ አን፡ አሐንጽ፡
ሎቱ፡ ጽርሐ፡ መንግሥት፡ በሰማያት፡ ወለዘጸሐ
ፈ፡ መጽሐፈ፡ ገድልክ፡ ወለዘአጽሐፈ፡ በተአምኖ፡
አን፡ እጽሕፍ፡ ስሞሙ፡ ውስተ፡ መጽሐፈ፡ ሕይወ
ት፡ በሰማያት፡ ወለዘሉ፡ ዘይትዊክ፡ ነግደ፡ በስም
ክ፡ አን፡ እትዊክ፡ (Fol. 155a. 3.) አመ፡ ንግድቱ፡
ኅቤየ፡ ወእኅድሮ፡ ውስተ፡ ጽላሎተ፡ ቤትየ፡ ወነሉ
ሉ፡ ዘያጸግብ፡ ርኑብ፡ በስምክ፡ እትዊክ፡ ወአጸግ
ቦ፡ እምሕብስተ፡ ሕይወት፡ ወለዘያረዊ፡ ጽሙዓ፡ በ
ስምክ፡ አን፡ አረውሎ፡ እምነቅዓ፡ ደም፡ ዘውሳዝ፡
እምገቦየ፡ ወለዘሉ፡ ዘይጉብር፡ በዐለክ፡ በፍሥሐ፡
አን፡ አረፍቆ፡ ምስሌክ፡ በምስሐ፡ ዘ፲፻ዓመት፡ ወ
ለዘያለብስ፡ ዕሩቅ፡ በስምክ፡ አን፡ አለብስ፡ ሜላተ፡
ብርሃን፡ ዘለንጸስ፡ (Fol. 155b. 1.) ወለዘያበውእ፡ ዕጣ

ነ፡ ወመያነ፡ ወቅብዓ፡ ወዘይተ፡ ወስንዳሌ፡ ንጹሐ፡
ለቤተ፡ ክርስቲያንክ፡ አን፡ እትዊክ፡ ጸሎቶ፡ ወእ
ሰሪ፡ ኃጢአቶ፡ ወአመቦ፡ ብእሲ፡ ዘክነ፡ ነዳየ፡ እም
ዝ፡ ነሉ፡ ዘይሔውጽ፡ ሕሙመ፡ ወይናዝዝ፡ ትኩ
ዘ፡ በዕለተ፡ ተዝክርክ፡ ወይትለእክ፡ በዘክነ፡ ከዊኖ፡
እመሂ፡ በቀጠፈ፡ ሐምል፡ አሙ፡ በሠጸረ፡ ዕፅኦ
ው፡ በቀዳሐ፡ ማይ፡ በዝ፡ ነሉ፡ ለእመ፡ ተፈድአ፡
አን፡ እሬስየ፡ ውስተ፡ መንግ (Fol. 155b. 2.) ሥተ፡ ሰ
ማያት፡ ወለዘነገደ፡ ውስተ፡ መቃብሪክ፡ እመሂ፡
እምርኑቅ፡ አሙ፡ እምቅሩብ፡ አን፡ እሬሲ፡ ሎቱ፡
ከመ፡ ዘነገደ፡ ኢየሩሳሌም፡ ውስተ፡ መቃብርየ፡
ወለዘይትሜሎ፡ ቀርባን፡ በዕለተ፡ ተዝክርክ፡ አን፡
እኄልቆ፡ ምስለ፡ ስሙያን፡ ወእመ፡ ኢረከበ፡ ቀር
ባን፡ ወበልዓ፡ ፍርፋረ፡ ዘወድቀ፡ እማዕደ፡ ተዝክር
ክ፡ አን፡ ኢየሱስ፡ ቃልየ፡ ዘኢዮሐኤሱ፡ እሚጥም፡
ቀርባን፡ በኢየሩሳሌም፡ ሰማያዊት፡ ወአረፍቆ፡ ም
(Fol. 155b. 3.) ስሌክ፡ በውስተ፡ መንግሥትየ፡ በእን
ተ፡ እምነቱ፡ ናሁ፡ ፈጸምክ፡ በድረክ፡ ወሃይማኖተ
ከኒ፡ ዓቀብክ፡ አጉብር፡ ሂር፡ ወምእመን፡ ዘበውሐ
ድ፡ ምእመን፡ ኮንክ፡ ዲባ፡ ፲ወ፭አኅጉራተ፡ ገነት፡
ወዲባ፡ ፭መንግሥተ፡ ሰማያት፡ አሠይመክ፡ በእን
ተ፡ ብዙኃን፡ ደቂቅክ፡ እለ፡ ይመጽኡ፡ እምድኅሬ
ክ፡ ዘኢይትኄለቀ፡ ብዝኖሙ፡ ከመ፡ ከዋክብተ፡
ሰማይ፡ ወከመ፡ ኖግ፡ ባሕር፡

CHAPTER CVII.

(Fol. 156a. 1.) ምዕራፍ፡ ፻፪፡ ወከዕበ፡ ይሌሎ፡ መ
ድኃኒን፡ እንሥእ፡ አዕይንቲክ፡ ወርኢ፡ ወአንሥእ፡
አዕይንቲሁ፡ ወርኢየ፡ መልዕልቲሃ፡ ለገዳም፡ ወእም
ጽንፋ፡ እስክ፡ ጽንፋ፡ ደመኖ፡ ብርሃ (Fol. 156a. 2.)
ን፡ ርቡብ፡ ወኢይትዐወቅ፡ ኅብሩ፡ ወመልዕልቲሁ፡

እአዋፍ፡ ጽዕድዋን፡ ወቀይሐን፡ ወብዙኃን፡ እመ
ንቱ፡ ዘአልቦሙ፡ ኅልቀ፡ ወይሌሎ፡ አብኅ፡ ቅ
ዱስ፡ ተክለ፡ ሃ (Fol. 156a. 3.) ይማኖት፡ ለእግዚእን፡
ምንት፡ እግዚእ፡ ዘአፈኢ፡ ወይሌሎ፡ ዝደመኖ፡ መ
ንፈስየ፡ ውእቱ፡ ወከመዝ፡ ይጼልል፡ መልዕልቲሃ፡
m.

ለዛቲ፡ ገዳም፡ ወኢያሌስል፡ እምኔሃ፡ እስከ፡ ኅልቀ
ተ፡ ዓለም፡ እሉሂ፡ አክዋፍ፡ እለ፡ ይትሐወሱ፡ ታ
ሕቲሁ፡ ደቂቅክ፡ እሙንቱ፡ እለ፡ ይትወለዱ፡ እም
ኔክ፡ በመንፈስ፡ ቅዱስ፡ በውስቲታ፡ ወይቤሎ፡ አ
በኑ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አይቲ፡ ትኤገዝ፡
እግዚአ፡ ከመ፡ ይትቀበ (Fol. 156 b. 1.) ር፡ ሥጋዩ፡ ወ
ይቤሎ፡ መድኃኒኒ፡ ዝዩ፡ ይትቀበር፡ እስከ፡ ሃወሃዳ
መት፡ ወእምድኅረ፡ ሃወሃዳመት፡ ትንህል፡ ዛቲ፡
ጸማእት፡ ወየሐንዲ፡ ደቂቅክ፡ ዐቢዩ፡ ምኔተ፡ በስ
ምክ፡ በመርኅብ፡ ለዛቲ፡ ገዳም፡ ወያፈልሱ፡ ሥጋ
ክ፡ ውስቲታ፡ ወዳሌ/፡ ያጼልል፡ ዝንቱ፡ መንፈስ
ዩ፡ በጊዜ፡ ቀረባኝ፡ ወበጊዜ፡ ጸሎት፡ ወይከውን፡
ውስቲታ፡ ሠምር፡ ወፍግግ፡ ወእፈሊ፡ ጥቅማ፡ ሕ
ንግ፡ ጽድቅ፡ ወአደክም፡ መ (Fol. 156 b. 2.) ፃርርቲሃ፡
ወኢሥረመ፡ ለጸላእታ፡ ወእመቀሶሙ፡ ለእለ፡
ይገብሩ፡ ሐክክ፡ በማእከላ፡ ወእስምሆሙ፡ ጸሎቶ
ሙ፡ ወአድኅኖሙ፡ እምእኩይ፡ ወእትኤመር፡ ሎ
ሙ፡ በውስቲታ፡ ለእለ፡ ያሰምኩ፡ ባቲ፡ ወኢያመ
ጽእ፡ ላዕሌሃ፡ ረኅበ፡ ወኢዓባረ፡ እክል፡ ወኢሞተ፡
እንስሳ፡ ወእሁባ፡ ናኅዩ፡ እስከ፡ ለዓለም፡ ለነዳያኒ
ሃኒ፡ አጸግበሙ፡ እክለ፡ ወለከህናቲሃኒ፡ አለብሶሙ፡
ሕይወተ (ወጸድቃኒ (Fol. 156 b. 3.) ሃኒ፡ ትፍሥሕተ፡
ይትፈሥሐ፡ ወይቤ፡ አበኑ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ ስብሐት፡ ለክ፡ እግዚአ፡ ዘወሀብክኒ፡ ዘንተ፡

ዡሎ፡ ጸጋ፡ ዘኢመጠንዩ፡ እኩነ፡ በበይነ፡ ጽድቅዩ፡
አላ፡ በብዝሕ፡ ኀሩትክ፡ ወበአፍቅሮትክ፡ ሰብኢ፡
ወክዕበ፡ ይቤሎ፡ አበኑ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡
በምንትኑ፡ እግዚአ፡ ትኤሥእ፡ ለነፍስዩ፡ ወይቤሎ፡
መድኃኒን፡ አፍቀርዩ፡ ናሁ፡ ተለውክ፡ ከያዩ፡ በዡ
ሎ፡ ግብርክ፡ ወይእዚኒ፡ ይ (Fol. 157 a. 1.) ያልወክ፡
ትትመሰለኒ፡ በሞትዩ፡ ከመ፡ ትዕረዩ፡ ነጊሡ፡ ምስ
ሌዩ፡ በደብረ፡ መቅደስዩ፡ እስመ፡ እነ፡ ኮንኩ፡ ሰማ
ዕተ፡ በመዋዕለ፡ ጲላጦስ፡ ጴጌጠናዊ፡ አክ፡ ዘሞት
ኩ፡ ከመ፡ ዡሎ፡ ሰብኢ፡ አላ፡ ሞትኩ፡ በዲበ፡ መ
ስቀል፡ በተቀንም፡ አእዳው፡ ወአእጋር፡ ከመ፡ አድ
ኅኖ፡ ለአዳም፡ እምእደ፡ ገፋዲሁ፡ ወይቤሎ፡ አበ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አገዘኒ፡ እግዚእዩ፡ ከ
መ፡ እሐር፡ ውስተ፡ ዐውደ፡ ስምዕ፡ ወእትቀተል፡
በእንተ፡ ስም (Fol. 157 a. 2.) ከ፡ ወይቤሎ፡ መድኃኒን፡ ተ
ጋድሎሰ፡ ፈጸምክ፡ ወኢተርፈክ፡ ምንትኒ፡ ዘእንበለ፡
መዋት፡ ወናው፡ ትመውት፡ በሕማመ፡ ብድብድ፡ በ
እኩይ፡ ሞት፡ ወእፈሊ፡ ለክ፡ ከያሃ፡ ከመ፡ ተሰቅሎ፡
ወከመ፡ ደመ፡ ሰማዕታት፡ እለ፡ እምቅድሚክ፡ አኩ፡
ለባሕቲክ፡ (Fol. 157 a. 3.) ለደቂቅክኒ፡ እለ፡ ሞቱ፡ በሕ
ማመ፡ ብድብድ፡ በውስተ፡ ዛቲ፡ ገዳም፡ እርጅልቶሙ፡
ምስለ፡ ሰማዕታት፡ ወእወፈዮሙ፡ ለክ፡ በመንግሥ
ተ፡ ሰማያት፡ ወዘንተ፡ ብሂሎ፡ ሰአሞ፡ ሥልሰ፡ ወመ
ሀባ፡ ሰላመ፡ ወዐርገ፡ ሰማዩ፡ በዐቢይ፡ ስብሐት፡

፡ ዘቅዳሚ ፡

CHAPTER CVIII.

(Fol. 157 b. 1.) ምዕራፍ፡ ፻፺፮፡ ወእምዝ፡ አስተጋብ
እሙ፡ አበኑ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለዡሎሙ፡
ደቂቅ፡ ወይቤሎሙ፡ ናሁ፡ ቀርቦ፡ በዐለ፡ መርዐ፡
ተደለው፡ ለሐዊር፡ ወተሠርገው፡ በልብሰ፡ ከብካ
ብ፡ ወኢትኩት፡ ከመ፡ ብእሴ፡ ዘኢልብሰ፡ ልብሰ፡
ከብካብ፡ መርዓ፡ ወኮነ፡ ዕሩቅ፡ እምስብሐተ፡ እግ
ዚአብሔር፡ እስመ፡ ዘኢተሠርገው፡ ብእሴ፡ በምግ
ባረ፡ ሠናይ፡ ኢዩበውእ፡ ውስተ፡ ከብካብ፡ መርዓ
ዊ፡ እስመ፡ ነገረኒ (Fol. 157 b. 2.) እግዚእዩ፡ ኢዩሱ

ስ፡ ክርስቶስ፡ በዛቲ፡ ዕለት፡ ከመ፡ እመውት፡ በሕ
ማመ፡ ብድብድ፡ በእምኔክሙ፡ እለ፡ ተሐውሩ፡ ም
ስሌዩ፡ ወነገሮሙ፡ ለለርእሶሙ፡ ጸዊዖ፡ አስማቲሆ
ሙ፡ ዕለቶሂ፡ አመሮሙ፡ ወዡሎ፡ ከያነ፡ ዘወሀባ፡
መድኃኒኒ፡ ዘንምሙ፡ ወሰሚዖሙ፡ አርዳኢሁ፡ አን
ከሩ፡ ወተፈሥሐ፡ ወዐ፡ እለ፡ ተከዙ፡ በእንተ፡ ተ
ኃድኅቶሙ፡ እምኔሁ፡ ወበይእቲ፡ ዕለት፡ በእ፡ ሕ
ማመ፡ ብድብድ፡ ኅቤሆሙ፡ (Fol. 157 b. 3.) ወተእኅ
ዙ፡ መነኮሳት፡ እለ፡ ጸወዓ፡ አስማቲሆሙ፡ ወሰበ፡

ተአኅዘ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በዝን
ቱ፡ ደዌ፡ ተጋብኢ፡ ኅይሁ፡ ነሎሙ፡ ደቂቁ፡ ዕድ፡
ወአንስት፡ ወበከይም፡ ዐቢየ፡ ብካየ፡ ወይቤሎሙ፡
ኢትብከየ፡ ደቂቅየ፡ ዳእሙ፡ አጽምው፡ ቃለ፡ አቡ
ከሙ፡ አረገይ፡ መቅድሙ፡ ይኩን፡ ትውክልትከ
ሙ፡ ላዕለ፡ እግዚአብሔር፡ ወኢትብከኑ፡ ሐልዮ፡
በአንተ፡ ሲሳይ፡ ወአራዝ፡ ከመ፡ ሰብአ፡ ዓለም፡
(Fol. 158 a. 1.) እለ፡ እኑዛን፡ በዝንቱ፡ ማእሠር፡ ወኢ
ታጽርው፡ ጸልዮ፡ በነሉ፡ ጊዜ፡ ወተፀመዱ፡ በቤ
ተ፡ ክርስቲያን፡ መፀልተ፡ ወሌሊት፡ ወአፍቅሩ፡ ጸ
መ፡ ወንጽሐ፡ በዘቦቱ፡ ይሠምር፡ እግዚአብሔር፡
ወኢትፍቅሩ፡ ስብሐተ፡ ብሎሉ፡ ወከብረ፡ ዓለም፡
ጽሩዓ፡ አንትሙስ፡ ተመሰልዎሙ፡ ለአብዊን፡ ቀደ
ምት፡ እለ፡ ወዕኡ፡ እምዓለም፡ በብዝሃ፡ ሞግ፡ ወ
ሕማም፡ ወሞዕም፡ ለእኩይ፡ ሕሊና፡ በተጋድሉ፡
ቆሙ፡ እስመ፡ ለእመ፡ (Fol. 158 a. 2.) ኢትለውከሙ፡
አሠሮሙ፡ ኢትሠመዩ፡ ውሉዶሙ፡ ወእመ፡ ኢኅ
በርከሙ፡ በሕማሞሙ፡ ኢትኅብሩ፡ በፍሥሐሆሙ፡
ለእመ፡ ኢትሳተፍከሙ፡ ድካሞሙ፡ ኢትበውኡ፡
ውስተ፡ አብያተሆሙ፡ አብዊንሂ፡ ዘእቤለከሙ፡ እ
ሉ፡ እሙንቱ፡ አባ፡ እንጦንዮስ፡ ወአባ፡ መቃርስ፡
አባ፡ ጳውሎስ፡ ወአባ፡ ዮሐንስ፡ አባ፡ ሲኖዳ፡ ወ
አባ፡ በብሉዳ፡ አባ፡ ብስንዳ፡ ወአባ፡ በኪሞስ፡ አ
ባ፡ አርሳኒ፡ ወአባ፡ አሞኒ፡ አባ፡ ብሶይ፡ ወአባ፡ ያ

(Fol. 158 a. 3.) ሳይ፡ እባ፡ ጳውሊ፡ ወአባ፡ ፋውሊ፡
ወዘከረ፡ አስማተ፡ ነሎሙ፡ ቅዱሳን፡ ወይቤ፡ ተመ
ሰልዎሙ፡ ወዓዲ፡ ከያየሂ፡ ኃጥኢ፡ ተመሰሉ፡ ወ
በአንተ፡ ኅርመታትሂ፡ ተዓቀቡ፡ እምበሊዐ፡ ሥጋ፡
ወእምሰትየ፡ ሜስ፡ ከመ፡ ኢይክብድ፡ ልብከሙ፡
በዝንቱ፡ ወኢትሠርገው፡ በአልባስ፡ ተድላ፡ ለተዝ
ኅሮ፡ እስመ፡ ኢይደሉ፡ አስኪማ፡ ዘመልእክት፡ ወ
ግብር፡ ዘሥጋ፡ ኢትፍቅሩ፡ ዓለመ፡ ወኢዘህሎ፡
ውስተ፡ ዓለም፡ ዓለ (Fol. 158 b. 1.) ምኒ፡ የኃልፍ፡ ወ
ፍትወቱኒ፡ የኃልፍ፡ ወዘሰ፡ ይገብር፡ ፈቃድ፡ ለእግ
ዚአብሔር፡ ይነብር፡ ለዓለም፡ አደቂቅየ፡ በነሉ፡
ጉጉኦ፡ ገበረከሙ፡ አትልውዋ፡ ለሠናይት፡ በሃይ
ማኖትከሙ፡ ወኢትትቀነዩ፡ ለክርሥ፡ ዘእንበለ፡ ለ
ነፍስ፡ ተኢኃወ፡ ነሎሙ፡ ወተፋቅሩ፡ በበደናቲ
ከሙ፡ እስመ፡ ተፋቅሮ፡ ዘመንፈስ፡ ኃጢአተ፡ ይ
ደመሰስ፡ ወደነጽሕ፡ እምርስሐተ፡ ሥጋ፡ ወነፍስ፡
ወእመ፡ ዓቀብከሙ፡ ዘንተ፡ (Fol. 158 b. 2.) በአማን፡
ደቂቅየ፡ አንትሙ፡ ወትከውኑ፡ ፍሩያነ፡ ፍሬ፡ ሕይ
ወት፡ ወትበጽሐ፡ ቅድሙ፡ እግዚአብሔር፡ በሠና
ይ፡ ወኤልሳዕ፡ ይኩን (Fol. 158 b. 3.) ከሙ፡ አብ፡ ህየ
ንቲየ፡ ወይቅም፡ ለከሙ፡ እምድኅሬየ፡ እስከ፡ እል
እክ፡ ኅይከሙ፡ ባሕቱ፡ ኢይገኝዱ፡ ውስተ፡ ሢመ
ቱ፡ ወሰላም፡ ለከሙ፡

CHAPTER CIX.

(Fol. 159 a. 1.) ምዕራፍ፡ ፻፱፡ ወእምድኅረ፡ ይቤ፡
ዘንተ፡ አመ፡ ፲፱፡ ለወርሃ፡ አብ፡ አመ፡ ወ፲፡ ለአ

ውግስጦስ፡ በሮማውያን፡ ወአመ፡ ፳፱፡ ለነሐሴ፡ በ
ግብጻውያን፡ በይኢተ፡ ሌሊት፡ ከብድ፡ ሕማም፡ ላዕ

The following is written on the upper margin of Fol. 157 b. ወእንዘ፡ ይኔጽር፡ ገሃደ፡ አቡነ፡ ቅዱስ፡ መ
ጽአት፡ አሐቲ፡ ቀታሊት፡ ብእሲት፡ እምሠራዊተ፡ ብድብድ፡ ወነደፈቶ፡ ወአክሞሶ፡ ለአቡነ፡ ቅዱስ፡ ወይቤ
ላ፡ አኮ፡ አንቲ፡ ዘተሀበልኪ፡ ለቀጥሎትየ፡ አላ፡ ሥምረተ፡ እግዚአብሔር፡ ኮነ፡ ወባሕቱ፡ በአንተ፡ ዘኢተስአል
ክኒ፡ ለኪሂ፡ ይሥሩኪ፡ አምላኪየ፡ ወበጊዜሃ፡ ወድቀት፡ ታሕተ፡ እገሪሁ፡ ወእንገርገረት፡ ወሞተት፡ አኩየ፡ ሞ
ተ፡ ወርአዮሙ፡ ሠራዊተ፡ ብድብድ፡ ፈርሁ፡ ጥቀ፡ ወይቤልዎ፡ አአባ፡ አኮ፡ በፈቃድነ፡ ዘመጸእነ፡ ኅይከ፡ አላ፡
ፈነው፡ አምላክክ፡ ወይእኪኒ፡ ንስተበቀዓክ፡ ከመ፡ ኢትጥፍአነ፡ ዘእንበለ፡ ያብኢሕ፡ ጊዜነ፡ ወይቤሎሙ፡ አ
ቡነ፡ ቅዱስ፡ ከመ፡ ፈነወከሙ፡ እግዚእየ፡ ከመ፡ እፈጽም፡ ላዕሌየ፡ ዘእንበለ፡ ባሕቱ፡ አውግዘከሙ፡ ለከሙ፡
ወለእለ፡ እምድኅሬከሙ፡ ለእመ፡ ዘቲ፡ ፈነወከሙ፡ እግዚእየ፡ ውስተ፡ ገዳም፡ ከመ፡ ትቅትለ፡ ደቂቅየ፡ ኢት
ቅትሉ፡ ኃጥኦ፡ ዘእንበለ፡ ጽድቅ፡ ወኢትልገሙ፡ ዕፅ፡ ዘእንበለ፡ ፍሬ፡ ወኢትልክ፡ አብደ፡ ዘእንበለ፡ ጠቢ
ብ፡ ወዝ፡ ሥርዓት፡ ሕገ፡ ይኩንከሙ፡ እስከ፡ ለዓለም፡ ወይቤሉ፡ ነሎሙ፡ አሆ፡ ይኩነነ፡ በከመ፡ ትቤለነ፡

ሌሁ፡ ወአልጸቀ፡ ለመዋት፡ ወበክዩ፡ ደቂቁ፡ እለ፡
 ሀለዉ፡ ዐውዶ፡ ወዓገታ፡ ብርሃን፡ ለጸማእቱ፡ ወመ
 ልዓ፡ ህዩ፡ መዐዛ፡ ሠናይ፡ ዘይሰልብ፡ አልባበ፡ ወያ
 ሰርር፡ ነፍስ፡ እስከ፡ አኅዞሙ፡ ድንጋሂ፡ ወትቤሎ፡
 በገጥኡ፡ አሐቲ፡ መ (Fol. 159a. 2.) ነኮሳይት፡ ሕአ
 ቡነ፡ ሥረይ፡ ለነ፡ ዘአበሰነ፡ ለከ፡ ወይቤ፡ አቡነ፡ ቅ
 ዱስ፡ ተክለ፡ ሃይማኖት፡ ዘገበርክሙ፡ አበሳ፡ በአእ
 ምሮ፡ አው፡ በኢያአምሮ፡ እግዚአብሔር፡ ይሥረ
 ይ፡ ለክሙ፡ ወካዕበ፡ ትቤሎ፡ ዘተዓሥረ፡ በቃልከ፡
 ፍታሕ፡ አቡነ፡ ወይቤ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
 ማኖት፡ ዘተዓሥረ፡ በቃልዩ፡ እምሰብእ፡ እስከ፡ እ
 ንስሳ፡ ወአራዊት፡ ገዳም፡ ፍቱሓነ፡ ይኩኑ፡ ወተፈ
 ትሐ፡ አፋሆሙ፡ ለአራዊት፡ ገዳም፡ ወለአአዋፍ፡
 (Fol. 159a. 3.) እምዘ፡ ተዓሥሩ፡ በ፲ወጳዓመት፡ ወ
 ይእቲ፡ መንኮሳይት፡ እንዘ፡ ትፈቅድ፡ ትጠበብ፡ አ
 ምጽአት፡ ማ፡ ወስራሐ፡ ሎሙሂ፡ ወለነሂ፡ ወእም
 ድኅረ፡ ዝንቱ፡ ወዕኡ፡ ነሎሙ፡ እምብዝኃ፡ ፍርሃ
 ት፡ ወአስተርእዮ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡
 ምስለ፡ ወላዲቱ፡ ድንግል፡ ማርያም፡ ወምስለ፡ ሚ
 ካኤል፡ ወገብርኤል፡ ወምስለ፡ ጼወፀክህናተ፡ ሰማ
 ይ፡ እንዘ፡ መዐጥኒሆሙ፡ ውስተ፡ እደዊሆሙ፡ ወ
 (Fol. 159b. 1.) ብዙኃን፡ እመላእክተ፡ ሰማይ፡ ዐእለ፡
 ይፀውሩ፡ ተሚርጋበ፡ ብርሃን፡ ወዐ፡ እለ፡ ይፀው
 ሩ፡ መራውኅታት፡ ወመኃትዋት፡ ወዐብ፡ ርእዮ፡
 አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለመድኃኒን፡ ሰገ
 ደ፡ በብረኪሁ፡ ወኮነ፡ ግሙራ፡ ከመ፡ ዘኢተሰብ
 ረ፡ ቀጽ፡ ወኢተአውቆ፡ ጽንዓ፡ ሕማም፡ እምብዝ
 ኃ፡ ፍሥሐሁ፡ ወይቤሎ፡ መድኃኒን፡ አፍቀርዩ፡ ነሱ
 ሎ፡ ሞግከ፡ ወምንዳቤከ፡ ተጽሕፈ፡ በኢየሩሳሌም፡
 ለተዝክርከ፡ ወም (Fol. 159b. 2.) ስለዝ፡ ብሂለ፡ ቃል፡
 ዘመድኃኒን፡ ወዕኡት፡ ነፍሱ፡ እምሥጋሁ፡ ለአቡነ፡
 ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወተመጠዋ፡ እግዚእነ፡
 ኢየሱስ፡ ክርስቶስ፡ ወሰከማ፡ ወይቤላ፡ ንጽሕት፡
 ነፍስ፡ ወጽሪት፡ ንዒ፡ ኅቤዩ፡ ወእንዘ፡ የዐርጋ፡ ላ
 ዕለ፡ ሦዑ፡ መላእክት፡ መሥዋዕተ፡ ስብሐት፡ በ፡
 ዘይቤ፡ ክቡር፡ ሞቱ፡ ለጸድቅ፡ በቅድመ፡ እግዚአብ
 ሔር፡ ወዐ፡ ዘይቤ፡ ዘሞመ፡ በዓለም፡ የሐዩ፡ ለዝ
 ሉፋ፡ እስመ፡ ኢይሬኤ፡ ሙ (Fol. 159b. 2.) ስና፡ በዘ

ይቤ፡ ዛቲ፡ ዕለት፡ እንተ፡ ገብረ፡ እግዚአብሔር፡ ን
 ትፈሣሕ፡ ወንትኃሠይ፡ ባቲ፡ ወብዙኃን፡ ኃፋ፡ ሰ
 ማይ፡ በቃለ፡ ዳዊት፡ ይሴብሐ፡ ወይብሉ፡ ሃሌሉ
 ደ፡ ስብሐት፡ ለእግዚአብሔር፡ በሰማይት፡ ወሰላም፡
 በምድር፡ ለዘሠምሮ፡ ለሰብእ፡ ወእንዘ፡ ይብሉ፡ ዘ
 ንተ፡ አብጽሕዋ፡ ቅድመ፡ መንበሩ፡ ለአብ፡ ወሰገደ
 ት፡ ህዩ፡ ወወሰድዋ፡ ወአብአዋ፡ ውስተ፡ ርስተ፡ ዘ
 ለዓለም፡ ኅብ፡ ዘርእዮት፡ በሕይወታ፡ ወ (Fol. 160a. 1.)
 ይቤሎ፡ መድኃኒን፡ አፍቀርዩ፡ ንሣእ፡ ዘንተ፡ ጽር
 ሐ፡ መንግሥት፡ ዘኢይትሚጠን፡ በሕሊና፡ እንለ፡
 እመሕይወ፡ ወአልበሶ፡ ልብሰ፡ መንግሥት፡ ዘበ
 ቱ፡ ልሳነ፡ እሳት፡ ነባቢ፡ መለኮት፡ ወአስተቀጸሎ፡
 በአክሊላት፡ ብርሃን፡ ጌኤለ፡ ሥርዋዋን፡ በመስቀ
 ል፡ ወይቤሎ፡ እላንቱ፡ አክሊላት፡ ጅበእንተ፡ ሃይ
 ማኖትከ፡ ርቱ፡ ወጅበእንተ፡ ዑደትከ፡ ለምህ
 ሮ፡ ወጅበእንተ፡ ክዕወተ፡ ደምከ፡ ወጅበእንተ፡
 (Fol. 160a. 2.) ዘአጥፋእከ፡ ዐላውያነ፡ ወጅበእንተ፡
 ንግደትከ፡ ኢየሩሳሌም፡ ወጅበእንተ፡ ስብረተ፡ ዓዕ
 ምከ፡ በቀዊም፡ ወጅበእንተ፡ ጸምከ፡ ወርትዓተ፡ ሕ
 ሊናከ፡ ወሚሞ፡ ዲበ፡ ጅመንግሥተ፡ ሰማይት፡ ወ
 ዲበ፡ ፲ወጅአህጉራተ፡ ገነት፡ በከመ፡ አስፈፆ፡ ቅድ
 መ፡ ወአንበሮ፡ ዲበ፡ መንበሮ፡ ስቡሕ፡ ወልዑል፡
 ጥቀ፡ ደቂቁስ፡ ለሀዉ፡ ዐቢዩ፡ ላህ፡ እስመ፡ ኃጥኡ፡
 አቡሆሙ፡ መንፈሳዊ፡ ወኖላዊሆሙ፡ አምላካዊ፡
 ወገንዝዎ፡ ወቀበርዎ፡ በ (Fol. 160a. 3.) ዝሚሬ፡ ወበማ
 ኅሌት፡ በከመ፡ ይደሉ፡ ለካህናት፡ እንዘ፡ ይብሉ፡
 እፎ፡ እንጋ፡ ናቡብዮ፡ ለዘመጠነዝ፡ ዐቢይ፡ ወእፎ፡
 ኑ፡ እንጋ፡ ናከብሮ፡ ለዘመጠነዝ፡ ክቡር፡ ወእፎ፡ ና
 ሌዕሎ፡ ለዘመጠነዝ፡ ልዑል፡ ወእፎ፡ ንቁድሶ፡ ለ
 ዘመጠነዝ፡ ቅዱስ፡ ዘኮነ፡ ምእመኑ፡ ለእግዚእ፡ ወ
 ቆመ፡ ዝክሩ፡ በሠናይ፡ ከመ፡ አፈው፡ ቅድመ፡
 ኮነ፡ መዐዛሁ፡ ወከመ፡ መዐር፡ ጥዕመ፡ ስሙ፡
 ውስተ፡ አፈ፡ ነሉ፡ በሕይወቱኒ፡ ኢጉብረ፡ ነኪ
 ረ፡ ወተቀ (Fol. 160b. 1.) ደሰ፡ እምከርሠ፡ እሙ፡ ወ
 ተፈቅረ፡ በኅን፡ እግዚአብሔር፡ ወበኅብ፡ ሰብእ፡
 ወተቀደሰ፡ እንበይነ፡ የውሀቱ፡ ወሃይማኖቱ፡ ወ
 ገብረ፡ ዘይኤድሞ፡ ለእግዚአብሔር፡ ወኃይገ፡ እ
 ምድኅሬሁ፡ ዘር (Fol. 160b. 2.) አ፡ ቡሩክ፡ ወስመ፡

ክቡረ፡ ዘይትናገሩ፡ ቦቱ፡ ውሉድ፡ ደኃራውያን ።
ወተቀብረ፡ ሥጋሁ፡ በሰላም፡ ብፁዓን፡ እሙንቱ፡

እለ፡ የአምርም ። ወእለ፡ ይሠረገወ፡ በፍቁሩ፡ ለገ
ብሩ፡ ተክለ፡ ሃይማኖት ።

CHAPTER CX.

(Fol. 160 b. 3.) ምዕራፍ፡ ፻፲ ። ወእምዝ፡ ረሰይም፡
አበ፡ ምኒት፡ ለአቡነ፡ ኤልሳዕ፡ በከመ፡ ይቤ፡ አቡ
ነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ደቂቁኒ፡ አዕረፋ፡ እ
ለ፡ ጸውሀ፡ አስማቲ፡ ሆሙ፡ ወኅልቆሙ፡ ፲ ወ፬ ። ወ
እምድኅረ፡ ቀበርም፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ ሶበ፡ ነጻሩ፡ ኅበ፡ ገራህቶሙ፡ አልቦ፡ ዘረከቡ፡

በሊያሙ፡ እስመ፡ ፈጸሙ፡ አራዊት፡ ወዘበልዑ፡ በ
ይእቲ፡ ዕለት፡ ሰጉርድ፡ ወሰመት፡ ኮነ፡ ቁመደበ ።
እእዋፍኒ፡ አ (Fol. 161 a. 1.) ጽሐቡ፡ ጥቀ፡ በከመ፡
ልማዶሙ፡ አዝዕብትኒ፡ በኅኃ፡ (Fol. 161 a. 2.) መፀ
ልት፡ አኅጉሉ፡ አእዱገ፡ ወእንስሳ ።

CHAPTER CXI.

ምዕራፍ፡ ፻፲፩ ። ወበማልስት፡ ዕለት፡ እምዘ፡ አ
ዕረፈ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ሞተ፡ ፩ ዱ
ያቆን፡ ወቅዱስ፡ ውእቱ፡ በኅሩቱ፡ ወወልደ፡ እኅ
ተ፡ አቡሁ፡ ውእቱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ ወስሙ፡ አምደ፡ መስቀል፡ ወገነዝ (Fol. 161 a. 3.)
ም፡ ወወሰድም፡ ይቅብርም ። ወእምድኅረ፡ ፍጻሜ፡
ጸሎተ፡ ሙታን፡ ላዕለ፡ በድኑ፡ አንሰሐስሃ ። ወፊት
ሕም፡ እመግነዙ፡ ወተስእልም፡ በእንተ፡ ዘኮነ፡ ላዕ
ሌሁ፡ ወይቤሉሙ፡ ሞትኩ፡ በከመ፡ ዘርኢክሙኒ፡
አቀሙኒ፡ ኅበ፡ እግዚአ፡ ጽድቅ ። ወእምህየ፡ ወሰ
ዳኒ፡ ውስተ፡ ቤቱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማ
ኖት፡ ወርኢክም፡ ሎቱ፡ በስብሐት፡ ዘኢይትከሀል፡
ይትናገር፡ ልሳነ፡ መዋቲ፡ ወአልቦ፡ ዘይ (Fol. 161 b. 1.)
ትማስሎ፡ ለርእየተ፡ ሀገሩ፡ ኢሙብረቅ፡ ወኢብርሃ
ነ፡ ፀሐይ፡ ወእከሊሉ፡ ይበርህ፡ ምስብራቲ፡ እምነ፡
ፀሐይ፡ ወነሎ፡ ዘርኢኩ፡ ዕበያቲሁ፡ ኢይክል፡ ለ
ተናግሮ ። ወተናገረኒ፡ ወይቤለኒ፡ ሐር፡ በሎሙ፡
ለደቂቅየ፡ ኤልሳዕክ፡ ይምጻእ፡ ኅቤየ ። ወፊልጶስ፡
ይንበር፡ ዲበ፡ መንበርየ ። እስመ፡ በመዋዕሊሁ፡ ይ

ወዕእ፡ ስሙዓተ፡ ነገረ፡ ስምየ፡ ውስተ፡ ነሱሉ፡ ዓለ
ም ። ወካዕበ፡ በሎሙ፡ ናሁ፡ ወሀበኒ፡ እግዚአብሔ
ር፡ (Fol. 161 b. 2.) ሀገረ፡ ብርሀተ፡ ወጽርኝ፡ መንግሥ
ት፡ ድሉተ፡ በከመ፡ ነገርኩክሙ፡ ቅድመ፡ አንት
ሙሂ፡ ንግሩ፡ ለዘይመጽእ፡ ትውልድ፡ ከመ፡ ይግ
በሩ፡ ተዝካርየ ። ወይባኡ፡ ዝየ ። ወዓዲ፡ ይቤለኒ፡
ዝ፡ ዘትፊኢ፡ ጽርኝ፡ መንግሥት፡ መልዕልተ፡ መ
ቃብርየ፡ ውእቱ ። ወከመዝ፡ ይከውን፡ እስከ፡ አመ፡
ምጽእቱ፡ ለእግዚእየ፡ አልባቲ፡ ሙስና፡ ለመካነ፡
ዝህርየ ። ወዘንተ፡ ንግሩ፡ ለዘይመጽእ፡ ትውልድ፡
ወከመዝ፡ አዘዘ፡ እ (Fol. 161 b. 3.) ግዚአ፡ ጽድቅ፡ አ
ነሂ፡ ተንግሥኩ፡ እዜኑክሙ፡ ዘንተ፡ ወፊጺሞ፡ ቃ
ለ፡ መልእክቱ፡ አዕረፈ፡ ውእቱ፡ ዲያቆን፡ ወቀበ
ርም ። ወተፈጸመ፡ ዝኑቱ፡ ነገር፡ እምቅድመ፡ ፫ አ
ውራኅ፡ ወአዕረፈ፡ ኤልሳዕ፡ አቡነ፡ ጸሎቱ፡ ወበ
ረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡
ወምስለ፡ ፍቅርቱ፡

ለዓለመ፡ ዓለም፡ አሜን ። ወአሜን፡ ለይኩን፡
ለይኩን ።

CHAPTER CXII.

(Fol. 162 a. 1.) ምዕራፍ፡ ፻፲፪ ። ወእምዝ፡ ገብሩ፡ አ
ርዳኢሁ፡ በከመ፡ ተክዘዙ፡ ወአንበርም፡ ለአቡነ፡

ፊልጶስ፡ ዲበ፡ መንበረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይ
ማኖት፡ ወበድልሙ፡ ረከበ፡ ዝነቱ፡ ጸጋ ። እስመ፡

(Fol. 162a. 2.) በላዕሌሁ፡ አስተርአየ፡ ዕበየ፡ ጽድቁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወእምኔሁ፡ ወዕኡ፡ ፲ወደኖሎት፡ ክርስቶሳውያን፡ አለ፡ ያረትሁ፡ ፍኖት፡ ቃል፡ ዘበአማን፡ ወአ (Fol. 162a. 3.) ብዝሃ፡ ትምህርተ፡ አሚን፡ ወሰበዝ፡ ብዙኃት፡ አህጉራት፡ ወወሌዳ፡ መሃይምኖን፡ አለ፡ ይትሜሰሉ፡ አባግዓ፡ ወመራዕየ፡ ሠናያን፡ አለ፡ ይትባዝኑ፡ በሙፋሪሆሙ፡ ወይትረአዩ፡ ውስተ፡ ሠናይ፡ ጺኦት፡ ወረሰዶዋ፡ ለምድረ፡ ሸዋ፡ ክልልተ፡ በሃይማኖት፡ ዝንቱስ፡ አቡነ፡ ፊልጶስ፡ ኮኖሙ፡ ርእሰ፡ በአምሳለ፡ ጴጥሮስ፡ ሊቀ፡ ሐዋርያት፡ በትእዛዝ፡ ክቡር፡ ጳጳስ፡ ወበትእዛዝ፡ ንጉሥ፡ ወበእንተዝ፡ ተሠርዓ፡ (Fol. 162b. 1.) ከመ፡ ይዕጥኑ፡ መቃብረ፡ አቡሆሙ፡ በበዕብሬቶሙ፡ እምበሐውርቲሆሙ፡ ኖላዊሂ፡ ክልኦ፡ አይሠየም፡ ውስተ፡ ነሱ፡ በሐውርተ፡ ዳሞት፡ ወሸዋ፡

ዘኢኮነ፡ እምቤቱ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወከመዝ፡ ሥሩዕ፡ በግዘት፡ በመዋዕለ፡ አቡነ፡ ቅዱስ፡ ፊልጶስ፡ ሊቀ፡ ኖሎት፡ ውእቱስ፡ እምድሃረ፡ አሠነየ፡ ምግብ፡ በምግባር፡ ሠናይ፡ ወበሃይማኖት፡ ርትዕት፡ (Fol. 162b. 2.) ኮነ፡ ሰማዕተ፡ በእንተ፡ ክርስቶስ፡ በምንዳቤ፡ ወበተቀሥሮ፡ በሙቃሌ፡ ወበተሰዶ፡ እስከ፡ አዕረፈ፡ ኅበ፡ ተሰዶ፡ ጸሎቶሙ፡ ወበረከቶሙ፡ ሀብተ፡ ሃማሆሙኒ፡ ወትንብልና፡ ረድኤቶሙ፡ ለአሉ፡ ቸአበው፡ አባ፡ ተክለ፡ ሃይማኖት፡ ወአባ፡ ኤ (Fol. 162b. 3.) ልሳዕ፡ መፍቀሪ፡ ጸሎት፡ ወአባ፡ ፊልጶስ፡ ለሰባ፡ ትዕግሥት፡ ድንግል፡ ወሰማዕት፡ ተህሉ፡ ምስሌን፡ ወኢትእትት፡ በነሱ፡ ጊዜ፡ ወበነሱ፡ ሰዓት፡ ወፊድፋድስ፡ ትባልሆ፡ እሞተ፡ ነፍስ፡ ለገብረ፡ እግዚአብሔር፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓ፡ አ፡

CHAPTER CXIII.

(Fol. 163a. 1.) ምዕራፍ፡ ፻፲፫፡ ወኮነ፡ ጎሩልቄ፡ ዓመታቲሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ንወ፱ዓመታት፡ ወ፳አውራኃ፡ ወከመዝ፡ ነበረ፡ ኧወዕዓመተ፡ በቤተ፡ አቡነ፡ ወቪዓመተ፡ በከተታ፡ ወ፳አውራኃ፡ በዊፋት፡ ፲ወደዓመተ፡ በዳሞት፡ ፲አመተ፡ በአምሐራ፡ ፲ዓመተ፡ በሐይቅ፡ ፲ወደዓመተ፡ በዳሞ፡ ወ፳ዓመተ፡ በዐደተ፡ ገዳማት፡ ትግሬ፡ ወበንግደተ፡ ኢየሩሳሌም፡ ወ፳ወርኃ፡ በዳዳ፡ ኧወ፱ዓመተ፡ ከዊ (Fol. 163a. 2.) ኖ፡ ዝገሃ፡ ባገዳመ፡ አስቦ፡ ወከመዝ፡ ፈጸመ፡ ሕይወቶ፡ በርስዕ፡ ሠናይ፡

ወበዕርግኖ፡ ጥሉል፡ እንዘ፡ ውርዝው፡ ለተጋድሎ፡ ወነበረ፡ እንዘ፡ ያሠምሮ፡ ለእግዚአብሔር፡ እስከ፡ አመ፡ አዕረፈ፡ ዝውእቱ፡ ሕይወተ፡ አቡክሙ፡ እረጋይ፡ ንጡፍ፡ ወጽ (Fol. 163a. 3.) ሩይ፡ ሥሙር፡ ወኅሩይ፡ ብርሃን፡ ፀሐይ፡ ወመዝገብ፡ ነዳይ፡ ዕንቄ፡ ባሕርይ፡ ቅብዓ፡ ደም፡ ሰማዕተ፡ አይናይ፡ ይቡስ፡ መልክዕ፡ በቀሩ፡ ክረምት፡ ወዋዕየ፡ ሐጋይ፡ ስቡረ፡ አጽም፡ በቀዊመ፡ መሀልት፡ ወለያልይ፡ ኃይለ፡ ጸሎቱ፡ ያንጽሐ፡ እምጌይ፡ ወይዕቀቦ፡ እምነሱ፡ እኩይ፡ ለገብረ፡ እግዚአብሔር፡ ተክለ፡ ሃይማኖት፡ አ፡

CHAPTER CXIV.

(Fol. 163b. 1.) ምዕራፍ፡ ፻፲፬፡ እምደእዚስ፡ ናቅም፡ ላቲ፡ ስምዐ፡ ለመካነ፡ ዝህፋ፡ ከመ፡ ፈጸመ፡ እግዚአብሔር፡ ዘወሀቦ፡ ከዳነ፡ ለገብሩ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ይቤ፡ ማቴዎስ፡ ሊቀ፡ ጳጳሳት፡ ዘእለ፡ እስክንድርያ፡ ኦዶቂቅየ፡ ኤጲስ፡ ቆጶሳት፡ ወእልቆሞሳት፡ ፀቄ፡ ኢይቅድሙክሙ፡ ከህና

ት፡ ዘመካነ፡ አጽሙ፡ ለቅዱስ፡ ተክለ፡ ሃይማኖት፡ እስመ፡ እሬኢ፡ ዘልፈ፡ እንዘ፡ ይወርድ፡ መንፈስ፡ ቅዱስ፡ በጊዜ፡ ቀርባን፡ ወዕጣን፡ ውስተ፡ ው (Fol. 163b. 2.) እቱ፡ መካነ፡ ወበእንተ፡ ዝነቱ፡ ይኅበር፡ ቀርባንክሙ፡ ምስለ፡ ቀርባንኖሙ፡ ወዕጣንክሙ፡ ምስለ፡ ዕጣኖሙ፡ ወጸሎትክሙ፡ ምስለ፡ ጸ

ሎቶሙ፡፡ ወኢይትፈለጥ፡ እምኔሆሙ፡ ከመ፡ ይዕርግ፡ ደርግ፡ ምስሌሆሙ፡ ወከዕብ፡ ወረዱ፡ ኢየሩሳሌም፡ ይመነከሳት፡ እምደቂቱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወበጽሑ፡ ጎበ፡ ሊቀ፡ ጳጳሳት፡ ዘለእስክንድርያ፡ ወተብረት፡ እምኔሆሙ፡ ወይቤሎሙ፡ እምአይቱ፡ እንት (Fol. 163b. 3.) ሙ፡፡ ወይቤልም፡ ንሕነ፡ እምኢትዮጵያ፡ ወይቤሎሙ፡ ተአምሩት፡ መካነ፡ መቃብሪህ፡ ለብእሲ፡ እግዚአብሔር፡ ተክለ፡ ሃይማኖት፡ ወይቤልም፡ እው፡ ነአምር፡ ወእምኔሆሙ፡ መጻእነ፡ ወሰሚያ፡ ሊቀ፡ ጳጳሳት፡ ተንሥኡ፡ ወሰገደ፡ ሎሙ፡ ወሰአመ፡ እገሪሆሙ፡ ወይቤሎሙ፡ በምንት፡ ግብር፡ መጻእከሙ፡ ዝየ፡ ወይቤልም፡ እንዘ፡ ነሥሥ፡ መድኃኒት፡ ነፍስነ፡ ወአውየው፡ ወይቤ፡ ወይኬ፡ ሰብእ፡ እንዘ፡ ኢየሁዳምር፡ መድኃኒት (Fol. 164a. 1.) ተ፡ ነፍሱ፡ ይትኃጉል፡ ጎደማምም፡ ለመድኃኒትከሙ፡ ወጸላእከምም፡ ለሕይወትከሙ፡ እስመ፡ ይቤሎ፡ መድኃኒት፡ ለተክለ፡ ሃይማኖት፡ ዘተቀብረ፡ ውስተ፡ መቃብረ፡ ዓዕምክ፡ ወዘይነብር፡ ጎቤሃ፡ ዘልፈ፡ በደኃሪት፡ ዕለት፡ ይጎልፍ፡ ምስሌክ፡ በግህደት፡ ወአንከሩ፡ መነከሳት፡ እምነገሩ፡ ለሊቀ፡ ጳጳሳት፡ ወይቤሎሙ፡ ምንተ፡ ታነክሩኒ፡ ሊቀ፡ ሐሩ፡ ወተመየጡ፡ ብሔረከሙ፡ ወይቤልም፡ ንሕነሰ፡ ኢንትመየጥ፡ ወንነብር፡ ምስሌክ፡ ወ (Fol. 164a. 2.) ይቤሎሙ፡ ምንተ፡ ግብረ፡ ተአምሩ፡ ወይቤልም፡ ነአምር፡ ግብረ፡ ዐፀደ፡ ወይን፡ ወፈነምሙ፡ ይርአዩ፡ ዐፀደ፡ ወይኑ፡ ወበጸሐሙ፡ ህየ፡ ዘእንበለ፡ ይግሥምም፡ በአዳዊሆሙ፡ ሶበ፡ ርእይም፡ በአዕይንቲሆሙ፡ የብሰ፡ ውእቱ፡ ዐፀደ፡ ወይን፡ ወነገርም፡ ዘንተ፡ ለሲቀ፡ ጳጳሳት፡ ወሰሚያ፡

ደንገ፡ ጥቀ፡ ወጸውሆሙ፡ ለእሙንቱ፡ መነከሳት፡ ወይቤሎሙ፡ ምንት፡ እንትሙ፡ ወምንት፡ ፍጥረትከሙ፡ እስመ፡ (Fol. 164a. 3.) ነገሩኒ፡ በእንቲከከሙ፡ ከመ፡ የብስ፡ ዐፀደ፡ ወይንየ፡ ሶበ፡ ትሬእይም፡ ወይቤልም፡ ንሕነሰ፡ ሰብእ፡ ነዳያን፡ እምደቂቱ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎሙ፡ ሊቀ፡ ጳጳሳት፡ ሶበሰ፡ ከንከሙ፡ እምደቂቱ፡ ተክለ፡ ሃይማኖት፡ ይብስኒ፡ እምከነ፡ ርጡብ፡ እኮኑ፡ ዐፀደ፡ ወይንየ፡ ርጡብ፡ ኮነ፡ ይብሰ፡ ሶበ፡ ትሬእርም፡ ሐሳውያን፡ እንትሙ፡ ወኢኮንከሙ፡ ደቂቀ፡ ተክለ፡ ሃይማኖት፡ ወይቤልም፡ እእብነ፡ ስምዕነ፡ እግዚአብሔር (Fol. 164b. 1.) ር፡ ዘውስተ፡ እደሁ፡ መንፈስነ፡ ከመ፡ ኢሐስውናክ፡ ወይቤሎሙ፡ በእንተ፡ ምንት፡ የብሰ፡ ዐፀደ፡ ወይንየ፡ ወይቤልም፡ እንዳኢ፡ በዘከነሰ፡ ግብር፡ ኢነአምር፡ ወይቤሎሙ፡ ተሰነአልክምም፡ ለአበ፡ ምኒት፡ ዘመቃብረ፡ ተክለ፡ ሃይማኖት፡ ወይቤልም፡ አልቦ፡ አቦ፡ ወእስተጣፍሐ፡ እደዊሁ፡ ሊቀ፡ ጳጳሳት፡ ወይቤ፡ እእመርኩ፡ ከመ፡ በእንተ፡ ዝንቱ፡ የብሰ፡ ዐፀደ፡ ወይንየ፡ ወይቤሎሙ፡ ሊቀ፡ ጳጳሳት፡ ለእሙ (Fol. 164b. 2.) ንቱ፡ መነከሳት፡ ክቡር፡ ውእቱ፡ ተክለ፡ ሃይማኖት፡ በጎበ፡ እግዚአብሔር፡ ወበጎበ፡ መላእክቲሁ፡ ወበመቃብሪሁኒ፡ ይጼልል፡ መንፈስ፡ ቅዱስ፡ ወትረ፡ ወዘነበረሂ፡ ውስተ፡ መንበሩ፡ ለተክለ፡ ሃይማኖት፡ ክቡር፡ ውእቱ፡ ወይእዘኒ፡ ሐሩ፡ ህየ፡ (Fol. 164b. 3.) ወአልብከሙ፡ ተስፋ፡ ድኒን፡ ዘእንበለ፡ መቃብሪሁ፡ ዐፀደ፡ ወይንየሂ፡ ኢታማስኑ፡ ወተብረከሙ፡ እምኔሆሙ፡ ተመይጡ፡ ብሔሮሙ፡ ወሰሪዐት፡ ዐፀደ፡ ወይኑ፡ ለሊቀ፡ ጳጳሳት፡ ወፈረየት፡ ብዙኃ፡ ወእሙንቱ፡ መነከሳት፡ ነበሩ፡ እንዘ፡ ይዘንዉ፡ ዘንተ፡

CHAPTER CXV.

(Fol. 165a. 1.) ምዕራፍ፡ ፻፲፭፡ ወዓፄ፡ ሐረ፡ ገዳመ፡ ዋሊ፡ ሄእምሐራ፡ ንጉሥ፡ በመንግሥቱ፡ ለኃዋየ፡ ክርስቶስ፡ ዘውእቱ፡ ሰይፈ፡ እርዳድ፡ ወረከበ፡ በህየ፡ ይመነከሳት፡ ወተአምሩሙ፡ ወይቤልም፡ አይቱ፡ ብሔርክ፡ ወይቤሎሙ፡ ሸዋ፡ ወእምኔሃ፡ ትትበህል፡ ግራርያ፡ ወይቤልም፡ ተአምር፡ ዘይብል

ም፡ ተክለ፡ ሃይማኖት፡ ወይቤሎሙ፡ እው፡ አእምር፡ እስመ፡ አቡየ፡ ውእቱ፡ ወይቤልም፡ በጸሐኩ፡ ውስተ፡ መቃብሩ፡ ወይ (Fol. 165a. 2.) ቤሎሙ፡ እው፡ በጸሐኩ፡ ወተንሥኡ፡ እሙንቱ፡ መነከሳት፡ ወሰገደ፡ ሎቱ፡ ወአኅዙ፡ ይልሐሱ፡ ሶበለ፡ እገሪሁ፡ ወሰአሙ፡ እደዊሁ፡ ወይቤሎሙ፡ ሐራዊ፡ በእንተ፡

ምንት፡ ገበርክሙ፡ ዘንተ፡ አጋዕዝትዩ። ወይቤል
 ም፡ ንሕነ፡ ንአምር። ወክዕበ፡ ይቤልም፡ ተመጦክነ፡
 ቀርባነ፡ በመካነ፡ ዓፅሙ፡ ለተክለ፡ ሃይማኖት፡ ወ
 ይቤሎሙ፡ አልቦ፡ ወይቤልም፡ ለምንት፡ ከንክ፡ እ
 ንቡዘ፡ ልብ፡ ዘኢተመጦክ፡ ቀሩ (Fol. 165a. 3.) ርባነ፡
 ኅበ፡ መታብሪሁ፡ ለቅዱስ፡ እሙነ፡ ንቤለክ፡ ሰማዕ
 ነ፡ እምአፋሁ፡ ለመድኃኒነ፡ እንዘ፡ ይብል፡ ነሱሉ፡
 ዘይትሚጦ፡ ቀርባነ፡ በመካነ፡ አጽሙ፡ ለተክለ፡ ሃ
 ይማኖት፡ አይፈኢ፡ ይደነ፡ ወዘይትቀበር፡ ውስቲታ፡
 አይትኃግ፡ ለዝሉ፡ ወንሕነሂ፡ ንፊኢ፡ ዘልፈ፡
 እንዘ፡ ይወርድ፡ ህዩ፡ መንፈስ፡ ቅዱስ፡ ለለሰዓቱ፡
 ወፈድፋደሰ፡ በገዜ፡ ቀርባነ፡ ወይቀብሎም፡ ዕፍ
 ረተ፡ መፀዛ፡ ለእለ፡ ቀርቡ፡ ውስቲታ፡ ወኢያሐ
 (Fol. 165b. 1.) ስል፡ መንፈስ፡ እግዚአብሔር፡ እምኔ
 ሃ፡ መፀልታ፡ ወሌሊተ፡ ወርቡብ፡ መልዕልቲሃ፡ ከ
 መ፡ ይመና፡ ብርሃን። ወከመዝ፡ ይሂሉ፡ ዘልፈ፡ ብፀ

ዕ፡ ውእቱ፡ ዘይነብር፡ ኅቤሃ፡ ወዘይቀውም፡ ውስተ፡
 አናቅዲሃ፡ ብፀ፡ ውእቱ፡ ዘተቀብረ፡ ውስቲታ፡ ወ
 ዘይሰምክ፡ በረድኤታ። ወአልቦሙ፡ ተስፋ፡ ድኒን፡
 ለሰብአ፡ ሸዋ፡ ዘእንበለ፡ ረድኤተ፡ ጸሎቱ፡ ለተክ
 ለ፡ ሃይማኖት፡ ወነገርም፡ ኅቡአ፡ ነገረ፡ ዘኢንክል፡
 ጽ (Fol. 165b. 2.) ሐረፍ፡ ወዘንተ፡ ብሂሎሙ፡ ተሰ
 ወሩ፡ እምኔሁ። ወከመሰ፡ ናቅም፡ ብዙኃ፡ ሰማዕታ
 ተ፡ በእንተ፡ ዕባያ፡ ወክብራ፡ ለመካነ፡ ዓጽሙ፡ ለ
 አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ኅይማኒ፡ ከመ፡ አ
 ይኑህ፡ ነገር፡ ላዕልነ። እስመ፡ ተብህለ፡ በስምዐ፡ ፪
 ወ፫ሰማዕት፡ ይቁ (Fol. 165b. 3.) ም፡ ነሱሉ፡ ነገር፡ ት
 ንብልሳሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ከ
 ቡር፡ መምህር፡ ያድኅነነ፡ እምኃይሉ፡ ጸላኢ፡ ወፀር፡
 ወይባልህነ፡ እምእኩይ፡ ነገር፡ ወእምድድቅ፡ ወእም
 ጋኔነ፡ ቀትር፡ በነሱሉ፡ ሰዓት። በረከቱ፡ የሀሉ፡ ምስ
 ለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አ።

CHAPTER CXVI.

(Fol. 166a. 1.) ምዕራፍ፡ ፻፲፮። በትእዘዘ፡ አቡነ፡
 እጥሮስ፡ ዲባ፡ መንበረ፡ ተክለ፡ ሃይማኖት፡ ዘንበ
 ረ፡ ወሚላተ፡ ጽድቁ፡ ዘተዓጽፈ፡ ወበሐጽ፡ ፍቅሩ፡
 ዘተነድፈ። ተጽሕፈ፡ ዝንቱ፡ መጽሐፍ፡ ከመ፡ የሀ
 ሉ፡ ዘልፈ፡ ወይከድነነ፡ ዘብርሃን፡ ዓጽፈ፡ ውብዕለ፡
 ጸጋሁ፡ ትሩፈ። ለዓለመ፡ ዓለም፡ አሜን።

ወተፈጸመ፡ ጽሕፈቱ፡ ለእግዚአብሔር፡ በሥምረ
 ቱ። ስብሐት፡ ወክብር፡ ይደሉ፡ ለመንግሥቱ። እስ
 መ፡ ተለዕለ፡ ስ (Fol. 166a. 2.) ሙ፡ ለባሕቲቱ፡ ይቤ፡
 ጸሐፊሁ፡ ገብረ፡ መስቀል፡ ዘርኩስ፡ በኃጢአቱ፡ ወ
 ንጹሕ፡ በሃይማኖቱ፡ ከውእቱ፡ ለተክለ፡ ሃይማኖት፡
 እመርኤቱ፡ ሥርየተ፡ አበሳ፡ ሰአሉ፡ ሎቱ፡ እለ፡ አ
 ንብብክምም፡ ለዝንቱ። ለዓለመ፡ ዓለም፡ አሜን።

ለዘጸሐፎ፡ ወለዘአጽሐፎ፡ ለዘእንበበ፡ ወለዘተር
 ጐሞ፡ ወለዘሰምዐ፡ ቃላቶ፡ ለነሐነ፡ ኅቡረ፡ ይምሐ
 ረነ፡ በኢያስትቶ። እግዚአብሔር፡ ዘነአኩቶ፡ ይጸ
 ግወነ፡ ሣህ (Fol. 166a. 3.) ሎ፡ ወምሕረቶ። ወያውር
 ሰነ፡ መንግሥቶ፡ በእንተ፡ ማርያም፡ ዘከነት፡ ወላዲ
 ቶ። ወበእንተ፡ ነሱሎ፡ ቅዱሳን፡ እለ፡ ፈጸሙ፡
 ሥምረቶ፡ ወለተክለ፡ ሃይማኖት፡ አቡነ፡ ይክፍለ
 ነ፡ መክፈልቶ፡ ወርሱቶ፡ ወይክድነነ፡ ሞገሶ፡ ወአ
 ሦቶ፡ ወይቀጥቅጥ፡ ታሕተ፡ እገረነ፡ ሠይጣነ፡ ወ
 ሠራጭቶ። ወፈድፋደሰ፡ ለአቡነ፡ ተክለ፡ ሃይማኖ
 ት፡ ዘበገድል፡ ሠናይ፡ ፈጸመ፡ ሐረቶ፡ ለዓለመ፡
 ዓለም፡ አሜን።

THE BOOK OF THE HISTORY OF THE TRANSLATION OF THE BODY OF OUR FATHER, THE HOLY MAN, TAKLA HĀYMĀNŌT.

CHAPTER I.

(Fol. 167 a. 1.) በስመ : አብ : ወወልድ : ወመንፈስ :
ቅዱስ : ምላሽ : ወጃግዚአብሔር : ዘበጀህሉኛ :
ወበጀምልከኛ : ወጀልዕልኛ :: ወጀምስፍኛ : ገባሪ :
ነሱ : ወጸዋጊ : ነሱ : እምነበ : አልቦ : ኅበ : ህል
ም : ወይሬስዮ : ለነሱ : ከመ : ዘአልቦ : ዘአስተጠኦ
ጥኦ : ነሱ : ዓለመ : ወአስተናበረ : አድባረ : ወአው
ግረ : ዘሰቀሎ : ለሰማይ : ከመ : ቀመር : ወሳረራ : ለ
ምድር : ዘአንበለ : መሠረት : ወሰፈራ : ዘአንበለ :
(Fol. 167 a. 2.) ሐብል : ወአመዳ : በነፋስ : መንክር :
ግብሩ : ወአልቦ : ዘይሰከኖ : ወአልቦ : ዘይሰወሮ :
ነሱ : ያምር : ሎቱስ : አልቦ : ዘየአምሮ : እምቅ
ድመ : ይግበር : ይፌዱሞ : ወነሱ : ያበሊ : ውኦቱ
ስ : አልቦ : አመ : ያበሊ : በከመ : ያቤ : ነቢይ : ነሱ
ሉ : ያበሊ : አንተስ : አንተ : ከመ : ወአመቲከኒ : ዘ
ኢየሁዳቅ : ለትውልድ : ትውልድ : ስብሐት : ለክ :
እግዚአ : ገባሪ : ነሱ : መንክራት : ወለክ : ይደሉ :
ስብሐት : በአፈ : (Fol. 167 a. 3.) ነሱ : ፍጥረት : እስ
ክ : ነፍስ : ደኃሪት : ለዓለመ : ዓለም : አሜን ::
ስምዑ : ወለብዉ : አፍቀራንዮ : መጽሐፈ : ዜና
ሁ : ለተክለ : ሃይማኖት : ፍቅረ : እግዚእነ : ዘይትነበ
ብ : በዕለተ : ፍልሰተ : ሥጋሁ : አመ : ፲ወጀለግንቦ
ት : ዘውኦቱ : ወርኃ : ትንሣኤሁ : ለእግዚእነ : ኢየ
ሱስ : ክርስቶስ : ወድሙር : ምስለ : በዐለ : ቅዱስ :
ሚካኤል : ሊቀ : መላእክት : ፍቅሩ : በሰላመ : እግ
ዚአብሔር : አሜን :: ና (Fol. 167 b. 1.) ሁ : ንነግረክ
መ : ወናዩድዓከመ : እንዘ : ይከድን : ለነሱ : በ
አማን : ረድኤቱ : ወእንዘ : ይረድኦን : ትንብልና :

ጸሎቱ : ለብፁ-ፅ : ወለቅዱስ : ወለክቡር : ተክለ : ሃይ
ማኖት : ወናሌዕል : ጽርሐ : እንዘ : ንብል :: ዮም : ፍ
ልሰተ : ሥጋሁ : ለክቡር : ዘአክበሮ : እግዚአብሔ
ር :: ዮም : ፍልሰተ : ሥጋሁ : ለቅዱስ : ዘቀደሶ : እ
ግዚአብሔር : እምክርሠ : እሙ : ከመ : ኤርምያስ :
ወዮሐንስ :: ዮም : ፍልሰተ : ሥጋሁ : ለቡሩ (Fol.
167 b. 2.) ክ : ዘባረክ : እግዚአብሔር :: በከመ : ያቤ
ሎ : ለነቢይ : እምቅድመ : አፍጥርክ : በውስተ : ክር
ሠ : እምክ : አአመርኩክ :: ወከዕበ : ያቤ : ነቢይ : እ
ምክርሠ : እምዮ : አንተ : አምላኪዮ :: ወበውስተ :
ማሳፀን : አንተ : ከደንከኒ :: ወአንተ : ዝክርዮ : በነሱ
ሉ : ጊዜ : ከማሁ : ባረክ : ለዝ : ቡሩክ : በውስተ :
ክርሠ : እሙ :: ወበውስተ : ማሳፀን : ከደኖ : በጠለ :
መንፈስ : ቅዱስ :: ወእምዝ : ከነ : ዝክረ : ስሙ : ው
ስተ : አፋሁ : ቀ (Fol. 167 b. 3.) ትረ : ወሰዓተ : ሌሊ
ት : ወመዐልተ : ወይውኅዝ : እምአፋሁ : ስብሐተ :
እግዚአብሔር : ከመ : ነቅዓ : ማይ : ብዙኅ :: ወበክ
መ : ሶበ : ደኅይዎ : ለፈልፈለ : ማይ : ይበዝኅ : ውኅ
ዘቱ : እምዕለት : ዕለተ :: ወያረዊ : ነሱ : አትክል
ተ :: ወይትፌሣሕ : ቦቱ : በዐለ : ገነት : ወደጸግብ :
እምፍሬ : አቅማሂሁ : ለገነት :: ከማሁ : ከነ : አቡነ :
ተክለ : ሃይማኖት : ዘፍልሰተ : ሥጋሁ :: ዮም : ሶበ :
ደኃዮ : ወከስተረ : ልቦ : ገድብ : ሥላሴ : (Fol. 168 a. 1.)
ዘመለከተ : ተብዓ : ወዐብዮ : ነቅዓ : ውኅዘቱ : ለለሰ
ዓቱ :: ወአርወይ : ለምድር : ነሱንታሃ : ወአግዳዝ :
እመርገመ : ኃጢአት :: ወተፈሥሐ : ቦቱ : በዐለ :
ገነት : በእንተ : አትክልቱ : ለአቡነ : ተክለ : ሃይማኖ

ት፡ በዐለ፡ ገንትሰ፡ ዘንቤ፡ ክርስቶስ፡ ውእቱ። አት
ክልትኒ፡ ነፍሳት፡ ሰብእ፡ እሙንቱ። ወሚመጠን፡
አእላፊ፡ አእላፋት፡ ወትእልፊት፡ አእላፋት፡ እለ፡
አቅረበሙ፡ ኅቤሁ፡ በዐለ፡ ገንት፡ ዘውእቱ፡ ክርስ
ቶ (Fol. 168 a. 2) ስ። ወይጸግብ፡ እምፍሬ፡ አቅማኒ
ሁ፡ ዘይቤ፡ ምግባራት፡ ጽድቅ፡ እሙንቱ። ወይሁ
ብ፡ ለለ፡ ልጅ፡ ምግባሩ፡ በበዕለቱ፡ ወበበሰዓቱ፡
ቦ፡ ዘጸ፡ ወቦ፡ ዘጽ፡ ወቦ፡ ዘጽ፡ እዝን፡ ሰሚዐ፡ ለይ
ስማዕ፡ ወዘንተ፡ ይሁቡ፡ እሊኦሁ፡ ለቅዱስ፡ አቡነ፡
ተክለ፡ ሃይማኖት፡ ተሰቂዮሙ፡ እምቃለ፡ ትምህር
ቱ፡ ዮም፡ ፍልሰተ፡ ሥጋሁ፡ ለዝንቱ፡ ክቡር፡ ተክ
ለ፡ ሃይማኖት፡ ብርሃነ፡ ማጎቶት፡ አቡ፡ ብዙኃን፡ ኖ
ሎት፡ ዐምዳ፡ ወድዳ፡ (Fol. 168 a. 3) ለቤተ፡ ክርስቲ
ያን፡ ቅድስት፡ ዮም፡ ፍልሰተ፡ ሥጋሁ፡ ለቅዱስ፡
ወጣኒ፡ ክርስትና፡ ሰባኪ፡ ንስሐ፡ በብሔረ፡ ዓረብ፡
ከመ፡ ዮሐንስ፡ ዮም፡ ፍልሰተ፡ ሥጋሁ፡ ለቅዱስ፡
ወቅዳሴ፡ ቤተ፡ ክርስቲያኑ፡ ወጣኔ፡ ምንኩስና፡ ከ
መ፡ እንጦንዮስ፡ በብሔረ፡ ሸዋ፡ ወሶበ፡ ቀርቦ፡ ወ
በጽሐ፡ ዕለቱ፡ ወተፈጸመ፡ እድሜሁ፡ ከመ፡ ይፈል
ስ፡ እምዝንቱ፡ ዓለም፡ ኃላፊ፡ ውስተ፡ ፍሥሐ፡ ዘ
ኢየሱልፍ፡ ወእምዝንቱ፡ ዓለ (Fol. 168 b. 1) ም፡ ዘ
ይብሊ፡ ውስተ፡ ዓለም፡ ዘኢየሱል፡ ወኢየማስን፡
ወኅበ፡ ኢይመውቱ፡ እምዝ፡ ዳግመ፡ ኅበ፡ አልቦ፡
ደዌ፡ ወሕማም፡ ወውስተ፡ ፍሥሐ፡ ዘለዓለም፡ መ
ጽእ፡ ኅቤሁ፡ እግዚእነ፡ ወይቤሎ፡ ሰላም፡ ለክ፡ ኦ
ፍቁርዮ፡ ተክለ፡ ሃይማኖት፡ ወቆመ፡ አቡነ፡ ቅዱስ፡
ተክለ፡ ሃይማኖት፡ ወነሥእ፡ ኪዳነ፡ ምሕረት፡ እም
ቃለ፡ እግዚእነ፡ ወካዕበ፡ ተስእሎ፡ ነሎ፡ ቃለ፡
ዘይከውን፡ በእንቲኦሁ፡ በጊዜ፡ ዕረፍቱ፡ እን (Fol.
168 b. 2) ዘ፡ ሀሎ፡ በሥጋሁ፡ እምቅድመ፡ ይሖር፡
ኅበ፡ አብ፡ ዘአፍቀሮ፡ ወእምቅድመ፡ ይሖር፡ ኅ
በ፡ ወልድ፡ ዘአክብሮ፡ እምክሉ፡ አሕዛብ፡ ምድር፡
ወእምቅድመ፡ ይሖር፡ ኅበ፡ መንፈስ፡ ቅዱስ፡ ዘሠ
ምሮ፡ ወቀደሶ፡ ወእምቅድመ፡ ይሖር፡ ኅበ፡ ሀገ
ሩ፡ ዘተደለወ፡ ወኅበ፡ መክኑ፡ ዘተሐንጸ፡ በሕይወ
ቱ፡ ወኅበ፡ ጽርሑ፡ ዘተሣየጠ፡ በደመ፡ ገድሎ፡ ዘ
መንክር፡ ግብረቱ፡ ጭቆ አዕማዲሁ፡ ዘእሳት፡ ወጭ
(Fol. 168 b. 3) ጭምዕማዲሁ፡ ዘወርቅ፡ አክ፡ ከመ፡ ወ

ርቀ፡ ዝንቱ፡ ዓለም፡ ዘይገባህ፡ ወይማስን፡ ወአክ፡
ዘአጽረይም፡ በእሳት፡ አላ፡ ወርቅ፡ ውእቱ፡ ዘኢይ
በልደ፡ እሳት፡ ወኢያገባህ፡ ማይ፡ መኑ፡ የአምር፡
ከዋኔ፡ ግብረቱ፡ ለጽርሐ፡ መንግሥቱ፡ ለፈጣሪ፡ ፍ
ጡራን፡ ወበሕቱ፡ ንብሎ፡ በአስተማስሎ፡ አዕማዲ
ሁ፡ ዘእሳት፡ ወምዕማዲሁ፡ ዘወርቅ፡ ወንሕነሰ፡ ኢ
ነአምር፡ ምንተኒ፡ እስመ፡ ንሕነ፡ ድኩማነ፡ ል
(Fol. 169 a. 1) ብ፡ ወትሁታነ፡ መንፈስ፡ ወውሐዳነ፡
አእምሮ፡ ወበሕቱ፡ በትዕቢተ፡ ሕሊና፡ ናነብር፡ አ
ሩነ፡ መልዕልተ፡ አርያም፡ ወያንሶሱ፡ ልሳነነ፡ ውስ
ተ፡ አየር፡ በከመ፡ ይቤ፡ ነቢይ፡ ወአንበሩ፡ ውስተ፡
ሰማይ፡ አፋሆሙ፡ ወአንሶሰው፡ ውስተ፡ ምድር፡
ልሳኖሙ፡ ምንትነ፡ ንሕነ፡ ከመ፡ ንበል፡ ግብረ፡ ፈ
ጣሪ፡ ዘንተ፡ ይመስል፡ ከመ፡ ዘተገብረ፡ በእይ፡ ኬ
ንያ፡ አኮነ፡ ርኅቅ፡ ውእቱ፡ እምሕሊናነ፡ አእምሮ
ቱ፡ ለዘተ (Fol. 169 a. 2) ገብረ፡ በሕሊና፡ አብ፡ ንሕ
ነሰ፡ ዕሄ፡ ወአክ፡ ሰብእ፡ ወበሕቱ፡ እመኒ፡ ዐቢይ፡
ፍጥረት፡ ብነ፡ ዘተገብረ፡ በአርአያሁ፡ ወበአምሳሊ
ሁ፡ ለልዑል፡ እምልዑላን፡ ወከቡር፡ እምከቡራን፡
እስመ፡ ኢንክል፡ ከመ፡ ንበል፡ ዘንተ፡ ይመስል፡
ወዘንተ፡ ያክክል፡ ላዕለ፡ ግብረ፡ እግዚአብሔር፡ ል
ዑል፡ ርቱዕ፡ ለነ፡ ንኅድግ፡ ኃሣሠ፡ ከዋኔ፡ ጽር
ሐ፡ መንግሥቱ፡ ለንጉሠ፡ ነገሥት፡ ወእግዚአ፡ አ
ጋዕዝት፡ እስመ፡ ዝክ፡ መ (Fol. 169 a. 3) ንግሥቱ፡
በከመ፡ ይቤ፡ ለሊሁ፡ እግዚአ፡ ቅዱሳን፡ ለቅዱሳኒ
ሁ፡ በውስተ፡ ወንጌል፡ ቅዱስ፡ ወእምዝ፡ ይብሎ
ሙ፡ ንጉሥ፡ በድክቱ፡ ዕለት፡ ለእለ፡ በየማኑ፡ ንፁ፡
ኅቤየ፡ ትረሱ፡ መንግሥተ፡ ዘድልው፡ ለክሙ፡ እ
ምቅድመ፡ ይትፈጠር፡ ዓለም፡ ዘዓይን፡ ኢርአየ፡
ወእዝን፡ ኢሰምዐ፡ ውስተ፡ ልብ፡ ሰብእ፡ ዘኢተሕ
ለየ፡ ዘአስተዳለወ፡ እግዚአብሔር፡ ለእለ፡ ያፈቅር
ዎ፡ ኪያሃ፡ ይክፍለነ፡ እግዚ (Fol. 169 b. 1) እነ፡ በመ
ንግሥተ፡ ሰማያት፡ ለኩልነ፡ ውሉደ፡ ጥምቅት፡ እ
ለ፡ አመኑ፡ በጸሎቱ፡ ለአቡነ፡ ትሩፈ፡ ምግባር፡ ወ
ፍጹመ፡ በድር፡ ወጥፁመ፡ ገድል፡ ተክለ፡ ሃይማኖ
ት፡ ክቡር፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወሶበ፡ ተስ
እሎ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አውሥእ፡
እግዚአ፡ ወመድኅን፡ ለብፁዕ፡ ተክለ፡ ሃይማኖት፡

እንዘ፡ ያሴፍም፡ በከዳነ፡ ቃሉ፡ ኦፍቄር፡ ተክለ፡
 ሃይማኖት፡ በከመ፡ አስተኃፈርክ፡ ለከይሲ፡ (Fol.
 159 b. 2.) ዘፈቀርኑ፡ ዘወርቅ፡ ወፈቀርኑ፡ ዘብሩር፡ ዘ
 ፈቀደ፡ ዮሐንስ፡ ወእንተ፡ ኢተመየጥክ፡ ይምነ፡
 ወዕግመ፡ እምአምልኮት፡ እምፍርሃቱ፡ ለከይሲ፡
 ከማሁ፡ አነሂ፡ እሁበከ፡ ጽርሐ፡ መንግሥት፡ ዘእሳ
 ት፡ አዕማዲሁ፡ ዘወርቅ፡ ምዕማዲሁ፡ ዘዓይን፡ ኢ
 ርአየ፡ ወእዝን፡ ኢሰምዐ፡ ወውስተ፡ ልብ፡ ሰብእ፡
 ዘኢተሐለ፡ ለከ፡ እሁበከ፡ ፍቄር፡ ተክለ፡ ሃይ
 ማኖት፡ ወይእዜኒ፡ ናሁ፡ በጽሐ፡ እድሜክ፡ (Fol.
 159 b. 3.) ወሠለጥክ፡ ገድለክ፡ ወአብጻሕክ፡ መልእክ
 ተክ፡ ወጽኑሕ፡ ለከ፡ እክሊለ፡ ጽድቅ፡ ዘየአስደክ፡
 አቡየ፡ ሰማያዊ፡ በደእቲ፡ ዕለት፡ እስመ፡ ውእቱ፡
 መከጋን፡ ጽድቅ፡ ወአልቦ፡ አመፍ፡ በኃቤሁ፡ ወይ
 ፈድዮ፡ ለከሉ፡ በከመ፡ ምግባር፡ በከነ፡ ጽድቅ፡
 ወይቤ፡ ቅዱስ፡ ለከ፡ ስብሐት፡ እግዚአ፡ ምስለ፡ አ
 ቡክ፡ ኄር፡ ወመንፈስ፡ ቅዱስ፡ ማሕዋዊ፡ ይእዜ
 ኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን፡ ወይቤ
 ሎ፡ (Fol. 170 a. 1.) እግዚእ፡ ለብፁዕ፡ አፍቄር፡ ተክ
 ለ፡ ሃይማኖት፡ ተፈላጊ፡ እምኃዘንክ፡ ወነዓ፡ አንፍ
 ስ፡ እምትከዝክ፡ ወነዓ፡ ወዓይ፡ እምሕማምክ፡ ወነ
 ዓ፡ አዕርፍ፡ እምግማክ፡ ኃበ፡ ተርኃወ፡ ገንት፡ ወኃበ፡
 ተነጽፈ፡ ዕረፍት፡ ውስተ፡ ፍሥሐ፡ ዘለዓለም፡ ኃበ፡
 አልቦ፡ ደዊ፡ ወሕማም፡ ወይቤ፡ ቅዱስ፡ ስብሐት፡ ለ
 ክ፡ እግዚአ፡ ምስለ፡ አቡክ፡ ኄር፡ ወመንፈስ፡ ቅዱ
 ስ፡ ማሕዋዊ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡
 አሜን፡ ወ (Fol. 170 a. 1.) ካዕበ፡ አውሥክ፡ አቡነ፡
 ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ ኦእግዚእየ፡ እምከመ
 ሰ፡ ረከብኩ፡ ሞገሰ፡ በቅድሚክ፡ ስምዐኒ፡ ስእለት
 የ፡ ወይቤሎ፡ እግዚእ፡ በል፡ ሰአል፡ እምኔየ፡ ዘት
 ፈቅድ፡ ወእገብር፡ ለክ፡ ዘትፈቅድ፡ አፍቄር፡ ወ
 ይቤሎ፡ ቅዱስ፡ ለእግዚእ፡ ረከየ፡ ለሚክኤል፡ ኢ
 ይትፈለጥ፡ እምኔየ፡ ጊዜ፡ ፀኢታ፡ ለነፍስየ፡ ወኢይ
 ቅረብ፡ ኃቤየ፡ መልአክ፡ ሞት፡ ወኢያደንግዛ፡ ለነ
 ፍስየ፡ ወኢያጽሕበኒ፡ ባሕ (Fol. 170 a. 3.) ረ፡ እሳት፡
 ሶበ፡ አእዱ፡ ወፈንም፡ ለሚክኤል፡ ፍቄር፡ ይፀረ
 ኒ፡ በክንፈሁ፡ ከመ፡ ኢይርክበኒ፡ አድልማኩስ፡ መ
 ኩንን፡ ገህንም፡ ወይእዜኒ፡ እግዚእየ፡ ተዘከሮሙ፡

ለደቂቅየ፡ እለ፡ ገብሩ፡ ተገዘርየ፡ በውስተ፡ ነሱ፡
 ዓለም፡ ኃበ፡ ይጸውዕ፡ ስምክ፡ ወስመ፡ ገብርክ፡ ኃ
 ጥእ፡ ወናሁ፡ ኢአክሎሙ፡ መካን፡ ኃበ፡ ይትቀበ
 ር፡ ሥጋየ፡ እስመ፡ አንተ፡ ትቤለኒ፡ አበዝኖሙ፡
 ለደቂቅክ፡ ከመ፡ ከክበ፡ ሰማይ፡ ወከመ፡ (Fol. 170 b. 1.)
 ፍፃሜ፡ ባሕር፡ ወኢያሰስል፡ መንፈስ፡ ቅዱስ፡ እመ
 ቃብርየ፡ ወያስተርኢ፡ ተአምራቲክ፡ ወመንክራቲ
 ክ፡ ኋቢ፡ አእጽምትየ፡ እስክ፡ ለዓለም፡ እስመ፡ ለ
 ክ፡ ስብሐት፡ ወአኩቲት፡ እስክ፡ ለዓለመ፡ ዓለም፡
 አሜን፡ ወአውሥክ፡ እግዚእ፡ ወይቤሎ፡ አማንየ፡
 እብለክ፡ አፍቄር፡ ተክለ፡ ሃይማኖት፡ በከመ፡ ት
 ቤ፡ ነሱ፡ ይኩን፡ ለክ፡ ወነዓ፡ ዝንቱ፡ ሚክኤል፡
 መልአክ፡ ምክርየ፡ ዘትፈቅድ፡ ነሱ፡ ይግበር፡ ለክ፡
 (Fol. 170 b. 2.) ኢትፍራህ፡ አፍቄር፡ ተክለ፡ ሃይማ
 ኖት፡ ወኢይቀውም፡ ከይሲ፡ ውስተ፡ ፍናትክ፡ ወ
 ናሁ፡ አንተ፡ ወሚክኤል፡ እንዘ፡ ትመጽኡ፡ ንትራ
 ክብ፡ በውስተ፡ አየር፡ ወእትቁበለክ፡ ምስለ፡ ነሱ
 ሙ፡ ጸድቃን፡ ወሰማዕት፡ ወአበውአክ፡ ውስተ፡ መ
 ንግሥትየ፡ ወይቤሎ፡ ቅዱስ፡ ለክ፡ ስብሐት፡ እግ
 ዚእ፡ ዘኢተዘከርክ፡ ለኃጢአትየ፡ ወዓዲ፡ እብለ
 ክ፡ እግዚእ፡ አይቲ፡ ትኤዝዝ፡ ያግብኡ፡ መሬተ፡
 ውስተ፡ መ (Fol. 170 b. 3.) ፊት፡ ወአውሥክ፡ እግዚ
 እ፡ ወይቤሎ፡ ዝየ፡ ይኩን፡ መቃብሪክ፡ ኃበ፡ ተሰ
 ብረ፡ እግርክ፡ እምብዝኃ፡ ቀዊም፡ ወኃበ፡ ተክዕ
 ወ፡ ደምክ፡ ወኃበ፡ አንጠብጠብ፡ አንብዕክ፡ ወኃሥ
 ረ፡ ገጽክ፡ ዝየ፡ ፈቃድየ፡ ወፈቃድ፡ አቡየ፡ ወሥ
 ምረተ፡ መንፈስ፡ ቅዱስ፡ ወይቤሎ፡ ቅዱስ፡ ለእግ
 ዚእ፡ በአይቲ፡ ይክል፡ አግምርቶሙ፡ ዝንቱ፡ ጸማ
 ዕት፡ ለደቂቅየ፡ እለ፡ ይመጽኡ፡ እምድኃፈየ፡ ወይ
 ቤሎ፡ እግዚእ፡ ለቅዱስ፡ አክ፡ በዝየ፡ (Fol. 171 a. 1.)
 ዘይንብር፡ ዓዕምክ፡ ወባሕቱ፡ ይመጽኡ፡ ዘመን፡ እ
 ምድኃረ፡ ናወጂዓመት፡ ወይትጋብኡ፡ ደቂቅክ፡ እ
 ምርትቅ፡ ወእምቅሩብ፡ ወይከውን፡ ገብኤ፡ ብዙ
 ኃ፡ ውስተ፡ ዘቲ፡ ሀገር፡ ወያፈልሱ፡ ሥጋክ፡ እም
 ዝየ፡ ወይትሐነጽ፡ በስምክ፡ ቤተ፡ ክርስቲያን፡ ወ
 ይሂሉ፡ ውስቲታ፡ ጸጋየ፡ ወሰላምየ፡ እስክ፡ ኃልቀ
 ተ፡ ዓለም፡ ወይቤ፡ ቅዱስ፡ አሜን፡ ሃሌ፡ ሉያ፡
 ንሕነ፡ ንበል፡ አሜን፡ ሃሌ፡ ሉያ፡ እስመ፡ ወሀበ

ነ፡ (Fol. 171a. 2.) ዘንተ፡ ብእሲ፡ መተንብል፡ ወዘንተ፡
 ቅዱስ፡ መንሥኢ፡ ወዘንተ፡ መምህረ፡ መምሕዳን፡
 በከመ፡ ወሀብሙ፡ ለእስራል፡ መምሳዳን፡ ሙሴሃ፡ ነ
 ቢይ፡ ወደአዜኒ፡ ወሀብነ፡ ዘንተ፡ አበ፡ መሥተስር
 ዩ፡ አበሳነ፡ በስእለቱ፡ ወመንጽሐ፡ ኃጢአትነ፡ በ
 ጸሎቱ፡ ወወሀብነ፡ ዘንተ፡ መምሳዳን፡ መካነ፡ መቃ
 ብሪሁ፡ ለዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡
 ሐዊረነ፡ ጎቤሃ፡ ንድሃን፡ እምቀትለ፡ ሞት፡ ወሲኦ
 ል፡ ዘይኃ (Fol. 171a. 3.) ጉል፡ ነፍሰ፡ ወበሕቱ፡ አኃ
 ዊነ፡ ምንተ፡ እንከ፡ ይከውን፡ ደኃሪትነ፡ እስመ፡
 ናሁ፡ ኃለፈ፡ መዋዕሊነ፡ በከንቱ፡ እንዘ፡ ንብል፡ ዝ፡
 ይኤይስ፡ ወዝ፡ ይሢኢ፡ በእንተ፡ መፍቅደ፡ ሥጋነ፡
 ወስስዕተ፡ ከርሥነ፡ እምፈቲወ፡ መባልዕት፡ ወኢ
 ለበውነ፡ ዘይቤሉ፡ አበዊነ፡ ቅዱሳን፡ እስመ፡ ዘይን
 ሶሱ፡ መነኮስ፡ ውስተ፡ ዓለም፡ ሠይጢ፡ ሥጋሁ፡ ለ
 ክርስቶስ፡ ውእቱ፡ ወአባ፡ እንጦንዮስኒ፡ ይቤ፡ እ
 ምከመ፡ ወዕኦ፡ መነኮስ፡ (Fol. 171b. 1.) እመካኑ፡ ይ
 መውት፡ ፍጡነ፡ ወአኮ፡ ዘይመውት፡ በሥጋሁ፡ ባ
 ሕቱ፡ አላ፡ በመንፈሱ፡ ከመ፡ ዓሣ፡ ሶበ፡ አሥገሮ፡
 ኖትያዊ፡ ይመውት፡ ፍጡነ፡ ወኢይክል፡ ሐይወ፡
 ከማሁ፡ ለመነኮስኒ፡ ኢይትከሀሎ፡ ይሕየው፡ ለእ
 መ፡ ኢይጽንዓ፡ መካኖ፡ እስኩኬ፡ ሐሊ፡ ኦብእሲ፡
 እምከመ፡ አፍለስካ፡ ለዐይደ፡ ወይንከ፡ ለለዓመት፡
 አኮነ፡ ትትሐይስ፡ ወትፈሪ፡ ፍሬ፡ ሠናየ፡ ወከማ
 ሁ፡ ንሕነኒ፡ አኃውየ፡ ወፍቁራንዩ፡ ንትፋለስ፡ እ
 (Fol. 171b. 2.) መፍቅደ፡ ሥጋ፡ ጎበ፡ ፈቃደ፡ ነፍስ፡
 ከመ፡ ንፍረይ፡ ፍሬ፡ ሠናየ፡ ወንኩን፡ ለሐዳስ፡ ሕ
 ይውት፡ ወኢንትመስሎሙ፡ ለይቂቀ፡ እስራኤል፡
 ዘመነንዎ፡ ለመምሳዳኖሙ፡ አስተሐቂሮሙ፡ ቃለ፡
 እግዚአብሔር፡ ዘነበበ፡ በእደ፡ ሙሴ፡ ገብሩ፡ ወኢ
 ንኩን፡ ከማሆሙ፡ ወኢናስተኃቅር፡ ተስፋ፡ አበዊ
 ነ፡ ወኪዳነ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ዘተካየዶ፡ እ
 ግዚአብሔር፡ እንዘ፡ ይብል፡ ነሉ፡ ዘይሠ፡ ወመጽ
 አ፡ ውስተ፡ መር (Fol. 171b. 3.) ጡልክ፡ ወተማኅ፡
 በመቃብሪክ፡ አነ፡ ኢየሱስ፡ ቃልዩ፡ ዘኢይኤሱ፡ አ
 ማን፡ እብለክ፡ ኢየሁዳ፡ ዕሢቶ፡ በጎቤዩ፡ ወበጎ
 ቤክ፡ ወዘንተ፡ አሚነነ፡ አኃውየ፡ ንትጋደል፡ ወና
 ጥብዕ፡ ከመ፡ ኢንዓኦ፡ እምዘቲ፡ መካን፡ መምሕዓ

ን፡ ዘወሀብነ፡ ለነ፡ እግዚእነ፡ አእሚሮ፡ ድካመነ፡ ዘ
 ሥጋ፡ ከመ፡ ኢንክል፡ ጸዊመ፡ ወቀዊመ፡ ሐፊወ፡
 ወድካመ፡ ጸሎተ፡ ወምጽዋተ፡ ተፋቅሮ፡ ወኒሩ
 ተ፡ ምሕረተ፡ ወትዕግሥተ፡ ተጊሃ፡ ዘእንበለ፡
 (Fol. 172a. 1.) ሐኬት፡ ወተጸምዶ፡ ዘእንበለ፡ ጽርዓ
 ት፡ ወርእስ፡ ነሉ፡ ኒሩት፡ አርምሞ፡ በጽሙና፡ ተ
 ዓማሦ፡ በትሕትና፡ ውእቱስ፡ አቡነ፡ ተክለ፡ ሃይማ
 ኖት፡ ዘንተ፡ ነሉ፡ ፈጸመ፡ እንዘ፡ ይመስሎ፡ ዘይት
 ጋደል፡ በሥጋ፡ ባዕድ፡ ለነስ፡ አእሚሮ፡ ከመ፡ ኢ
 ንክል፡ ዘንተ፡ ነሉ፡ ወዘይመስሎ፡ ወሀብነ፡ እግዚ
 እነ፡ ከይደሁ፡ ከመ፡ ንድሃን፡ ቡቱ፡ አሚነነ፡ በጸሎ
 ቱ፡ በዝ፡ ዓለም፡ ወበዘይመጽእኒ፡ ዓለም፡ እምነሉ
 ነኔ፡ ይይን፡ ወመቅሠፍት፡ (Fol. 172a. 2.) ተአምሩ፡
 አንትሙ፡ አኃውየ፡ ወፍቁራንዩ፡ ከመ፡ ነሉሙ፡
 አለ፡ ኢተስፊው፡ ወኢተአመኑ፡ በጸሎቱ፡ ለክቡ
 ሮ፡ ዘእክበሮ፡ እግዚአብሔር፡ ወወዕኦ፡ እመካኑ፡
 ተሰፊዎመ፡ ዓለመ፡ ኃለፈ፡ ጠፍኦ፡ በከንቱ፡
 ሮእስ፡ ነሉስ፡ አኢኃውየ፡ አሚን፡ ውእቱ፡ በከ
 መ፡ ይቤ፡ ጳውሎስ፡ ሐዋርያ፡ ወዘእንበለ፡ ተአም
 ኖስ፡ ኢይክሉ፡ ይሥምርዎ፡ ለእግዚአብሔር፡ ወበ
 ካልእሂ፡ ገጸ፡ መካን፡ ይብል፡ ጻድቅስ፡ በአሚን፡ ዩ
 ሐዩ፡ ሮ (Fol. 172a. 3.) እዩ፡ አኢኃውየ፡ ከመ፡ አል
 በ፡ ዘየዐብዮ፡ ለተአምኖ፡ ዳዊትኒ፡ ሶበ፡ አእመረ፡
 ዕበያ፡ ለሃይማኖት፡ ይቤ፡ ይኤይስ፡ ተአምኖ፡ በእ
 ግዚአብሔር፡ ወካዕበ፡ ይቤ፡ ባኢ፡ ቅድሚኛሁ፡ በተ
 ጋንዮ፡ ወውስተ፡ አዕፃዲሁ፡ በስብሐት፡ እመንዎ፡
 ዮሐንስኒ፡ ወልደ፡ ዘካርያስ፡ እንዘ፡ ይሰብክ፡ ጥም
 ቀተ፡ ለንስሐ፡ ይቤሎሙ፡ ለመጸብሐን፡ ሐራ፡ እ
 ሙኑ፡ በወልደ፡ እግዚአብሔር፡ ወእመነ፡ በብርሃ
 ኑ፡ ወተጠመቁ፡ በስሙ፡ (Fol. 172b. 1.) ወአእትቱ፡
 እከዩ፡ እምአልባቢክሙ፡ ወካዕበ፡ ይቤሎሙ፡ አው
 ሉደ፡ ሰበድዓት፡ መኑ፡ ነገረክሙ፡ ታምሥጡ፡ እ
 ምነኖኔ፡ ገሀንም፡ አንስ፡ እብለክሙ፡ እመነ፡ ቡቱ፡
 ወእሚነክሙ፡ ሕይወተ፡ ትረክቡ፡ በሰላመ፡ ዘኢ
 ሁ፡ ወከማሁ፡ ንሕነኒ፡ አኃውየ፡ ወፍቁራንዩ፡ ኢን
 ኩን፡ ንፋቃነ፡ ልብ፡ ከመ፡ ኢንርኃቅ፡ እምእግዚ
 አብሔር፡ ጳውሎስኒ፡ ይቤ፡ ኢይትረክብ፡ በላዕ
 ለ፡ ሄሂ፡ እምኔክሙ፡ ልብ፡ እኩይ፡ ወንፋቀ፡ ሃ

(Fol. 172b. 2.) ይማኖት፡ ዘድርጎቀክሙ፡ እምእግዚአብሔር፡ ሕያው፡ ወክሉ፡ አሚረ፡ ገሥዱ፡ ቢጸክሙ፡ ከመ፡ አይጽናዕ፡ ውስተ፡ ስሔት፡ ዘኃጢአት፡ ወካዕበ፡ ይቤ፡ ዘሰ፡ ይናፍቅ፡ ሐምለ፡ ለይሰሰይ፡ ዘንተኒ፡ ዘንቤ፡ ከመ፡ ኢንክሥት፡ ጎቡአተ፡ ነገር፡ ለብእሊ፡ ንፉቅ፡ ከመ፡ ኢይስሐቱ፡ ብዙኃን፡ ወኢይጽንዑ፡ በሃይማኖት፡ እኪት፡ ወሂአሙ፡ እምሠናያት፡ ዘይቤላ፡ መጸሕፍተ፡ እግዚአብሔር፡ ቅዱሳተ፡ (Fol. 172b. 3.) ወናክብሮሙ፡ ለሰማዕት፡ መዋዕያን፡ ወንፍርሆሙ፡ ለአባባ፡ ቅዱሳን፡ ለባስያን፡ ገዳም፡ ከመ፡ ንድኃን፡ እምኔን፡ ደይን፡ ግሩም፡ በ

ጸሎቶሙ፡ ክቡር፡ ወከማሁ፡ ናክብሮ፡ ለአቡነ፡ ክቡር፡ ተክለ፡ ሃይማኖት፡ አሚኒን፡ በኪዳኑ፡ ዘእንበለ፡ ናፍቆ፡ እንዘ፡ ንሴብሐ፡ ለእግዚአብሔር፡ እስመ፡ ወሀበነ፡ ኪያሁ፡ ፀወን፡ ወመቃብሪሁ፡ መምሳዓን፡ ወመስተሥራዩ፡ ኃጢአት፡ በጸሎተ፡ ክሎሙ፡ ቅዱሳን፡ (Fol. 173a. 1.) ሰማዕት፡ ወበጸሎቱ፡ ለዝንቱ፡ ክቡር፡ ዘዝኩር፡ ውስተ፡ ክሎ፡ ምድር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ይምሐረን፡ እግዚአብሔር፡ ለክፍልን፡ (Fol. 173a. 2.) እለ፡ ተጋብእን፡ ለበዐለ፡ ፍልሰተ፡ ሥጋሁ፡ ዮም፡ በዛቲ፡ ዕለት፡ ወለፍቱሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሚን፡

CHAPTER II.

(Fol. 173a. 3.) ከልእ፡ ክፍል፡ ንግባእኬ፡ ጎበ፡ ነገርነ፡ ዘቀዳሚ፡ ወዕበ፡ ተፈጸማ፡ ሃወጂ እምዓታት፡ ዘውእቶን፡ እምዘ፡ አዕረፈ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ አስተርአዮ፡ ለቅዱስ፡ አቡነ፡ ሕዝቅያስ፡ በራእይ፡ አመ፡ ፳፬ ልዩካቲት፡ ማዕከለ፡ መንፈቀ፡ ሌሊት፡ ለቢሶ፡ ብርሃን፡ ወይቤሎ፡ ሰላምለክ፡ አፍቁርዩ፡ ሕዝቅያስ፡ ለምንት፡ ትጉነዲ፡ እስመ፡ ናሁ፡ በጽሐ፡ ዘመን፡ ዘይቤለኒ፡ እግዚአብሔር፡ እግዚአዩ፡ ያፈልሱ፡ ሥጋክ፡ (Fol. 173b. 1.) ደቂቅክ፡ እምዝዩ፡ በደኃሪ፡ መዋዕል፡ ወናሁ፡ ለክ፡ ኃረዩክ፡ እግዚአ፡ ከመ፡ ትግሥሥ፡ አዕዕምትዩ፡ ወይእኪኒ፡ ተንሥእ፡ ወአድሞሙ፡ ለክሎሙ፡ ደቂቅዩ፡ ከመ፡ ይትጋብኩ፡ እምርጉቅ፡ ወእምቅሩብ፡ እስከ፡ አመ፡ ፲፱፡ ለወርሃ፡ ግንቦት፡ ወዝ፡ ወርሃ፡ ወርሃ፡ ትንሣኤሁ፡ ለእግዚአዩ፡ ወዕለቱኒ፡ ዕለተ፡ በዐሉ፡ ክቡር፡ ለቅዱስ፡ ሚካኤል፡ ፍቁርዩ፡ ወእንትመኒ፡ ግበሩ፡ በዐለ፡ መንፈሳዊተ፡ በስ (Fol. 173b. 2.) ብሐት፡ ወበጸሎት፡ ወበቅዳሴ፡ ብዙኅ፡ ዘከመ፡ ዕለተ፡ ዕረፍትዩ፡ አሜሃሰ፡ ተፈሥሐ፡ ቅዱሳን፡ መላእክተ፡ ሰማይ፡ ኃይለቲሁ፡ ለእግዚአ፡ ክሎ፡ በዕለተ፡ ሞትዩ፡ ለኃጥእ፡ እንዘ፡ ይብሉ፡ ስብሐት፡ ለእግዚአብሔር፡ በሰማያት፡ ወሰላም፡ በምድር፡ ለዘሠምሮ፡ ለሰብእ፡ ወለክመኒ፡ ደቂቅዩ፡ ይኩን፡ ፍሥሐክሙ፡ ዘከመ፡ ዕለተ፡ ዕረፍትዩ፡ ወክሉ፡ ዘይብለኒ፡ አባ፡ ወአቡ

ዩ፡ ተክለ፡ ሃይማኖት፡ ይምጸእ፡ በይ (Fol. 173b. 3.) እቲ፡ ዕለት፡ ዕለተ፡ ፍልሰትዩ፡ ወይግበር፡ መንፈሳዊ፡ አነሂ፡ ወሚካኤል፡ ፍቁርዩ፡ ወፈልጽስ፡ ወልድዩ፡ ንመጽእ፡ ጎብረ፡ ከመ፡ ንትራክብ፡ ሕዝበ፡ እለ፡ ተጋብኩ፡ በእንተ፡ ፍቅረ፡ ዘአዩ፡ ወእምዝ፡ ካዕበ፡ ይቤሎ፡ ብዙኃ፡ ነገር፡ ዘኢንክል፡ ጽሑፎቶ፡ በከመ፡ ይቤ፡ መጽሐፍ፡ በ፡ ዘተጎብክ፡ ወበ፡ ዘተከሥተ፡ ወእምዝ፡ አቡነ፡ ቅዱስ፡ ሕዝቅያስ፡ አውሥእ፡ ወይቤ፡ ለይኩን፡ ሥምረትክ፡ አባ፡ ወካዕበ፡ ይቤሎ፡ አ (Fol. 174a. 1.) ቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ለአብ፡ ክቡር፡ ቅዱስ፡ ሕዝቅያስ፡ ናሁ፡ እሁበክ፡ ትእምርተ፡ በጊዜ፡ ምጽአትዩ፡ ንሣእ፡ አዕዕምትዩ፡ ወዐዑድ፡ ኪያሁ፡ ፫ ጊዜያተ፡ ቅድመ፡ መንበረ፡ ታቦት፡ ወሶቤሃ፡ ይበርሀ፡ ማሳቶት፡ ዘጠፍክ፡ ወበዝንቱ፡ ተእምር፡ ጊዜ፡ ምጽአትዩ፡ ወዝ፡ ይኩን፡ ትእምርተ፡ እስከ፡ ለዓለም፡ ወክሎ፡ ጊዜ፡ ሶበ፡ ፈቀድኩ፡ መጸእክ፡ ዩሀቱ፡ ማሳቶት፡ ዘጠፍክ፡ ወበዝንቱ፡ ያእም (Fol. 174a. 2.) ሩ፡ ጊዜ፡ ምጽአትዩ፡ ክሎሙ፡ እለ፡ ይመጽኩ፡ እምድሳሬክ፡ ለትውልድ፡ ትውልድ፡ ወይሴብሐ (Fol. 174a. 3.) ም፡ ለገባሪ፡ መንክራት፡ ለዓለመ፡ ዓለም፡ አሚን፡ ወዘንተ፡ ብሂሎ፡ ተሰወረ፡ እምኔሁ፡

CHAPTER III

(Fol. 174b. 2.) ክፍል፡ጣልስ፡ወእምዝ፡ተንሥኡ፡አ
 ባ፡ሕዝቅያስ፡ወፈነወ፡መልእክተ፡ውስተ፡ክሉ፡
 አህተር፡ከመ፡ያስተጋብኦሙ፡ለደቂቁ፡እለ፡ተዘር
 ዉ፡አሐተኒ፡እንዘ፡ደብል፡ከመዝ፡ንዑ፡ተጋብኡ፡
 ክፍልክሙ፡እለ፡ትሠመዩ፡ደቂቀ፡ተክለ፡ሃ (Fol.
 174b. 1.) ይማኖት፡ከመ፡ታፍልሱ፡ሥጋሁ፡ለአቡ
 ክሙ፡እምውስተ፡ጸማእትከ፡ውስተ፡ዘየቦሊኦ፡
 መርጦልኦ፡እስመ፡ዝኦ፡ኮኦ፡በሥምረተ፡ኦ
 ብ፡ወወልድ፡ወመንፈስ፡ቅዱስኦ፡ወሥምረተ፡
 አቡነ፡ተክለ፡ሃይማኖት፡ወዘሂ፡ኢመጽኦ፡ዮም
 ኦ፡ውስተ፡በዐለ፡ፍልሰቱኦ፡ኢይደልዎኦ፡ከመ፡
 ይበሎኦ፡በደኢቲ፡ዕለትኦ፡አባ፡ወአቡዩኦ፡ተክ
 ለ፡ሃይማኖት፡ውእቱኒ፡ኢይብሎ፡ወልድዩ፡ወዘ
 ንተ፡ሰማዎሙ፡ተጋብ (Fol. 174b. 2.) ኦ፡ደቂቁ፡ለ
 ክቡር፡ተክለ፡ሃይማኖት፡እምሥራቅ፡ወእምዕራ
 ብ፡እምሰሜን፡ወእምደቡብ፡እምርኅቅ፡ወእምቅ
 ሩብ፡እስከ፡ስእነ፡መካን፡አግምሮቶሙ፡መምህ
 ራንሂ፡፲ወዪመጽኦ፡ወዝ፡ውእቱ፡አስማቲሆሙ፡
 አባ፡አኖሬዎስ፡ዘጽጋጃ፡ወአባ፡ታደዎስ፡ዘጽላል
 ሽ፡ወአባ፡ገብረ፡ክርስቶስ፡ዘድምቤ፡ወአባ፡ዮ
 ሴፍ፡ዘአኖርዕት፡ወአባ፡አድኃኒ፡ዘዳሞት፡ወአ
 ባ፡ኢዮስያስ፡ዘወጅ፡ወአባ፡ማ (Fol. 174b. 3.) ትያ
 ን፡ዘፈጠጋር፡ወአባ፡ቀውስጦስ፡ዘመሐማል፡ወ
 አባ፡ዮሐንስ፡ዘኸልኦት፡ወአባ፡አኖሬዎስ፡ዘመ
 ርሐቤቱ፡ወአባ፡ዜና፡ማርቆስ፡ዘሞረት፡ወቦ፡
 ዘያቤ፡ከመ፡መጽኦ፡አሜሃ፡ምስለ፡እሉ፡አባ፡
 ሳሙኤል፡ዘውገማ፡ወአሉ፡እሙንቱ፡እለ፡ተ
 ጋብኦ፡ወእለ፡ተሰይሙ፡ምስለ፡ፊልጶስ፡አቡ
 ነ፡ወመጽኦ፡በፍሥሐ፡ወተክምሳዎ፡ለቅዱስ፡
 ሕዝቅያስ፡ወአሜሃስ፡አመ፡ተጋብኦ፡እሉ፡መ
 ምህራን፡ወክሉ (Fol. 175a. 1.) ሙ፡ደቂቁ፡ለአቡነ፡
 ተክለ፡ሃይማኖት፡ከመ፡ያፍልሱ፡ሥጋሁ፡በስብ
 ሐት፡ኅብረ፡ሠርቀ፡ወርኅ፡አመ፡፲ወዪለወርኃ፡
 ግንቦት፡ምስለ፡በዐለ፡ረክብ፡እንተ፡ይእቲ፡ተፍ

ጸሜተ፡ሥርዓት፡ዘአመ፡ጸሎተ፡ሐሙስ፡እንተ፡
 ባቲ፡መጠዎሙ፡እግዚእነ፡ሥጋሁ፡ወደሞ፡ለአ
 ርድኦት፡ወከሠተ፡ሎሙ፡ክሉ፡ምሥጢረ፡ወባ
 ቲ፡አኅዝዎ፡አይሁድ፡ወእምድኅረ፡ተንሥኡ፡እ
 ሙታን፡በዕለተ፡ረክብ፡ፈጸመ፡ሎሙ፡(Fol. 175a. 2.)
 ሥርዓተ፡በዐለ፡ረክብስ፡ማእከለ፡መዋዕለ፡ጳንጠ
 ቁስጤ፡ደኢቲ፡እስመ፡ደኢቲ፡እምበዐለ፡ፋሲካ፡
 በጃወጅዕለት፡ወረከብሂ፡ብሂል፡እስተርአዮ፡ብ
 ሂል፡እስመ፡እስተርአዮሙ፡ለአርዳኢሁ፡እግዚ
 እነ፡ኢዮሱስ፡ክርስቶስ፡፫ዕለታተ፡ወእምኔሆን፡
 አሐቲ፡ዕለተ፡አሐድ፡ዘእምነ፡ባቲ፡ቅዱስ፡ቆ
 ማስ፡ሐዋርያ፡ወአሐቲ፡ደኢቲ፡ለሊሃ፡ዕለተ፡ረ
 ክብ፡ዘባቲ፡ተራከቦሙ፡እንዘ፡የሐሙ (Fol. 175a. 3.)
 ሩ፡ሐቅለ፡ወሐደስ፡ሎሙ፡ሥርዓተ፡ምሥጢር፡
 ወአሐቲ፡ዕለት፡ዕለተ፡ኃንዝ፡ይመስሕ፡ምስሌ
 ሆሙ፡አመ፡ዐርገ፡ወመሠጠ፡ደመና፡ወሰወሮ፡
 እምአዕድንቲሆሙ፡ወበዛቲ፡ዕለት፡እንተ፡ይእቲ፡
 በዐለ፡ረክብ፡ኃብረ፡በዐለ፡ቅዱስ፡ሚካኤል፡ም
 ስለ፡በዐለ፡ፍልሰቱ፡ለክቡር፡እስመ፡ነብሩ፡ይት
 ፋቀሩ፡ከመ፡ዐርክ፡ወበጽ፡በመዋዕለ፡ሕይወቱ፡
 ለቅዱስ፡ወበጊዜ፡ቅዱስ፡ቀርባንሂ፡አመ፡ይሰ
 (Fol. 175b. 1.) ብከ፡አቡነ፡ተክለ፡ሃይማኖት፡ውስ
 ቲ፡ክሉ፡ሀገር፡ቅዱስ፡ሚካኤል፡ያመጽኦ፡ሎ
 ቱ፡ኅብስተ፡ሰማይ፡ወአቡነ፡ተክለ፡ሃይማኖት፡
 ደቂድስ፡ወቅዱስ፡ሚካኤል፡ያመጽኦ፡ዲያቆነ፡
 ወደብል፡ዲያቆን፡ቃለ፡ዘይደልዎ፡ወአቡነሂ፡
 ደብል፡ሰላም፡ለክፍልክሙ፡ወደፌትት፡ኅብስተ፡
 ወደሚጥዎሙ፡ለክዝብ፡ሥጋሁ፡ወደሞ፡ለክር
 ስቶስ፡ወለእለ፡አምነ፡በስሙ፡ወበእንተዝ፡ኅ
 ብረ፡በዐለ፡ቅዱስ፡ሚካኤል፡ምስለ፡(Fol. 175b. 2.)
 በዐለ፡ፍልሰቱ፡ለክቡር፡ተክለ፡ሃይማኖት፡እግ
 ዚክብሐ (Fol. 175b. 3.) ር፡ይጸግነ፡በረከቱ፡ለዝ
 ንቱ፡ቅዱስ፡ለዓለመ፡ዓለም፡አሜ፡

CHAPTER IV.

(Fol. 175b. 2.) ክፍል ፡ ፊብዕ ፡ ወእምዝ ፡ እምድሳ
 ረ ፡ ተጋብኡ ፡ ፲ወጀመምህራን ፡ አመ ፡ ፲ወጀለግንበት ፡
 ተንሥኡ ፡ ምስለ ፡ ሕዝቅያስ ፡ አቡሆሙ ፡ ወሐሩ ፡ ው
 ስተ ፡ ጸማእት ፡ ወከረዩ ፡ ዝሆነ ፡ ለቅዱስ ፡ ወረከቡ ፡
 አዕዕምቲሁ ፡ ዘጠግኖ ፡ ምስለ ፡ መግነዙ ፡ ወይመስ
 ል ፡ ከመ ፡ ዮም ፡ ዘተገንዝ ፡ ዝ (Fol. 176a. 1.) ኂ ፡ ዘኮነ ፡
 እምድሳ ረ ፡ ተቀብረ ፡ በ፲ወ፲፯መት ፡ ወመዐዛ ፡ አፈ
 ው ፡ ይቂኑ ፡ እመቃብረሁ ፡ ወመስቀል ፡ ትኩል ፡ ው
 ስተ ፡ ርእሱ ፡ ወውስተ ፡ የማኑ ፡ ወጸጋሙ ፡ ወቦኣ ፡
 አቡነ ፡ አኖሬዎስ ፡ ዘብሐረ ፡ ወረብ ፡ ወይቤ ፡ መኑ ፡
 እምቅድሚያ ፡ ወመኑ ፡ እምድሳሬየ ፡ በዐዋረ ፡ አዕጽ
 ምቲሁ ፡ ለአቡየ ፡ ወነሥኡ ፡ መስቀል ፡ ወመጠዎ ፡ ለ
 ሕዝቅያስ ፡ መንገል ፡ ትርኢሲሁ ፡ ወሰብ ፡ ፈቀዱ ፡ ያ
 ልዕልም ፡ አንሰሐስሃ ፡ አዕድንቲ (Fol. 176a. 2.) ሁ ፡ እ
 ስመ ፡ ኃልቀ ፡ ሥጋሁ ፡ በመዋዕል ፡ ሕይወቱ ፡ እም
 ብዝሃ ፡ ጸም ፡ ወተረግመ ፡ አቡነ ፡ አኖሬዎስ ፡ እንዘ ፡
 ይብል ፡ ከመዝ ፡ ለይረከየኒ ፡ እግዚአብሔር ፡ ወሰኣ
 መ ፡ መግነዙ ፡ ወአዕዕምቲሁ ፡ ወአምጽኡ ፡ ሰንዱና
 ተ ፡ ንጹሐ ፡ ወጠብሉ ፡ አዕዕምቲሁ ፡ ወወደይዎ ፡
 በንስቲት ፡ ሣፁን ፡ ወገመድዎ ፡ ለመግነዙ ፡ በበንስ
 ቲት ፡ ወገብሩ ፡ ብዙኃ ፡ ተአምረ ፡ ወመንክረ ፡ ወ
 ኮነ ፡ ዐበይ ፡ ጸዕቅ ፡ እስከ ፡ ይከይዱ ፡ ሰብእ ፡ በጸሙ ፡
 (Fol. 176a. 3.) ከመ ፡ መሬት ፡ እንዘ ፡ ይብሉ ፡ ነኃልፍ ፡
 መንገል ፡ መግነዙ ፡ ወለጅስ ፡ ብኢሲ ፡ ሰበርዎ ፡ ከይዶ
 ሙ ፡ ብረኪሁ ፡ ወባሕቱ ፡ ሶበ ፡ አልከፍዎ ፡ እመግነ
 ዙ ፡ ለቅዱስ ፡ ሐይወ ፡ በጊዜሃ ፡ ወእምዝ ፡ ቦኡ ፡ ሳ

በ ፡ ቤተ ፡ ክርስቲያን ፡ ፲ወጀኖሎት ፡ ወዐፀዉ ፡ ጥሳ
 ተ ፡ ወእምብዝኃ ፡ ሕዝብ ፡ አጥፍኡ ፡ ማሳቶተ ፡ ወ
 አዶዱ ፡ አዕዕምቲሁ ፡ ቅድመ ፡ መንበረ ፡ ታቦት ፡ ፫
 ጊዜያተ ፡ ወአሜሃ ፡ መጽኡ ፡ ቅዱስ ፡ ወሠረቀ ፡ ማ
 ሳቶት ፡ ወይ (Fol. 176b. 1.) ተልውዎ ፡ ቅዱስ ፡ ሚካኤ
 ል ፡ ወፊልጵስ ፡ ለቅዱስ ፡ ወአንበሩ ፡ መልዕልተ ፡ ታ
 ቦት ፡ እስከ ፡ ይደፍኑ ፡ ሥጋሁ ፡ ወአዕዕምቲሁ ፡ ወባ
 ረክዎሙ ፡ ለኩሎሙ ፡ ሕዝብ ፡ ወዐርጉ ፡ ስማያተ ፡
 በስብሐት ፡ ወእምዝ ፡ ተሰነአሉ ፡ ወተሰነአዉ ፡ ወአ
 ተዉ ፡ አብያቲሆሙ ፡ ወይቤሉ ፡ ስብሐት ፡ ለአብ ፡
 ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ዘወሀበነ ፡ ዘንተ ፡ መ
 ስተስርየ ፡ አሰሳነ ፡ ዘተሣሃለነ ፡ ወተሣየጠነ ፡ በይመ ፡
 ገድሉ ፡ ወበእንተዝ ፡ ንሰብ (Fol. 176b. 2.) ሐ ፡ ለአብ ፡
 ወንባርክ ፡ ለወልድ ፡ ወናእነቶ ፡ ለመንፈስ ፡ ቅዱስ ፡
 ለዓለመ ፡ ዓለም ፡ አሜን ፡ ሃሌ ፡ ሉያ ፡ ተዘከሮሙ ፡
 አባ ፡ ለዘጸሐፎ ፡ ወለዘአጽሐፎ ፡ ወለኩሎሙ ፡ ደቂ
 ቀ ፡ ዛቲ ፡ መካን ፡ አድ ፡ ወአንስት ፡ እለ ፡ ይሰምዕ
 ዎ ፡ ለመጽሐፈ ፡ ገድልክ ፡ ወዳዲ ፡ ዕቀብሙ ፡ ወባር
 ከሙ ፡ አባ ፡ አሜን ፡ ወበከመ ፡ አስተጋባእኮሙ ፡
 ለ፲ወጀኖሎት ፡ አመ ፡ ፲ወጀለወርኃ ፡ ግንቦት ፡ ለበዐ
 ለ ፡ ፍልሰትክ ፡ ክቡር ፡ ኦአቡነ ፡ ቅዱስ ፡ ተክለ ፡
 ሃይማኖ (Fol. 176b. 3.) ት ፡ ከማሁ ፡ ረስየነ ፡ ጉቡኣ
 ነ ፡ በመንግሥተ ፡ ሰማያት ፡ ምስለ ፡ ኩሎሙ ፡ ቅ
 ዱሳን ፡ ወሰማዕት ፡ ወጸድቃን ፡ በረከቱ ፡ የሆሉ ፡
 ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለ
 ም ፡ አሜ

CHAPTER V.

(Fol. 177a. 1.) ክፍል ፡ ፭ ፡ ሃሌ ፡ ሉያ ፡ ተከሥተ
 ት ፡ ዛቲ ፡ መጽሐፍ ፡ ፍልሰቱ ፡ ለክቡር ፡ ወብፁዕ ፡
 አባ ፡ ተክለ ፡ ሃይማኖት ፡ አምዱ ፡ ወድዳ ፡ ለቤተ ፡ ክ
 ርስቲያን ፡ ቅድስት ፡ አሐቲ ፡ ጉባኤ ፡ አንተ ፡ ሐዋር
 ያት ፡ ወወዕኢት ፡ ወተዓትቦት ፡ በአኩቲተ ፡ አብ ፡ ወ
 ወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወተተርጐመት ፡ በአ
 ሚኒ ፡ አብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ፡ ወከዕበ

ተነግረት ፡ በአሜኒ ፡ አብ ፡ ወስብሐተ ፡ ወልድ ፡ ወል
 ሳነ ፡ መ (Fol. 177a. 2.) ንፈስ ፡ ቅዱስ ፡ ዛቲ ፡ መጽሐ
 ፈ ፡ ገድሉ ፡ ለአቡነ ፡ ቅዱስ ፡ ቀዳሚሆሙ ፡ ለመንክ
 ሳት ፡ ዘሀገረ ፡ ሸዋ ፡ ወአስኪማሆሙ ፡ ወበከመ ፡ እን
 ጦንዮስ ፡ ነሥኡ ፡ አስኪማ ፡ ወአልባለ ፡ ምንኩስና ፡
 በአደ ፡ መላእክት ፡ ወከማሁ ፡ ዝንቱ ፡ አብ ፡ ቅዱስ ፡
 ነሥኡ ፡ አርዑተ ፡ ምንኩስና ፡ እምእደ ፡ አቡነ ፡ ኢየ

ሱስ፡ ሞአ ። በከመ፡ አዘዘ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ ወውእቱ፡ ወሀበ፡ አርዕተ፡ ምንኩስና፡ ለነሱሙ፡ ሰብአ፡ ብሔረ፡ ሸዋ፡ (Fol. 177a. 3) ወበከመዝ፡ ሥርዓት፡ አቡሆሙ፡ ውእቱ፡ ለነሱሙ፡ ወኖሁ፡ ተተርገሙ፡ መጽሐፈ፡ ገድሎሙ፡ ወመጽሐፈ፡ ዜናሆሙ፡ ለነሱሙ፡ ደቂቁ፡ ዝንቱኒ፡ ዜናሆሙ፡ ይጥዕም፡ እመቦር፡ ወሦከር፡ ወይትበደር፡ እምወርቅ፡ ወእምብሩር፡ እም፡ ትጽዝባን፡ ወሰን፡ መጽሐፈ፡ ገድሎኒ፡ ለክቡር፡ ወመጽሐፈ፡ ዜናሆሙ፡ ለደቂቁ፡ ፈደፋደ፡ ያስተፈሥሕ፡ ልበ፡ ወምግባሮሙኒ፡ ለደቂቁ፡ ከመ፡ ምግባረ፡ አቡ (Fol. 177b. 1) ሆሙ፡ እስመ፡ ሠናይ፡ ዕፅ፡ ሠናይ፡ ሠርዐ፡ ያወፅእ፡ ወሠናይ፡ ያጸጊ፡ ወጥቦሙ፡ ያፈረ፡ ወእምፋሬሁ፡ ያትዐወቅ፡ ዕፅ፡ ወኖሁ፡ ተዐውቀ፡ ፋሬሁ፡ ለክቡር፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወፍሬደቱ፡ ሁኒ፡ እሉ፡ እሙንቱ፡ አባ፡ ኤልሳዕ፡ ትጥህ፡ ወአባ፡ ፈልጾስ፡ ተጋዳሊ፡ ወአባ፡ ቱዎድሮስ፡ ፋሁሕ፡ ወአባ፡ ዮሐንስ፡ የዋሕ፡ እሙንቱ፡ አለ፡ ዘክርነ፡ ያእምር፡ እግዚአብሔር፡ ኅልቆሙ፡ ከመኒ፡ ኢንትህበል፡ ወኢንበል፡ መጠነ (Fol. 177b. 2) ዝ፡ እሙንቱ፡ መኑ፡ ኅልቆሙ፡ ለከዋከብተ፡ ሰማይ፡ ወመኑ፡ ሰፈሮ፡ ለፍግ፡ ባሕር፡ ዘእንበለ፡ እግዚአብሔር፡ ባሕርቱ፡ ወከማሁ፡ አልቦ፡ ዘእንበለ፡ እግዚአብሔር፡ ዘደክል፡ ኅልቆሙ፡ ለደቂቁ፡ ቡፋክ፡ ተክለ፡ ሃይማኖት፡ ወደእዚኒ፡ ተተርገሙ፡ መጽሐፈ፡ ገድሎ፡ ወመጽሐፈ፡ ፋልሰቱ፡ ለክቡር፡ ቡብተኅ፡ ዓመት፡ እምድኅረ፡ ኃለፈ፡ መዋዕል፡ ወተረስዐ፡ ዘመን፡ ከሠተ፡ ለነ፡ እግዚአብሔር፡ ዘንተ፡ በእ (Fol. 177b. 3) ንተ፡ ጸሎቶሙ፡ ለማኅበረ፡ ቅዱሳን፡ ወበእንተ፡ ስእለቶሙ፡ ለማኅበረ፡ ቅዱሳን፡ ወትንብልናሆሙ፡ ለገዳማውያን፡ ወበእንተ፡ አንብዑ፡ ለአቡነ፡ ዮሐንስ፡ ከማ፡ እስመ፡ ነበረ፡ እንዘ፡ ይበክ፡ ወያስተሐምም፡ በእንተ፡ ጽሐፈ፡ ዜናሁ፡ ለቅዱስ፡ ወበእንተዝ፡ ናሁ፡ ከሠተ፡ እግዚአብሔር፡ እምድኅረ፡ ብዙኅ፡ ዓመታት፡ ወበእንተዝ፡ ዘነበረሂ፡ ተኃጢአ፡ ዘንተ፡ ነሱሙ፡ ዓመተ፡ ናሁ፡ እነግረክሙ፡ አኃዊነ፡ እ (Fol. 178a. 1) ስመ፡ አበው፡ ቀደምት፡ ነበሩ፡ እንዘ፡ ይትፋለሱ፡ እምአድባር፡ ውስተ፡ አድባር፡ በእ

ንተ፡ ዘተኸየደም፡ ለዝንቱ፡ ዓለም፡ ኃላፊ፡ ወኢፈቀዱ፡ ይበክ፡ በማ፡ ባዕድ፡ ዘእንበለ፡ ዓማሆሙ፡ ወበእንተዝ፡ ኢጽሐፍም፡ ወኖሁ፡ ከሠተ፡ ለነ፡ ወተርገሙ፡ ለነ፡ መንፈስ፡ ቅዱስ፡ ወእመሰ፡ ትቤ፡ ኢተርገሞ፡ መንፈስ፡ ቅዱስ፡ ለዝንቱ፡ መጽሐፍ፡ ንሣእ፡ ወጸሐፎ፡ አብእሲ፡ አብድ፡ ወእንብብ፡ ከያሁ፡ እምጥን (Fol. 178a. 2) ቱ፡ እስከ፡ ተፋጸሟቱ፡ ወእምዝ፡ አግብአ፡ ኀበ፡ ጸሐፊሁ፡ ወእንዘ፡ ትጽሕፎሂ፡ ኢታሕዕዕ፡ እምኔሁ፡ ወኢትወስክ፡ ዲቤሁ፡ ወጥንቁቀ፡ ጸሐፎ፡ ከመ፡ ኢትረስዮ፡ ሕስወ፡ ወለእመሰ፡ ኢጠንቀቀ፡ ወኢትትዐበደ፡ ላዕለ፡ መንፈስ፡ ቅዱስ፡ ዘከሠተ፡ ወተርገሙ፡ ለነ፡ ከመ፡ ኢትረድ፡ ውስተ፡ መዕምቅ፡ በትዕቢተ፡ ሕለናክ፡ ወባሕቱ፡ እመን፡ በከመ፡ ንሕነ፡ እመነ፡ ወአእመርነ፡ ዘከሠተ፡ ለነ፡ አብ፡ ወአጠየቀነ፡ (Fol. 178a. 3) ወልድ፡ ወተርገሙ፡ ለነ፡ መንፈስ፡ ቅዱስ፡ አምላክ፡ ፍሥሐ፡ ዘለሁቱ፡ ስብሐት፡ ለዓለመ፡ ዓለም፡ አሜን፡ እእግዚአብሔር፡ ተዘከረነ፡ በጸሎተ፡ ዝንቱ፡ ቅዱስ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወበስእለታ፡ ወአስተብቀረታ፡ ለንጽሕት፡ እመ፡ ለብርሃን፡ ወላዲተ፡ ሕይወት፡ ወበጸሎተ፡ ነሱሙ፡ ቅዱሳን፡ ጸድቃን፡ ወሰማዕት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ስብሐት፡ ለአብ፡ ወሰጊድ፡ ለወልድ፡ አክላቱት፡ ለመንፈስ፡ ቅዱስ፡ ወላዕል (Fol. 178b. 1) ን፡ ይኩን፡ ሣህል፡ ወምሕረት፡ እስከ፡ እስትንፋሱ፡ ደኅሪት፡ ለዓለመ፡ ዓለም፡ አሜን፡

ለዘጸሐፎ፡ ወለዘአጽሐፎ፡ ለዝንቱ፡ መጽሐፍ፡ ይጽሐፍ፡ ስሞሙ፡ ኀበ፡ አምደ፡ ብርሃን፡ ምስለ፡ ውሉድ፡ ዛቲ፡ ቤተ፡ ክርስቲያን፡ ይምሐረን፡ ወያድኀነነ፡ ለነሱልነ፡ እምደይን፡ በጸሎቶሙ፡ ለነሱሙ፡ ጸድቃን፡ ወሰማዕት፡ ቅዱሳን፡ ወበጸሎታ፡ ለእግዝእትነ፡ ቅድስት፡ ድንግል፡ ማርያም፡ እሙ፡ ለብር (Fol. 178b. 2) ሃን፡ ወበስእለቱ፡ ወትንብልናሁ፡ ለአቡነ፡ ቅዱስ፡ ወክቡር፡ ተክለ፡ ሃይማኖት፡ ወያርፍቀነ፡ ምስሌሁ፡ በሐዳስ፡ ዘመን፡ ሊቀ፡ ካህናት፡ ለሊሁ፡ ከመ፡ ይ (Fol. 178b. 3) ትከህን፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን፡ በዝንቱ፡ ተፈጸመ፡ ወስብሐት፡ ለእግዚአብሔር፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወአሜን፡ ለይኩን፡ ለይኩን፡

THE BOOK OF THE MIRACLES OF OUR FATHER THE HOLY MAN TAKLA HĀYMĀNÔT.

THE INTRODUCTION.

(Fol. 179a. 1.) በስመ : እግዚአብሔር : እግዚእ : ሰማየ : ዘረሰየ : መንበሮ : ወምድረ : ዘኢየሱሳውር : እግሮ : ሰማየ : ወምድር : ዘኢየገምሮ : ወእተ : ርእሰ : ጥበብ : ወርእሰ : እኢምሮ : በአርአያሁ : ወበአምሳሊሁ : ለእንላ : እመሕያው : ዘገብሮ : ወካዕበ : ዓፄ : በደኅረ : መዋዕል : ለሥጋ : ዘእነ : ምስለ : መለኮቱ : ዘደመሮ : ወበእንተዝ : ሰብሕዎ : መላእክተሁ : እንዘ : ይብሉ : ስብሐት : ለእግዚአብሔር : በሰማይ (Fol. 179a. 2.) ት : ወሰላም : በምድር : ለእንላ : እመሕያው : ዘሠምሮ : ለከልእስ : ስብሐቶም : እንበለ : ሕዋተ : ገሊላ : አልቦ : ዘየአምሮ : ምንክር : ስብሐተሁ : ለእግዚአብሔር : ዘይገብር : መድምመ : ወዕቦብ : ለፈክሮ : ይሴብሕዎ : መላእክተሁ : በድዮን : በጽናጽል : ወበከበሮ : ወሐዋርያተሁኒ : ይሴብሕዎ : በኢየሩሳሌም : በሐዋዝ : ዘምሮ : ነሉ : ነፍስ : ይሴብሐ : ለእግዚአብሔር : በአኅብሮ : እመቦ : ዘኢየሴብ (Fol. 179a. 3.) ሐ : ወዘኢየሱሳው : በከመ : ጽሑፍ : ከመ : ትዕይንተ : ሰናከራም : መልእክ : እግዚአብሔር : ይቅትሎ : ወይደምሰሶ : እምድር : ዝክሮ : ወለነሰ : ለእለ : ንሴብሐ : እንዘ : ናፈቅሮ : ኅበ : ተጋባእነ : ከመ : ንግበር : ለእቡነ : ተክለ : ሃይማኖት : ዘዕለተ : ልደቱ : ተዝክሮ : ይትናገረነ : በከመ : ለመሴ : ተናገሮ : ያብርከ : አልበሰነ : ወይሢም : ሙስተ : ገጽነ : ምዕዛሮ : ለዓለመ : ዓለም : አሜን ። ከፍል : ከሥት : እግ (Fol. 179b. 1.) ዚእ : አፋየ : ዘገበርከ : በእደ : አቡነ : ተክለ : ሃይማኖት : ምላዕ : እግዚእ : አፋየ : ስብሐተክ : ከመ : እሰብሕ : አኩቱተ

ከ : ወከመ : እንግር : ነሉ : መንክረክ : ዘገበርከ : በእደ : አቡነ : ተክለ : ሃይማኖት : ከሥት : እግዚእ : አፋየ : ከመ : እንግር : ነሉ : ስብሐተክ : በእናቅጺ ሃ : ለወለተ : ጽዮን ። ተወክፍ : እግዚእ : ጸሎትየ : ወረሲ : ሊተ : ከመ : ይትነበብ : ዝንቱ : ስብሐተክ : በማኅበረ : ጻድቃን : ወአንሰ : (Fol. 179b. 2.) እትፌሣሕ : ብከ : በዘፈጠርከኒ : በከመ : ጽሑፍ : ዘይብል ። ይትፌሣሕ : እስራኤል : በፈጣሪሁ ። ስምዑኒ : ሙሉደ : ጻድቃን : ወሠርፀ : ቅዱሳን : በከመ : ይሴ : ሲራክ : ነበይ : ከመ : እንተ : ትጸጊ : ጽጌ : በሙስተ : ጠላተ : ገጽም : ጽገዩ : ወከመ : መዐዛ : ሊባኖስ ። ከማሁ : ይጥፀም : መዐዛከመ : ወአብቀሉ : ፍራክመ ። ወከመ : ጽጌ : ገጽም : ዘረዳ : አጥዕመ : መዐዛከመ : ወሰብሐ : ማኅሌቶ ። ወባርክዎ : (Fol. 179b. 3.) ለእግዚአብሔር : በነሉ : ምግባሩ ። ወአዕብይዎ : ለስመ : ወግነዩ : ሎቱ : ለስብሐተሁ : በ፲፪መዝመረ : ማኅሌት : ወመሰንቆ ። ወከመዝ : በሉ : ሶበ : ትሴብሕዎ : ዐበይ : ግብሩ : ለእግዚአብሔር ። ወፈድፋድ : ሠናይ : ወነሉ : ሥርዓቱ : ዘበበዕድሚሁ ። ወይእዚኒ : ስምዑኒ : ፍቅራንየ : ወጽልዉ : እዝነከመ : ኅበ : ቃለ : አፋየ : ከመ : እዜነከመ : ሠናየ : ዜና : ዘያስተፌሥሕ : ልበክመ ። ከመ : ሰትየ : ወይን : (Fol. 180a. 1.) ከራሚ : ዮም : በዛቲ : ዕለት : ተወልደ : አበ : ነሉ : ዘአስተጋብእነ : እምነሉ : በሐውርት : ዮም : በዛቲ : ዕለት : አመ : ጄወፈለወርኃ : ታኅሣሥ : ተወልደ : አቡነ : ተክለ : ሃይማኖት : ዮም : በዛቲ : ዕለት : ተፈጸመ : ዘይሴሎ : ሚካኤል : መል

እክ፡ ለአቡነ፡ ጸጋ፡ ዘአብ፡ ናሁ፡ ይወዕእ፡ እምኔክ፡
ዘርእ፡ ንጹሕ፡ ወትወልድ፡ ወልድ፡ ዘመዐዛ፡ ዕናረ
ቱ፡ ይበጽሕ፡ ውስተ፡ ነሉ፡ ዓለም። ወዘይከውን፡
ሐዋርያ፡ (Fol. 180a. 2.) ሐዲስ፡ በብሔረ፡ ኢትዮጵ
ያ። ከመዝ፡ ይቤሎ፡ በዕለተ፡ አውዕኦ፡ እምልጎተ፡
ባሕር። ወእምድኅረ፡ ነበረ፡ ሠሉስ፡ መዋዕል፡ ወሠ
ሉስ፡ ለያልዩ፡ ተኅበኦ፡ እምነተናተ፡ ቀትል፡ ሰበ፡
ዴገኖ፡ ፈሐራዊ፡ መስተፅዕነ፡ ፈረሰ፡ እምነ፡ ሐራ
ሁ፡ ለመተሎሚ፡ ንጉሠ፡ ዳሞት። ዮም፡ በዛቲ፡ ዕ
ለት፡ ንፁ፡ ንትፈሣሕ፡ ወንትኃሠይ፡ ባቲ፡ በስብሐ
ት፡ ወበማኅሌት፡ ወንዝ፡ በዕለተ፡ ልደቱ፡ ለአ
ቡነ፡ በከመ፡ ዘፈነት፡ አሐቲ፡ (Fol. 180a. 3.) ወለት፡
በሀገረ፡ ገሊላ፡ በዕለተ፡ ልደቱ፡ ለንጉሣ፡ ወእሥመ
ረዳ፡ ወይቤላ፡ ሰክልኢ፡ ዘትፈቅዲ፡ ወሰአለዳ፡ ከ
መ፡ የሀባ፡ ርእሰ፡ ዮሐንስ፡ መጥምቅ። ወንሐነኒ፡
ናሥምሮ፡ በስብሐተ፡ ማኅሌት፡ ለአቡነ፡ በዕለተ፡
ልደቱ፡ ዮም፡ በዛቲ፡ ዕለት፡ በከመ፡ አስተዳለው፡
ደቂቀ፡ ንጉሥ፡ በዕለተ፡ ልደቱ፡ ለአቡሆሙ፡ ምሳ
ሐ፡ ዐቢዩ፡ ለመኳንንት፡ ወለዐበዮተ፡ ሀገር። ወን
ሐነኒ፡ ናስተዳሉ፡ በዕለተ፡ ልደቱ፡ ለአቡነ፡ ምሳ
(Fol. 180b. 1.) ሐ፡ ዐቢዩ፡ ለመኳንንት፡ ወለዐበዮተ፡
ሀገር። ወመኳንንትሰ፡ ካህናት፡ እሙንቱ፡ በከመ፡
ይቤ፡ ዳውሎስ፡ ሐዋርያ፡ ተአዘዙ፡ ለመኳንንትክ
ሙ፡ እለ፡ ይሚህሩከሙ፡ ቃለ፡ እግዚአብሔር፡ እስ
መ፡ እሙንቱ፡ ይተግሁ፡ በእንተ፡ ነፍስከሙ፡ ወእ
ለ፡ መኑ፡ ዐበዮተ፡ ሀገር፡ እንበለ፡ ዳእሙ፡ ርኅብ
ን፡ አልቦ፡ ዘየዐቢ፡ እምርኅብን፡ ዘይቤ፡ እግዚእነ፡
በእንቲአሆሙ። እስመ፡ ርኅብኩ፡ ወአብላዕክሙ
ኒ። ወካዕበ፡ (Fol. 180b. 2.) ይቤ፡ ዘገበርክሙ፡ ለ፩እ
ምእሉ፡ ንፁሳን፡ አኃውዩ፡ ሊተ፡ ገበርክሙ። ወባ
ሕቱ፡ ኢጸሐፍነ፡ እስመ፡ ሀሎ፡ ውስተ፡ መጽሐፈ፡
ገድሉ፡ እምዮኤሌስ፡ ንፈቅድ፡ ንጽሐፍ፡ ዝክረ፡ ው
ዳሴሁ፡ ለአቡነ፡ ክቡር፡ ተክለ፡ ሃይማኖት፡ በከመ፡
ጽሑፍ፡ ዘይብል፡ ንወድሶሙ፡ ለእደው፡ ክቡራን፡
እስመ፡ ብዙኃ፡ ክብረ፡ ወሀቦሙ፡ እግዚአብሔር፡
ለአብዊን፡ ወኃረዮሙ፡ እምፍጥረተ፡ ዓለም። ወቦ፡
እለ፡ ኅደጉ፡ ስሞ፡ (Fol. 180b. 3.) ክቡረ፡ ወይዌድስ
ምሙ፡ በማኅበረ፡ አሕዛብ፡ እሉ፡ እደው፡ እለ፡ ሥ

ዑላን፡ እለ፡ ኢተረሥዓት፡ ሎሙ፡ ጽድቆሙ፡ ወተ
ቀብረ፡ ሥጋሆሙ፡ በሰላም፡ ወእምነ፡ እደው፡ ሥ
ዑላን፡ ፈውአቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ዘረክ
በ፡ ሣህለ፡ በኅበ፡ አምላኩ፡ ወዝ፡ ውእቱ፡ ዝክረ፡
ስሙ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ዝክረ፡ ሠናዶ፡ እ
ምዕለተ፡ ተወልደ፡ በሣልስት፡ ዕለት፡ ቀደሶ፡ ለእግ
ዚአብሔር። እንዘ፡ ይ (Fol. 181a. 1.) ብል፡ ፩አብ፡ ቅ
ዱስ፡ ፩ወላድ፡ ቅዱስ፡ ፩ውእቱ፡ መንፈስ፡ ቅዱስ፡
ወካዕበ፡ ዓዲ፡ ሰበ፡ ከኖ፡ ፩ዓመተ፡ ወፒአውራኝ፡
ባረክ፡ ላዕለ፡ ንስቲት፡ ሐረጽ፡ ወረሰዮ፡ ፍድፋድ፡
እስክ፡ ተኃጥአ፡ ኅበ፡ ያነብርም። ወእምዝ፡ እምድ
ኅረ፡ ልህቀ፡ ሐረ፡ ሰብኦ፡ በአዕጋር፡ ኅበ፡ ሀ
ሎ፡ ምሕራመ፡ ዮም፡ ዐቢይ፡ ወበውእቱ፡ እም፡ ሐ
ነጸ፡ ምሥዋዓ፡ ለእግዚአብሔር፡ ወበሀገረ፡ ዳሞት
ሂ፡ መሀረ፡ ቃለ፡ እግ (Fol. 181a. 2.) ዚአብሔር። ወ
ኮነ፡ ሰማዕተ፡ በልደቱ፡ ክርስቶስ፡ ወኮነንም፡ በዘ
ዘዚአሁ፡ ነኚ። ወወዲዮሙ፡ በቀሮ፡ ውስተ፡ ፀድ
ፍ፡ ዐቢይ፡ ወገርዎ። ወእምሀዩኒ፡ አውዕኦ፡ ሚካኤ
ል፡ መልእክ፡ እንበለ፡ መስና፡ ወአጥፍአሙ፡ ለማ
ርያን፡ በማዕከለ፡ እሳት፡ እለ፡ ይዘፍኑ፡ በሥራያቲ
ሆሙ፡ ወእለ፡ ይልሕሱ፡ ፍሕመ፡ እሳት፡ በልሳኖ
ሙ። ወአንሥኦ፡ ብዙኃነ፡ ሙታነ፡ እምድኅረ፡ ዩ
ብስ፡ አዕዕምቲሆሙ፡ (Fol. 181a. 3.) ወደዶ፡ ውስተ፡
ነሉ፡ እህጉር፡ በምሀሮ፡ ሃይማኖት፡ ወሐረ፡ በእግ
ሩ፡ በመልዕልተ፡ ባሕር፡ ከመ፡ ዘየሐውር፡ ዲቦ፡
ምድር። ወወሀቦ፡ እግዚአብሔር፡ ሥልጣነ፡ ላዕለ፡
ኢጋንንት፡ እኩያን፡ ከመ፡ ያውዕኦሙ፡ እምላዕለ፡
ሰብኦ። ወኮነ፡ በ፩ዕለት፡ አኅዘ፡ ለወልድ፡ ጋኔን፡
ሥጋዊ፡ ዘይናብር፡ በባሕር። ወእምሀዩኒ፡ አውዕኦ፡
ዝክሮ፡ ወአጥመቆ፡ ወረሰዮ፡ ክርስቲያናዊ፡ ወሰመ
ዮ፡ ኃረዮ፡ ክ (Fol. 181b. 1.) ርስቶስ፡ ወአልበሰ፡ አል
ባሰ፡ ምንነሱና። ወኮነ፡ ኅናዩ፡ ወመስተጋድለ፡ ወነ
በረ፡ ኅቤሁ፡ እንዘ፡ ይትለኮ፡ እስክ፡ ዕለተ፡ ሞቱ።
ወመጽኦ፡ ኅቤሁ፡ ሰይጣን፡ በአምላለ፡ ተመን፡ ዐ
ቢይ፡ ኪያሁኒ፡ በቡራኬሁ፡ ቀተለ፡ ወኅረመ፡ እክ
ለ፡ ወማየ፡ እክ፡ ከመ፡ በኅብስት፡ ዘረሰዩ፡ ሕይወ
ቶ፡ አላ፡ በነሉ፡ ቃል፡ ዘይወዕኦ፡ እምአፋሁ፡ ለእ
ግዚአብሔር። ወተክለ፡ ኅበ፡ ይቀውም፡ ጸማዕቱ፡

ቀዊም፡ ኦእግዚእየ፡ ብፀ-ፅ፡ አንተ፡ ዘኩነንክ፡ ሥጋ
ጋክ፡ እንዘ፡ አልፀ፡ ዘይከውንክ፡ ውብፀ-ፅ፡ አንተ፡
ዘኃሠሥክ፡ ወረከብክ፡ መንግሥተ፡ ሰማያት፡ ኦእ
ግዚእየ፡ ብፀ-ዓን፡ ነሉሎሙ፡ እለ፡ ተጋብኡ፡ በዕለ
ተ፡ ሞትክ፡ ከመ፡ ይትባረኩ፡ እምቡሩክ፡ ሥጋክ፡
ውብፀ-ዓን፡ እምኤሆሙ፡ እለ፡ ገነዙክ፡ ኦእግዚእ
የ፡ እፎ፡ ይነድድ፡ ከርሥን፡ ከመ፡ እሳት፡ ፆበ፡ ቀ
ረብን፡ ጎቤክ፡ ጊዜ፡ ብክይ፡ ወይከውን፡ ብ (Fol.
181a. 3.) ክይነ፡ ከመ፡ ብክየ፡ ኢያዜር፡ ወከመ፡ ብክ
የ፡ ሕዋን፡ ዘእጎደግም፡ ጥበ፡ እሙ፡ ፆበ፡ ንዜከር፡
ለአበ፡ ብዙኃን፡ ዕለተ፡ ሞትክ፡ ኦእግዚእየ፡ እፎ፡
ያውጎዛ፡ አንብዓ፡ አዕይንተኝ፡ ከመ፡ ማየ፡ ክረም
ት፡ ፆበ፡ ንዜከር፡ ከመ፡ ትወርድ፡ አስከፊንክ፡ ው
ስተ፡ መቃብር፡ ወይያፍንዋ፡ በመሬት፡ ኦእግዚእ
የ፡ ብፀ-ዓን፡ እሙንቲ፡ አበዊን፡ ውሉድክ፡ እለ፡
ተሰይሙ፡ ውስተ፡ ነሉ፡ በሐውርት፡ ውብፀ-ዓን፡
እለ፡ ነበሩ፡ ዲ (Fol. 183b. 1) በ፡ መንበርክ፡ ኦእግዚ
እየ፡ ብፀ-ዓን፡ ነሉሎሙ፡ እለ፡ ተወልዱ፡ እምነ፡
ውሉድክ፡ ኦእግዚእየ፡ ብፀ-ዓን፡ ነሉሎሙ፡ ውሉ
ድክ፡ እለ፡ ይነብሩ፡ ውስተ፡ ነሉሎን፡ መከናቲክ፡
ወእምኤሆሙ፡ ብፀ-ዓን፡ ፈድፋድ፡ እለ፡ ይነብሩ፡
ጎበ፡ ትነብር፡ አስከፊንክ፡ ኦእግዚእየ፡ መኑ፡ ይክ
ል፡ ፈጽሞ፡ አስተብዕዖትክ፡ ወመኑ፡ ዘይክል፡ ይጎ
ልቀ፡ ተአምራቲክ፡ ኦእግዚእየ፡ እስመ፡ ብዙኃ
ን፡ ተርንምያን፡ ተናገሩ፡ በእንተ፡ ተአምራቲ (Fol.
181b. 2) ከ፡ ወኢክህሉ፡ ፈጽሞ፡ መንክራቲክ፡ ኦእ
ግዚእየ፡ ወኢተክህሉሙ፡ ለእሉ፡ እፎ፡ አክል፡ አ
ነ፡ ነዳየ፡ አእምሮ፡ ወዘኢየአምር፡ ምንተኒ፡ ጥጎያ
ተ፡ ለእመ፡ ኢክህልኩ፡ ከማሆሙ፡ ድርሳናተ፡ ፆ

በ፡ አባእኩ፡ ለስምክ፡ እምተአምራቲክ፡ ብዙኃ፡ ጎ
ዳጠ፡ አው፡ ፪ተወከፍ፡ ሊተ፡ አብፀ-ፅ፡ በከመ፡ ተ
ወክፈ፡ እግዚእነ፡ ፪ጸራይቀ፡ መበለት፡ ስምፀ-፡ ፍ
ቁራንየ፡ ናሁ፡ ቀረብን፡ ሀቡ፡ ጊዜ፡ ይትበሀል፡ ትር
ንሚሁ፡ ከ (Fol. 183b. 3.) ማፅ፡ ብሂል፡ ንፀ-፡ ተጋብ
ኡ፡ ከመ፡ ትስምፀ-፡ ሠናየ፡ ዜና፡ ንፀ-፡ ተጋብኡ፡
በጉጉኦ፡ በከመ፡ ይጌጉፅ፡ ጽሙፅ፡ ጎበ፡ ሙጎዘ፡
ማይ፡ ከመ፡ ይስተይ፡ እገንክሙ፡ እምጥበብ፡ ወክ
መ፡ ትስምፀ-፡ ተአምረ፡ አብካሙ፡ ዘእጽሐፎ፡ አ
ቡነ፡ ጼጥሮስ፡ ፈቀዶ፡ ከመ፡ ኢይትረሣፅ፡ ተአም
ረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ዘተገብረ፡ በመዋዕሊ
ነ፡ ቅድመፅ፡ ዘተገብረ፡ አጽሐፉ፡ እለ፡ ቀደሙኝ፡
ወይእዚኒ፡ ስምፀ-፡ ፍቁራንየ፡ (Fol. 184a. 1.) ንፀ-፡ ን
በሎ፡ ለእግዚአብሔር፡ አምላክነ፡ መሐሪ፡ በከመ፡
ይቤ፡ ነበይ፡ ወአኮ፡ በጽድቅነ፡ ዘንዊሩ፡ ሣህለነ፡
ቅድሚክ፡ ጻእሙ፡ በምሕረትክ፡ ብዙኃ፡ እግዚእነ፡
ስምዐነ፡ እግዚአ፡ ተሣሃለነ፡ እግዚአ፡ አጽምእ፡ እ
ግዚአ፡ ግበር፡ ወኢታጐነዲ፡ እግዚአ፡ አምላክነ፡
እስመ፡ ተሰምየ፡ ስምክ፡ በላዕሌነ፡ ለዓለመ፡ ዓለም፡
አሜን፡ ንጽሕፍ፡ እንክ፡ ቅድመ፡ ዘተገብረ፡ በደብ
ረ፡ ሊባኖስ፡ ተአምረ፡ ወክዕበ፡ ዓዲ፡ በው (Fol.
184a. 2.) ስተ፡ እህጉር፡ ብዙኃት፡ ስምፀ-፡ ፍቁራን
የ፡ እስመ፡ ገነቲ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ተመ
ሰለ፡ ከመ፡ ኃር፡ ነጋዲ፡ ዘያስተጋብኦ፡ ባሕርያተ፡
እምነሉ፡ በሐውርት፡ ወይመልአሙ፡ ውስተ፡ ቤ
ቲ፡ (Fol. 184b. 3.) ከማሁ፡ ገነቲ፡ አቡነ፡ ተክለ፡
ሃይማኖት፡ አስተጋብኦነ፡ ውስተ፡ ዛቲ፡ ቤተ፡ ክርስ
ቲያን፡ እምነሉ፡ በሐውርት፡ አኮ፡ እምውሉድ፡
ክርስቲያን፡ ባሕቲቲ፡ አላ፡ እምአረሚኒ፡

CHAPTER I.

(Fol. 184b. 1.) ፈወሀለወት፡ አሐቲ፡ ብእሲት፡ አ
ረማዊት፡ እንተ፡ ምሥራቀ፡ ፀሐይ፡ ወቦኦ፡ ጎቤሃ፡
አቡነ፡ በሌሊት፡ ወሀለወ፡ ምስሌሁ፡ ፆእምውሉዱ፡
ወአብርሃ፡ ቤታ፡ ለይእቲ፡ ብእሲት፡ ከመ፡ መሀል
ት፡ ወርእያ፡ ብርሃነ፡ ገጹ፡ ደንገፀት፡ ወወድቀት፡ በ
ገጸ፡ ወይቤላ፡ አቡነ፡ ተንሥኢ፡ ወለትየ፡ ኢትፍ

ርሂ፡ ወትቤሎ፡ መኑ፡ አንተ፡ እግዚእየ፡ ወገንቲ፡
ብርሃነ፡ ገጽክ፡ አደንገጸኒ፡ እስከ፡ ወዕኦት፡ ነፍስየ፡
እምላዕሌየ፡ ወእል (Fol. 184b. 2.) ብየ፡ ኃይል፡ ከመ፡
እትናገርክ፡ ወይቤላ፡ አነ፡ ውእቲ፡ ተክለ፡ ሃይማ
ኖት፡ ወገንቲ፡ ዘሀለወ፡ ምስሌየ፡ ሳሙኤል፡ ውእ
ቲ፡ ዘገዳመ፡ ዋሊ፡ ወይእዚኒ፡ ተንሥኢ፡ ፍጡነ፡

ዓሊ፡ እምዝንቱ፡ ሀገርኪ፡ ውስተ፡ ብሔረ፡ ብርሃ
ን። ወትቤሎ፡ ኦእግዚእየ፡ ንግረኒ፡ አይቲ፡ ብሔ
ረ፡ ብርሃን፡ እሑር፡ ኅቤሁ። ወይቤላ፡ እንተ፡ ምዕ
ራቢሃ፡ ለሀገርኪ፡ ይእዜ፡ ተንሥኢ፡ አይቲ፡ ደብ
ረ፡ ሊባኖስ፡ እንዘ፡ ትብሊ፡ ሐ (Fol. 184 b. 3.) ሪ። ወ
ካዕበ፡ ትቤሎ፡ እግዚእየ፡ ብእሲት፡ አነ፡ ዘኢየአም
ር፡ ፍኖተ፡ ወመኑ፡ ይመርሐኒ። ወወሀባ፡ መስቀ
ሎ፡ ወይቤላ፡ ዝንቱ፡ ይምራህኪ። ወእምድኅረዝ፡
ወዕኡ፡ እምቤታ። ወወዕኡት፡ ይእቲኒ፡ እንዘ፡ ት
ተልዎ፡ ነሣኢ፡ ሕዓነ፡ ዘያጠብዎ፡ ወእሐተ፡ ወለተ፡
ወኢኅሥአቶ፡ ለምታ፡ ወለይአዋልዲሃ፡ እስመ፡ ን
ውማን፡ ወዕኡት፡ በጉጉአ፡ ወኮነ፡ ውእቲ፡ መስቀ
ል፡ በቅድሚሃ፡ ከመ፡ አምደ፡ ብርሃ (Fol. 185 a. 1.) ን፡
ወይመርሐ፡ ፍኖተ፡ ደብረ፡ ሊባኖስ። ወሐረት፡ ይ
እቲኒ፡ እንዘ፡ ትተልዎ፡ ወኢሰለ፡ ዓምደ፡ ብርሃ
ን፡ እምድሃ፡ እስከ፡ አብጽኣ፡ ኅበ፡ ምድረ፡ ክርስቲ
ያን። ወበዕለተ፡ በጽሐት፡ ኅበ፡ ደብረ፡ ሊባኖስ፡
ነገርዎ፡ ለአቡነ፡ እንድርያስ፡ እንዘ፡ ይብሉ፡ ሀለወ
ት፡ ብእሲት፡ አረማዊት፡ ቪዛዊና፡ እስመ፡ ትቤ፡
አቡነ፡ ተክለ፡ ሃይማኖት፡ ፈነወኒ፡ ከመ፡ እባኡ፡ ሀ
ገረከመ። ወሰሚያ፡ ዘንቱ፡ አቡነ፡ (Fol. 185 a. 2.) እ
ንድርያስ፡ ፈነወ፡ ኅቤሃ፡ ከህነ፡ ጠበባ፡ ከመ፡ ትን
ግሮ፡ ነሱ፡ ዘከመ፡ ወጽኡት፡ እምሀገራ፡ እስከ፡ ይ
ትረከባ፡ ውእቲ። ወነገርዎ፡ እስከ፡ ተፍጽሟቱ። ወ
ሰሚያ፡ እንድርያስ፡ ካዕበ፡ ፈነዎ፡ ለውእቲ፡ ቀሲስ፡
ወወሀባ፡ ቪመሳቅለ፡ ቪመሳቅለ፡ ካልአነ፡ ወፈመስቀ
ሎ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ ሐር፡
እስከ፡ አርአያ፡ ለእመ፡ ወሀባ፡ መስቀሎ፡ ዘይነ
ብር፡ ኅቤነ። ሊተሰ፡ ይመስለኒ፡ ከመ፡ ወሀባ፡ መ
(Fol. 185 a. 3.) ስቀሎ። ወወዕኡ፡ ኅቤሃ፡ ውእቲ፡ ካህ
ን፡ ሠዊሮ፡ መሳቅለ፡ በሀባኔ፡ መልበሱ። ወአርአያ፡

መስቀለ፡ ፩እመሳቅል፡ ቪካልአን። ወትቤሎ፡ ዝሰ፡
ኢኮነ፡ ወካዕበ፡ አርአያ፡ ካልአ። ወትቤሎ፡ ዝኒ፡
ኢኮነ፡ ወሃልስ፡ አውዕኡ፡ ላቲ፡ መስቀለ፡ አቡነ፡
ተክለ፡ ሃይማኖት፡ ወሰበ፡ ነጸረቶ፡ ጐድኡት፡ እንግ
ድዓሃ፡ እንዘ፡ ትብኪ። ወትቤሎ፡ በእማን፡ እንበለ፡
ሐስዎ፡ ዝውእቲ፡ መስቀል፡ ዘመርሐኒ፡ ዘአቡየ፡
ብፀብ፡ ተ (Fol. 185 b. 1.) ክለ፡ ሃይማኖት፡ እንዘ፡ ሀ
ሎኩ፡ በውሃጤ፡ ቤትየ፡ ዝውእቲ፡ መስቀል፡ ዘመ
ርሐኒ፡ ከዊኖ፡ ከመ፡ ዓምደ፡ ብርሃን፡ በውስተ፡ ፍ
ኖትየ፡ ዝውእቲ፡ መስቀል፡ ዘአውዕኡ፡ እምሀገር
የ። ወእምዝ፡ በድኡቲ፡ ዕለት፡ አብአዋ፡ ክርስትና፡
ለይእቲ፡ አረማዊት። ወሰመያ፡ አቡነ፡ እንድርያስ፡
ክርስቶስ፡ ኃረያ፡ ወለወለታ፡ ሰመያ፡ ክርስቶስ፡ ቀ
ጻባ። ወለወልጻ፡ ሰመየ፡ ዒዋ፡ ወንጌል፡ ወእምዝ፡
ለብሰት፡ (Fol. 185 b. 2.) ይእቲ፡ ብእሲት፡ ልብሰ፡ ም
ንነሱና፡ በእደ፡ አቡነ፡ እንድርያስ፡ ወሰበ፡ ኮነት፡
ክርስቲያኖዊት፡ ፍጽምተ፡ ሰአለት፡ ኅበ፡ አቡነ፡ እ
ንድርያስ፡ ወኅበ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡
ትብል፡ ኦአቡየ፡ ቅዱስ፡ ፈጽሞ፡ ሊተ፡ ሠናይተከ፡
አኮ፡ አነ፡ ዘኃሠሥኩከ፡ አላ፡ እንተ፡ ኃሠሥከኒ።
ወይእዚኒ፡ ሰአል፡ ሊተ፡ ኅበ፡ አምላክከ፡ ከመ፡ እ
ባእ፡ ውስተ፡ ቤትከ፡ ርሱይ። ወይእዕጻውየ፡ አብ
አ፡ ወሀለዋ፡ በብሔረ፡ ጽል (Fol. 185 b. 3.) መት። ወ
ዘንተ፡ ዘትቤሎ፡ ከመ፡ ያምጽኦን፡ ለይአዋልዲሃ፡
ዘኅደገቶን፡ በብሔራ። ወእምዝ፡ አምጽኦ፡ ላቲ፡
እግዚአብሔር፡ በእደ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡
ወኪያሆንኒ፡ አውዕኡን፡ በትእምርት፡ ከመ፡ ቀዳ
ሚ፡ ወሰበ፡ ልህታ፡ አዋልዲሃ፡ ለብሳ፡ ልብሰ፡ ምን
ነሱና፡ በእደ፡ አቡነ፡ መርሐ፡ ክርስቶስ። ወሰ፡ እለ
ሂ፡ ሀለዋ፡ እስከ፡ ይእዜ፡ ወሰ፡ እለሂ፡ ኖማ፡ ጸሎቱ፡
ይዕቀበነ፡ ለገብሩ፡ ተክለ፡ ሃይማኖት፡ ለዓ፡ ዓ፡ አ።

CHAPTER II.

(Fol. 186 a. 1.) ቪተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይማ
ኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሎ፡ ምስለ፡ ፍቁሩ፡ ተክ
ለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን። (Fol. 186 a. 2.)
ወመጽኦ፡ ፩ብእሲ፡ ዘኢየአክል፡ ሐዊረ፡ በእግሩ፡

ዘእንበለ፡ በእደዊሁ። ወነበረ፡ ከመዝ፡ በደዴ፡ ቤ
ተ፡ ክርስቲያን፡ ፩ሰሙነ፡ አው፡ ቪተ (Fol. 186 a. 3.)
ይትመሐልል፡ ኅበ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ከ
መ፡ ይፈውሶ፡ ወከመ፡ ያርትዕ፡ አገራሁ። ወእምዝ፡

ዐርገ፡ ውስተ፡ ጸማዕቱ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡
ወበዊኦ፡ ጸለየ፡ ወይቤ፡ ኦኦባ፡ አቡነ፡ በዝንቱ፡ ጸ
ማዕት፡ ዘአሥመርከ፡ ለእግዚአብሔር፡ ወዛቲ፡ ዕ
ብን፡ ዘለከፈት፡ ሥጋከ፡ ወዝንቱ፡ ምድር፡ ዘኬዳ፡
አኢጋረከ፡ ወዝንቱ፡ ማይ፡ ዘነቅዓ፡ በቡራኬ፡ እደከ፡
እንሰ፡ እትአመን፡ በዝንቱ፡ ከመ፡ እት (Fol. 186 b. 1.)
ፌወስ፡ ወዘንተ፡ ብሂሎ፡ ምዕረ፡ ያዕነግዕ፡ ሥጋ
ሁ፡ ላዕለ፡ ጸሎተ፡ እብን፡ ወምዕረ፡ ያንገረግር፡ ላ
ዕለ፡ ምድር፡ ወምዕረ፡ ይጠመቅ፡ በውእቱ፡ ማይ፡
ወከመዝ፡ ብሂሎ፡ ኖመ፡ በህየ፡ ወበደእቲ፡ ሌሊ
ት፡ ወረደ፡ ኅቤሁ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ በስ

ብሐት፡ ዐቢይ፡ ወፈትሐ፡ እማእሰረ፡ ሥጋሁ፡ ወይ
ቤሎ፡ ሐር፡ በእግርከ፡ ርቱዓ፡ ከመ፡ ነበርከ፡ ወእ
እኩዋ፡ ለእግዚአብሔር፡ ወሐይወ፡ ሶቤሃ፡ ወሐረ፡
(Fol. 186 b. 2.) በእገሪሁ፡ ወሶበ፡ ጸብሐ፡ ነገሮሙ፡ ለቅ
ዱሳን፡ ነሎ፡ ዘከመ፡ ገብረ፡ ሎቱ፡ እግዚአብሔር፡
ወደብሎሙ፡ ርእዩኒ፡ እንዘ፡ አሐውር፡ ርቱዓ፡ ዘነ
በርኩ፡ በደዴ፡ ቤተ፡ (Fol. 186 b. 3.) ክርስቲያን፡ እ
ንዘ፡ እስክል፡ ምጽዋተ፡ ወከመዝ፡ ብሂሎ፡ ሐረ፡
ሀገሮ፡ እንዘ፡ ይትፈሳሽ፡ ወየአኩቶ፡ ለእግዚአብ
ሔር፡ ለዓለመ፡ ዓለም፡ አሜን፡

CHAPTER III.

(Fol. 187 b. 1.) ፱ ተአምረሁ፡ ለአቡነ፡ ተክለ፡ ሃይማ
ኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቄሩ፡ ተ
ክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወሐመ፡
፩ወልድ፡ ንዑስ፡ ወተዓሥረ፡ እደዊሁ፡ ወእገሪሁ፡
ወተእኅዘ፡ ብረከሁ፡ ምስለ፡ ክሳዱ፡ ወእምዝ፡ አ
ምጽእዎ፡ አዝማዲሁ፡ ዐዊሮሙ፡ እንዘ፡ ይብሉ፡ ለ
ዝንቱስ፡ አልቦ፡ ዘይክል፡ ፈቲሖቶ፡ ዘእንበለ፡ አ
ቡነ፡ ተክለ፡ ሃይማኖት፡ ወበአሐቲ፡ ሌሊት፡ (Fol.
187 a. 2.) አብእዎ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወእ
ንበርዎ፡ ኅበ፡ ይቀውሙ፡ ሕዝብ፡ እንዘ፡ ይብሉ፡
መኑ፡ የአምር፡ ዮጊ፡ እመ፡ ይፌውሶ፡ አቡነ፡ ወር
እየ፡ እግዚአብሔር፡ ተአምኖቶሙ፡ ወሶቤሃ፡ ፈነ

ዎ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ በስብሐት፡ ዐቢይ፡
ወእንሥኦ፡ ለውእቱ፡ ወልድ፡ ወእስተራትዓ፡ እደ
ዊሁ፡ ወእገሪሁ፡ ወአሮዎ፡ ከመ፡ ዘይብል፡ እስኩ፡
ሩጽ፡ ወልድዩ፡ እመ፡ ትክል፡ ረዊ፡ ወረዊጸ፡ ዐር
ገ፡ (Fol. 187 a. 3.) ዲበ፡ መዐርጋት፡ ወቆመ፡ ታሕተ፡
እግረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወሶበ፡ ርእዩ፡ ዘን
ተ፡ ሕዝብ፡ ቅዱሳን፡ ሰብሐዎ፡ ለእግዚአብሔር፡ ወእ
ስተብዕዕዎ፡ ለእባህሙ፡ ወውእቱ፡ ወልድ፡ አሐረ፡
ውስተ፡ ሀገሮ፡ ወተሐዕነ፡ ታሕተ፡ እግረ፡ ቅዱሳን፡
ወእምዝ፡ አልቦስ፡ ልብሰ፡ ምንነሱና፡ አቡነ፡ መር
ሐ፡ ክርስቶስ፡ ወሀለወ፡ እስከ፡ ይእዜ፡ ጸሎቱ፡ ይዕ
ቀበነ፡ ለገብሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡

CHAPTER IV.

(Fol. 187 b. 1.) ፳ ተአምረሁ፡ ለአቡነ፡ ተክለ፡ ሃይማ
ኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቄሩ፡ ተ
ክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወክነ፡
እንዘ፡ የሐውር፡ ውስተ፡ ዐብዕ፡ እስክንድር፡ (Fol.
187 b. 2.) ንጉሥ፡ አማኅዐኖ፡ ለአቡነ፡ መርሐ፡ ክርስ
ቶስ፡ እንዘ፡ ይብል፡ አንሰ፡ አይትአመን፡ በብዝሃ፡
ሠራዊትዩ፡ ዘእንበለ፡ ኃይለ፡ ተአምራቲሁ፡ ለአቡ
ነ፡ ተክለ፡ ሃይማኖት፡ ወ (Fol. 187 b. 3.) ይእዜኒ፡ ኦኦ
ቡየ፡ ግበር፡ ሊተ፡ ምሕላ፡ ቀዊመከ፡ ውስተ፡ ጸማ

ዕቱ፡ ኅበ፡ ነበረ፡ ቀዳሚ፡ እንዘ፡ ሕያው፡ ውእቱ፡
ወካዕበ፡ ይቤሎ፡ አቡየ፡ ወሶበ፡ ሰምዐ፡ ዘንተ፡ ይ
ቤሎ፡ አቡነ፡ መርሐ፡ ክርስቶስ፡ ኦኦግዚእየ፡ ንግረ
ኒ፡ ፍክረሁ፡ በእንተ፡ ምንተ፡ ዘንተ፡ ትቤ፡ ወይቤ
ሎ፡ ንጉሥ፡ ስማዕ፡ ፍክረሁ፡ ወይ፡ አቡየ፡ ብሂል፡
ፍሥሐ፡ ዘይከውን፡ ለከ፡ ለእመ፡ ገብእኩ፡ ለከ፡ አ
ነ፡ በስምከ፡ ያክብረከ፡ ነሎ፡ ዓለም፡ እንዘ፡ (Fol.
188 a. 1.) ይብሉ፡ በጸሎተ፡ አቡነ፡ መርሐ፡ ክርስቶ
ስ፡ ገብእ፡ ንጉሥ፡ ወወይ፡ ለአቡየ፡ ብሂል፡ ለእ

መ፡ሞትኩ፡አነ፡በብሔረ፡አረማ፡ይከውን፡ብ
ከይ፡ወይትበሀል፡በጎቤክ፡ወበኩሉ፡ኢትዮጵያ፡
ወይ፡ሞተ፡ንጉሥ፡ወሶበ፡ሰምዐ፡ዘንተ፡ይቤሎ፡
አቡነ፡ሑር፡ዝኩ፡ተአምረ፡አቡነ፡ተክለ፡ሃይማ
ኖት፡ዘተአመንከ፡ውእቱ፡ያገብአከ፡በሰላም፡
ወሶቤሃ፡ሰዓመ፡ንጉሥ፡፪አብሳሪከ፡እገሪሀ፡ለአ
(Fol. 188 a. 2.) ቡነ፡መርሐ፡ክርስቶስ፡በከመ፡ሰዓ
መ፡ከሌብ፡ንጉሥ፡፪ራማተ፡ጸማዕቱ፡ለአባ፡ጳ
ንጠሌምን፡ወይቤሎ፡ሑር፡ትገብአ፡በሰላም፡እ
ምብሔረ፡ሳባ፡ወበእንተ፡ዝንቱ፡ነገር፡ገብረ፡
ምሕላ፡አቡነ፡ምስለ፡ደቂቱ፡አመ፡፳ወ፪፡ለወር
ኃ፡ታኅሣሥ፡እንዘ፡ያነብሎ፡መጽሐፈ፡ገድሉ፡
ለአቡነ፡ተክለ፡ሃይማኖት፡እከመ፡ይእቲ፡ዕለት፡
ዕለተ፡ልደቱ፡ወሰምዐ፡እግዚአብሔር፡ስእለቶ፡
ወፈነዎ፡ለአቡነ፡ተክለ፡ሃይማኖት፡ክለ፡ሃይማኖት፡
ውስተ፡መካነ፡ከመ፡ያእምሩ፡ውሉዳ፡ከመ፡ዐ
ርገ፡ስእለቶም፡ወሀሎ፡፩ብእሲ፡ምስሌሆመ፡
ዘበ፡ጋኔን፡ወሶበ፡ርእዮ፡ለአቡነ፡ተክለ፡ሃይማ
ኖት፡ተሠርጊዎ፡በብርሃን፡ዐቢይ፡ወውስተ፡እዴ
ሁ፡ሀሎ፡በትረ፡ወርቅ፡ዘርእሱ፡ማዕተበ፡መስቀ
ል፡ፈርሀ፡ወደንገጸ፡ውእቱ፡ጋኔን፡አውደቆ፡ወ
አስተራገጸ፡ወክልሀ፡በዐቢይ፡ቃል፡እንዘ፡ይብ
ል፡አተክለ፡ሃይማኖት፡ኢትገብ (Fol. 188 b. 1.) ጠ
ኒ፡በበትርክ፡ዘወርቅ፡ወዝንቱ፡ብርሃነ፡ልብስከ፡
አደንገ፡ለልዩ፡እወዕኢ፡በርእስዩ፡ወአቡነሂ፡
ይጌሥጸ፡ወይዘብ፡በበትሩ፡ከመ፡ደባእ፡ፍጡ
ነ፡ወጋኔን፡ይኬልሀ፡እንዘ፡ይብል፡አተክለ፡ሃይ
ማኖት፡ለአመ፡ኢተአምነኒሁ፡እምሐል፡ለከ፡ተ
ፍጻሜተ፡መሐላዩ፡ወዝ፡ውእቱ፡ወጸውዐ፡ስመ፡
አርዌ፡ዘኢይበልዎ፡መሐለ፡እንዘ፡ይብል፡ወለ
አመ፡ተመዩጥኩ፡ኪያሁ፡ያብልዓኒ፡ወዘንተ፡
(Fol. 188 b. 2.) ብሂሎ፡ወዕኢ፡ጋኔን፡ወሶበ፡ርእዩ፡
ዘንተ፡መንክረ፡ይቤሎም፡አቡነ፡መርሐ፡ክርስቶ
ስ፡ለውሉዳ፡ስምዐ፡ውሉዳዩ፡ፍሁ፡ሰማዕከመ፡
ወርኢከመ፡በአዕይንቲከመ፡ዛቲ፡ዕለት፡ዕለተ፡
ልደቱ፡ለአቡነ፡ተክለ፡ሃይማኖት፡በዛቲ፡ዕለት፡
ሠረቀ፡ለነ፡ኮከብ፡ብሩህ፡ዘመርሐነ፡ኅበ፡ጸሐዩ፡
ጽድቅ፡ዘበአማን፡ኢዩሱስ፡ክርስቶስ፡ወበዛቲ፡

ዕለት፡ዐርገት፡ጸሎትነ፡ኅበ፡እግዚአብሔር፡በዕ
ለተ፡(Fol. 188 b. 3.) ልደቱ፡ለአቡነ፡ተክለ፡ሃይማኖ
ት፡ወይእዚኒ፡ይተንብል፡ሎቱ፡ለአቡነ፡ጴጥሮስ፡
ከመ፡ይኩን፡ፍሥሐ፡ወሰላም፡በመዋዕለ፡ሢመ
ቱ፡ወኢይመሥጥ፡ተኩላ፡መሣጢ፡ርጉም፡፩እ
መርኔቱ፡ለዓለመ፡ዓለም፡አሜን፡ወኮነ፡ኩሉ፡
ዘሰማዕነ፡ወዘርኢነ፡ዘገብሮ፡ለዝንቱ፡አቡነ፡ተክ
ለ፡ሃይማኖት፡ተአምራት፡በደብረ፡ሊባኖስ፡ዘኢ
ይትከሀል፡ይኅልቀሎ፡ወይንግርዎ፡በበገጸ፡አን
ትመኒ፡ዘኅ (Fol. 189 a. 1.) ዳር፡ላዕሌከመ፡መንፈ
ስ፡ቅዱስ፡ትትናገርዎ፡በበደናቲከመ፡እስፍንተ፡
ንጽሕፍ፡ዘገብረ፡ተአምራተ፡ላዕለ፡ሕዋዎን፡ወ
ምውታን፡ወበ፡እለ፡ይቤሉ፡መጽአ፡ኅቤነ፡አ
ቡነ፡ተክለ፡ሃይማኖት፡በራእዩ፡ሌሊት፡ወአብአ
ነ፡ውስተ፡ቤተ፡ክርስቲያን፡ወይቤሉነ፡ርእዮ፡ው
ሉድዩ፡ለነ፡ሕንጺሃ፡ወስነ፡ጽጉጥሃ፡ለዛቲ፡ሀገ
ርዩ፡ምድራዊት፡ንፁ፡ዝዩ፡ከመ፡ትንበሩ፡ወከ
ዕበ፡አርእዩከመ፡(Fol. 189 a. 2.) እንተ፡ትኢያስ፡ሀ
ገርዩ፡ወረከብነ፡ኩሎ፡ዘአርእዩነ፡በራእይ፡በእ
ለ፡ይቤሉ፡ሶበ፡ፈቀድነ፡ለሐዊር፡ውስተ፡ካል
እ፡ሀገር፡ከመ፡ንንበር፡መጽአ፡ኅቤነ፡አቡነ፡ተ
ክለ፡ሃይማኖት፡በራእዩ፡ሌሊት፡ነሥኢነ፡ወአብ
አነ፡ውስተ፡ዛቲ፡ቤተ፡ክርስቲያን፡ወአርእዩነ፡
አዕማደ፡ዘመቅደስ፡ከዊኖ፡ዘወርቅ፡ወዘአዕናቀ፡
ወዓምድ፡ዘቅኔ፡መልዐልት፡ከዊኖ፡ዘወርቅ፡ወአም
ደ፡ዘምቅዋም፡ከዊኖ፡(Fol. 189 a. 3.) ዘብሩር፡ወአ
ምድ፡ዘአፍአ፡ከዊኖ፡ዘብርት፡ወይቤሉነ፡ርእዮ፡
ውሉድዩ፡በአይቱ፡ትረክቡ፡ዘከመዝ፡ንበሩ፡በዝ
ዩ፡ወበ፡እለ፡ይቤሉ፡ሶበ፡ኢከሀልነ፡ረኅበ፡ወ
ጽምዓ፡ወዕርቃነ፡ተራክብነ፡በፍኖት፡አቡነ፡ተክ
ለ፡ሃይማኖት፡እንዘ፡ኒሐውር፡ውስተ፡ካልእ፡ሀ
ገር፡ወይቤሉነ፡አይቱነ፡ተሐውሩ፡ውሉድዩ፡በ
እንተ፡መኑ፡ቆምኩ፡በዛቲ፡መካነ፡ብዙኃ፡አዝ
ማነ፡እስከ፡ተሰብረት፡አሐቲ፡እግርዩ፡አኮነ፡በ
እን (Fol. 189 b. 1.) ቲኢከመ፡ኅድጉ፡መብልዓ፡ወመ
ስቱ፡ወአራዘ፡አኮነ፡በእንቲኢከመ፡ከመ፡ትት
ዓገሡ፡ሶበ፡ይመጽእ፡ላዕሌከመ፡ረኅብ፡ወጽም
ዕ፡ተዘከሩ፡ኪያዩ፡ወበ፡እለ፡ይቤሉ፡መጽአ፡አ

ቡኅ፡ ተክለ፡ ሃይማኖት፡ እኒዘ፡ ኅብስተ፡ ወይቤለኅ፡
 ንሥኡ፡ ብልዑ፡ ወማየኒ፡ ዘእማየ፡ ገነት፡ አስተየ
 ነ። ወእምይእቲ፡ ዕለት፡ ኅደገነ፡ ረኅብ፡ ወጽምዕ፡
 ወቦ፡ እለ፡ ይቤሉ፡ ሶቦ፡ ተእኅገነ፡ በሕማመ፡ ብድ፡
 ብድ፡ መጽአ፡ ኅቤነ፡ አቡነ፡ ተክለ፡ ሃይማ (Fol.
 189b. 2.) ኖት። ከመ፡ ብእሲ፡ ሐኪም፡ እኒዘ፡ መጥ
 ባሕተ፡ በጥሐነ፡ ወአውዕኦነ፡ ነሎ፡ ደዌ፡ ቀሳሳቲ
 ነ። ወቦ፡ እለ፡ ይቤሉ፡ እምድኅረ፡ ቀረብነ፡ ለመዋ
 ት፡ በካልእ፡ ደዌ፡ መጽአ፡ ኅቤነ፡ አቡነ፡ ተክለ፡ ሃ
 ደማኖት፡ አጥመቀነ፡ ወረሰየነ፡ ሕያዋነ። ወቦ፡ እ
 ለ፡ ይቤሉ፡ ሶቦ፡ ትወዕእ፡ ነፍስነ፡ መጽአ፡ ኅቤነ፡

አቡነ፡ ተክለ፡ ሃይማኖት፡ ወይቤለኅ፡ ኢትፍርዑ፡
 ውሉድየ፡ ወናሁ፡ መጽእኩ፡ ለቀበላክሙ፡ ትነብሩ፡
 ውስተ፡ እን (Fol. 189b. 3.) ተ፡ ትኢይስ፡ ሀገር፡ ኅብ፡
 እነብር፡ አቡክሙ፡ ወለእመኒ፡ ትብሉኒ፡ ወትኤዝ
 ዙኒ፡ እአበውየ፡ ወእኒውየ፡ ወፍቁራንየ፡ በከመ፡
 አእመርነ፡ ንሕነ፡ ከመ፡ ያእምርዎ፡ ነሎ፡ ዓለም፡
 ያጸሐፍ፡ ካዕበ፡ ንጽሐፍ፡ በካልእ፡ መጽሐፍ፡ ወ
 ባሕቱ፡ እምድኅረ፡ ንፈቅድ፡ ንጽሐፍ፡ ለክሙ፡
 ተአምራተ፡ ዘኢሰማዕክሙ፡ ከመ፡ ትሰምዑ፡ ዘገ
 ብሮ፡ ዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ በካልእ
 ት፡ አሀጉር።

CHAPTER V.

(Fol. 190a. 1.) ፩ ተአምራው፡ ለአቡነ፡ ተክለ፡ ሃይ
 ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሎ፡ ምስለ፡ ፍቁሩ፡
 ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን። ወከ
 ነ፡ በምድረ፡ ግራ (Fol. 190a. 2.) ርያ። ወሀለወ፡ ሰብ
 እ፡ እንተ፡ ምዕራቢሃ፡ ለደብረ፡ ሊባኖስ፡ በሀገር፡
 እንተ፡ ትሰመይ፡ ለክሳ፡ እለ፡ ይገብሩ፡ ተገክሮ፡ ለ
 አቡነ፡ ተክለ፡ ሃይማኖት፡ ለለወር (Fol. 190a. 3.) ኅ፡
 ወከነ፡ ቤቶሙ፡ ታሕተ፡ ቀልቀል። ወወረደ፡ እብ
 ነ፡ ጸላዕ፡ ዐቢይ፡ ውስተ፡ ቤተ፡ አሐቲ፡ ብእሲት፡
 ዘአስተዳለውት፡ ለበዐለ፡ ልደቱ፡ ለአቡነ። ወሶበ፡
 ሰምዐት፡ ነኩርኳረ፡ እብን፡ ወዕኢት፡ አፍአ፡ ወጸ
 ርሐት፡ በዐቢይ፡ ቃል፡ እንዘ፡ ትብል፡ ኦአቡየ፡ ተ
 ክለ፡ ሃይማኖት፡ ፈኑ፡ እደከ፡ ወአድኅን፡ ጽሕርተ፡
 ከመ፡ ኢይትከዐው፡ ድፍድፍ፡ ዘአስተዳለውክም፡
 ለበዐለ፡ ልደትክ። ወዘእንበለ፡ ትፈጽም፡ ጸሎታ፡
 ወረደ፡ (Fol. 190b. 1.) እብነ፡ ጸላዕ፡ ውስተ፡ ቤታ፡ ወ
 ነሰተ፡ ነሎ፡ ወኢያትረፈ፡ ምንተኒ፡ ወለውእቱሰ፡
 ጽሕርት፡ ኢሰቦር፡ ዘእንበለ፡ ጅእገኑ፡ ወኢተክዕ
 ወ፡ ዘነበረ፡ ውስቲቱ፡ ድፍድፍ፡ ከመ፡ ያርኢ፡ ት
 እምርተ፡ አቡነ። ወክዕበ፡ ዓዲ፡ ስምዑ፡ ንንግርክ

ሙ፡ ከመ፡ ኢትበሉ፡ ለምንት፡ ዘኢያድኅነ፡ ቤታ፡
 እንዘ፡ ያድኅን፡ ጽሕርተ፡ ወይእቲኒ፡ ኢሰአለቶ፡ በ
 እንተ፡ ቤታ፡ እላ፡ በእንተ፡ ጽሕርት። ወውእቱሂ፡
 ዕብነ፡ ጸላዕ፡ ለእመ፡ (Fol. 190b. 2.) ያፈልስ፡ በትእዛ
 ዘ፡ እግዚአብሔር፡ ወፈለሰ፡ በከመ፡ ነሎሙ፡ አድ
 ባር፡ እለ፡ ያፈልሱ፡ ኅብ፡ እንጸረ፡ ፍኖቱ፡ ወረደ።
 ወወረደ፡ ኢከዐው፡ ንዋየ፡ አቡነ፡ ዐቢየ፡ ተአምራ
 ተ፡ ገብረ፡ ዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ እብነ፡
 ጸላዕ፡ ዐቢይ፡ ገድገደ፡ ጽኑዓ፡ ዘተተክለ፡ ዲበ፡ ም
 ድር፡ መጠነ፡ እመት፡ ወጠፈረ፡ ቤት፡ ጽኑዓ፡ ዘእ
 ጽንዕም፡ በአሕባል። ወዓዲ፡ በሰርዌ፡ ወበሰዋቅ፡ ኪ
 ያሁ፡ ደምሲሶ፡ ጅልሕነ (Fol. 190b. 3.) ተ፡ ዘተገብ
 ረ፡ እምጸበለ፡ ምድር፡ ዘፍጡነ፡ ይከውን፡ ስብረቱ፡
 ዘነበረ፡ በውጣጤሁ፡ ንዋየ፡ ትማልም፡ ድኒኖ፡ በ
 ዛቲ፡ ዕለት፡ ሰትይም፡ ሱብእ፡ ማኅበር፡ እንዘ፡ ያነክ
 ፍ፡ ለእግዚአብሔር፡ ሥልጣኖ፡ ዘይገብር፡ በእንተ፡
 ቅዱሳኒሁ፡ ኃይለ፡ አድኅኖ። ጸሎቱ፡ ወበረከቱ፡
 የሀሎ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡
 ዓለም፡ አሜን።

CHAPTER VI.

(Fol. 191a. 1.) ፪ ተአምራው፡ ለአቡነ፡ ተክለ፡ ሃይ
 ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሎ፡ ምስለ፡ ፍቁሩ፡

ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን። ወከ
 ነ፡ በምድረ፡ ግራርያ፡ በሀገር፡ እንተ፡ (Fol. 191a. 2.)

ትሰማይ፡ የደፍኖ፡ እንተ፡ ትነጥፍ፡ አሐቲ፡ ብእሲ
ት፡ ለበዐለ፡ ልደተ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወነ
ገርዋ፡ ከመ፡ መጽሐ፡ ወዐልያነ፡ ንጉሥ፡ በርብሩ፡
ቤታ፡ ወሶበ፡ ሰምዐት፡ ይ (Fol. 191 a. 3.) እቲ፡ ብእሲ
ት፡ ቃሎሙ፡ እንዘ፡ ይጸርሐ፡ ከመ፡ ይባኢ፡ ውስ
ተ፡ ቤታ፡ ጸርሐት፡ እንዘ፡ ትብል፡ ኦአቡዮ፡ ገባረ፡
ተአምር፡ ሠውረኒ፡ ዮም፡ ወሰውሮ፡ ለዝንቱ፡ ነ፡
ሉ፡ ሸዋ፡ ዘአስተዳለውክም፡ ለበዐለ፡ ልደትክ፡ ሰብ
አ፡ ማኅበርሂ፡ ከመ፡ ኢደብሉ፡ ዘንትአመኖ፡ ንሕ
ነ፡ ከመ፡ ይድኅነነ፡ እምኃይደያን፡ ይእዘሰ፡ ኢክህ
ለ፡ አድኅኖ፡ ዘተገብረ፡ ለበዐለ፡ ልደቱ፡ ወእምድ
ኅረዝ፡ ቦኢ፡ እሉ፡ በርባርያን፡ ወመ (Fol. 191 b. 1.)

ልዑ፡ ውስተ፡ ቤታ፡ ወተሠወረት፡ በቅድሚያሆሙ፡
ወኢነጸርዋ፡ ወኢላሰዋ፡ ዘሀሎ፡ ምሉአ፡ ውስተ፡
ቤታ፡ ወባሕቱ፡ ይጽንዎሙ፡ ምዝር፡ ወኢይፊኤይ
ዎ፡ በአእይንጉሆሙ፡ ወይትመደጡ፡ ለፌ፡ ወለፌ፡
ወምዕረኒ፡ ይገፍዕዋ፡ ለይእቲ፡ ብእሲት፡ እንዘ፡ ይ
በውኡ፡ ወይወዕኡ፡ ወይእቲሰ፡ ትፊእዮሙ፡ ወይ
መስላ፡ ከመ፡ ዘይእኅዝዋ፡ ፍጡነ፡ ወእመንቱሰ፡
ኢይፊኤይዋ፡ ወከመዝ፡ ከዊኖ፡ በተአምረ፡ አቡነ፡
(Fol. 191 b. 2.) ተክለ፡ ሃይማኖት፡ ሶበ፡ ኢረከቡ፡ በር
ባርያን፡ ምንተኒ፡ ሐሩ፡ ፍኖቶሙ፡ ጸሎቱ፡ ወበ
(Fol. 191 b. 3.) ረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡
ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡

CHAPTER VII

፪ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎ
ቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይ
ማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወኮነ፡ በምድረ፡
ግራርያ፡ አሐቲ፡ ብእሲት፡ እንዘ፡ ት (Fol. 192 a. 1.) ግ
ብር፡ ሰዋ፡ ለበዐለ፡ ልደተ፡ አቡነ፡ ተክለ፡ ሃይማኖ
ት፡ ሐመት፡ ግብተ፡ ወአኅዘ፡ ትክዩ፡ አንስት፡ ወ
ኢተክህላ፡ ከመ፡ ታብእ፡ ማየ፡ ባሕታዊት፡ ይእቲ፡
ዘአልባቲ፡ ወለት፡ ወኢወልድ፡ ወጸለዩት፡ እንዘ፡
ትብል፡ ኦገባረ፡ ተአምር፡ አቡዮ፡ አምጽእ፡ ሊተ፡
ሰብአ፡ ከመ፡ ያምጽእ፡ ማየ፡ ወከመ፡ ያስተዳሉ፡
ለበዐለ፡ ልደትክ፡ ወእምድኅረዝ፡ ገብአ፡ ምታ፡ እ
ምኅበ፡ ወፈረ፡ ወትቤሎ፡ ሐር፡ አምጽእ፡ (Fol.
192 a. 2.) ቀሱተ፡ እምነ፡ ማእለልት፡ ወለእመረከብ
ክ፡ ሰብአ፡ ሰአሎ፡ ከመ፡ ያምጽእ፡ ሊተ፡ ማየ፡ ወ

በዊአ፡ ውስተ፡ ማዕለልት፡ ረከብነ፡ ዓይነ፡ ማይ፡
እንዘ፡ የዐርግ፡ ወይፈለፍል፡ ወዘንተ፡ ርእዮሙ፡ እ
ንከሩ፡ ወተደሙ፡ ወእምዝ፡ አስተዳለው፡ ውእቱ፡
ብእሲ፡ እንዘ፡ ታርእዮ፡ ብእሲቱ፡ ወሶበ፡ ፈጸሙ፡
አስተዳልዎ፡ ኢተረክቡ፡ ዓይነ፡ ማይ፡ በዕለተ፡ ይነ
ጥፋ፡ ዘተክሥተ፡ ወሰዋሁኒ፡ ኮነ፡ ፈድፋዶ፡ ወተ
ኃጥ፡ (Fol. 192 a. 3.) ኅበ፡ ያነብርዎ፡ ወኮነ፡ ጥቀ፡ ጥ
ፀሙ፡ ሚሰ፡ ወይነ፡ ፀቢየ፡ ተአምረ፡ ገብረ፡ አቡ
ነ፡ ተክለ፡ ሃይማኖት፡ በዕለተ፡ ያስተዳልውም፡ ት
ማልም፡ ወይነጥፍዎ፡ ሶበ፡ ተኃጥአ፡ ማየ፡ ዘይመ
ጽእ፡ ማየ፡ እምነ፡ ማዕለልት፡ ዓይነ፡ ማይ፡ አው
ፂአ፡ ዘይትነጠፍ፡ ቦቱ፡ ሰብአ፡ ማኅበር፡ ስትይዎ፡
እንዘ፡ ያነክርዎ፡ ወያስተበዕዕዎ፡ ጸሎቱ፡ ይዕቀብነ፡
ለዓለመ፡ ዓለም፡ አሜን፡

CHAPTER VIII

(Fol. 192 b. 1.) ፪ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡
ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወኮነ፡
በምድረ፡ ከ (Fol. 192 b. 2.) ተታ፡ በሀገር፡ እንተ፡ ት
ሰመይ፡ የከውሰ፡ በዕለተ፡ ዕረፍቱ፡ ለአቡነ፡ ተክለ፡
ሃይማኖት፡ አብኡ፡ ነሎሙ፡ ሰብአ፡ ሀገር፡ ማየ፡

ጸሎት፡ ከመ፡ ይትነበብ፡ ላ (Fol. 192 b. 3.) ዕሉሁ፡ መ
ጽሐፌ፡ ገድሎ፡ ወሶበ፡ ተፈጸመ፡ ወሰዱ፡ ነሎ
ሙ፡ ኅበ፡ ቤቶሙ፡ ወአሐቲኒ፡ ወለት፡ እምኔሆሙ፡
ነሥአት፡ ቀሱታ፡ እምኅበ፡ አንበረቶ፡ ወጸረት፡ በ
መታክፍቲሃ፡ ወአኅዘት፡ ከመ፡ ትሐር፡ ወእንዘ፡
ተሐውር፡ እንጠብጠብ፡ እምኔ፡ ቀሱታ፡ ላዕለ፡

አልባሲሃ ፡ ወላዕለ ፡ አእጋሪሃ ፡ ወተመደጠት ፡ ለፌ፡
 ወለፌ፡ ወኢያእመረት ፡ አምሳብ ፡ ተከፅወ ፡ ላዕሌሃ ።
 ወደቤልዋ ፡ ለምንት ፡ ማሰ (Fol. 193a. 1.) ንኪ ፡ በቅብ
 ዓ ፡ ንሐገ፡ ወከፅበ ፡ ይቤልዋ ፡ አስኩ ፡ ጠደቁ ፡ ለ
 እመ ፡ ቆምኪ ፡ ታሕተ ፡ ምታ ፡ ዘቤተ ፡ ክርስቲያን ።
 ወትቤሎሙ ፡ አልቦ ፡ ዘቆምኩ ። ወእምዝ ፡ ነጻረ ፡ ስ
 ብእሲ ፡ ውስተ ፡ አፈ ፡ ቀሱታ ። ወርእዮ ፡ ከዊኖ ፡ ቅ
 ብዓ ፡ ዘይት ፡ ፍጹመ ፡ ወሶበ ፡ ርእዮ ፡ ዘንተ ፡ ይቤል
 ዋ ፡ ለዛቲ ፡ ወለት ፡ ሠረቀት ፡ ንሐገ፡ ዘቤተ ፡ ክርስ
 ቲያን ፡ እንዘ ፡ ትፀውር ፡ ቀሱታ ። ወደቤልዎ ፡ ለዓ
 ታቢ ፡ ቤተ ፡ ክርስቲያን ፡ ነጽር ፡ (Fol. 193a. 2.) እስኩ ፡
 ለእመ ፡ ተሠርቀ ፡ ወነጺሮ ፡ ነሎሙ ፡ አልቦ ፡ ዘተሠ
 ርቀ ፡ ማኅቶት ፡ ዘቤተ ፡ ክርስቲያን ። ወእምዝ ፡ ተጋ
 ብኢ ፡ ክህናት ፡ ነሎሙ ፡ ወርእዮ ፡ ለማየ ፡ ቀሱት ፡
 ከዊኖ ፡ ቅብዓ ፡ ዘይት ፡ ፍጹመ ፡ አንከሩ ፡ ወተደሙ ፡
 ወደቤ ፡ ስእምኔሆሙ ፡ አንሰ ፡ ነበርኩ ፡ ቀዊምየ ፡ አ
 ንጻረ ፡ ዘቲ ፡ ወለት ፡ ወቀሱት ፡ እንዘ ፡ እስምዕ ፡ መ
 ጽሐፈ ፡ ገድሎ ፡ ለአቡነ ፡ ርእኩ ፡ እመልዕልተ ፡ ጽ

ርሐ፡ ቤተ ፡ ክርስቲያን ፡ እንዘ ፡ ያንጠበጥ (Fol. 193a. 3.)
 ብ ፡ ውስተ ፡ አፈ ፡ ቀሱት ፡ ከመ ፡ ነጠብጣብ ፡ አንሰ ፡
 ተሐዘብኩ ፡ ከመ ፡ ተሰቀረ ፡ ዝንቱ ፡ ቤት ፡ ወመስለ
 ኒ ፡ ነጠብጣብ ፡ ክረምት ። ወእምዝ ፡ ተጋብኢ ፡ ነሎ
 ሙ ፡ ድውያን ፡ ዘለሰዚሁ ፡ ደዊሆሙ ፡ ወተቀብፀ ፡
 እምደኢቲ ፡ ቅብዓ ፡ ዘይት ፡ ወሐደዉ ፡ ሶቤሃ ፡ እምደ
 ዊሆሙ ፡ ወአንበርዋ ፡ ለደኢቲ ፡ ቅብዓ ፡ ዘይት ፡ ከ
 መ ፡ ትኩን ፡ ፈውሳ ፡ ለአለ ፡ ይትቀብኡ ፡ እምኔሃ ።
 ወሀለወት ፡ እስከ ፡ ዮም ፡ እንዘ ፡ ትፈውስ ። ሶበ
 (Fol. 193b. 1.) ሰ ፡ ጸሐፍነ ፡ ነሎ ፡ በከመ ፡ አደድዑን ፡
 ሰብኢ ፡ ይኢቲ ፡ ሀገር ፡ ዘከመ ፡ ሀደዉ ፡ ድውያን ፡ እ
 ምኖኝ ፡ ነገሩ ። ይእዘኒ ፡ ይቅብዓን ፡ ቅብዓ ፡ መንክ
 ፊቲሁ ፡ ለአለ ፡ ተጋብዕነ ፡ ከመ ፡ ንንግር ፡ በዐለ ፡ ል
 ደቱ ። (Fol. 193b. 2.) ወፈድፋድ ፡ ለአለ ፡ ንስምዕ ፡
 መጽሐፈ ፡ ተአምሪሁ ፡ እንበለ ፡ ተዋክዶ ። ጸሎቱ ፡
 ወበረኩቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቱሩ ፡ ተክለ ፡ ሃይማኖ
 ት ፡ ለኃለመ ፡ ዓለመ ፡ አሜን ።

CHAPTER IX.

(Fol. 194a. 1.) ሁተአምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቱሩ ፡
 ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ። ወከነ ፡ በምድ
 ረ ፡ ሙገር ፡ ተበሀሉ ፡ በበደናቲሆሙ ፡ ሰብኢ ፡ ይኢ
 ቲ ፡ ሀገር ፡ ንፁ ፡ ንግበር ፡ ተገዘሮ ፡ ለአቡነ ፡ ተክለ ፡
 ሃይማኖት ፡ ለለወርኩ ፡ እስመ ፡ ዝንቱ ፡ ሐዋርያነ ፡
 ወመምሀርነ ፡ ወኅብሩ ፡ በዝንቱ ፡ ምክር ፡ ነሎሙ ፡
 ወስእምኔሆሙ ፡ ይቤ ፡ አንሰ ፡ ኢደትከሀለኒ ፡ ዘእን
 በለ ፡ እግበር ፡ ም (Fol. 194a. 1.) ስለ ፡ ብእሲትየ ፡ እስ
 መ ፡ ይኢቲ ፡ ሐረት ፡ ውስተ ፡ ቤተ ፡ እማ ፡ ወደቤል
 ዎ ፡ ሚላዕሌክ ፡ አኮነ ፡ ርእሳ ፡ ለብእሲት ፡ አንተ ፡ በ
 ከመ ፡ ይቤ ፡ ሐዋርያ ፡ ወእንዘ ፡ ትገብር ፡ ሠናየ ፡ በ
 እንቲኦክ ፡ ወበእንቲኦሃ ፡ ኢትጸልዕ ፡ ይኢቲሰ ። ወ
 አዘዝዎ ፡ በዘይገብር ፡ ዕለቶ ፡ ወአስተዳለው ፡ ውኢቲ ፡
 ብእሲ ፡ ብዙኝ ፡ ሐረጸ ፡ ወኡብሕኢ ፡ ብሁኢ ። ወእም
 ዝ ፡ ገብኦት ፡ ይኢቲ ፡ ብእሲት ፡ ወንገራ ፡ ምታ ፡ ነሎ
 ሎ ፡ ዘከመ ፡ ኮነ ፡ ወሰሚፀ ፡ ተም (Fol. 194a. 2.) ዐቶ ።

ወትቤሎ ፡ አንሰ ፡ ኢደአምሮ ፡ ለዘትቤ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ወለዝንቱኒ ፡ ለዝ ፡ ወለዝ ፡ ንገብር ። ወከፅ
 በ ፡ ትቤሎ ፡ ሐር ፡ በሎሙ ፡ አንሰ ፡ ኢደትከሀለኒ ፡
 እስመ ፡ አልብየ ፡ እክል ፡ ወብሀሎሙ ፡ ከማሁ ፡ ወእ
 ምዝ ፡ ረሰዮ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ለውኢቱ ፡
 ብሁኢ ፡ ነሎሐ ፡ እንሰሳ ። ወሶበ ፡ ርእየት ፡ ይኢቲ ፡
 ብእሲት ፡ ዘንተ ፡ ተአምረ ፡ እምብዝኝ ፡ ኃፍረታ ፡
 ደፈነቶ ፡ በውሣጢ ፡ ቤታ ፡ ወሀለወት ፡ አሐቲ ፡ ብእ
 (Fol. 194a. 3.) ሲት ፡ ጎረ ፡ ቤታ ፡ ለይኢቲ ፡ ብእሲት ፡
 ውብዙኝ ፡ ታፈቅሮ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወ
 ትገብር ፡ ተገዘሮ ፡ እስተርኦያ ፡ ገሀደ ፡ ከዊኖ ፡ ምስ
 ለ ፡ ብዙኝን ፡ ቅዱሳን ። ወደቤላ ፡ ሐራ ፡ በሊያ ፡ ለዛ
 ቲ ፡ ጎረ ፡ ቤትኪ ፡ አውዕኢኦ ፡ ዘኃበእኪ ፡ በውሣጢ ፡
 ቤትኪ ፡ ይርከደዎ ፡ ነሎ ፡ ሰብኢ ፡ ከመ ፡ ይትኦከዎ
 ት ፡ ከመ ፡ እምላኪየ ። ወሰሚዓ ፡ ዘንተ ፡ ይኢቲ ፡ ብ
 እሲት ፡ ትቤሎ ፡ ለፅእምቅዱሳን ፡ እንዘ ፡ ትርእድ ፡
 ኦእግዚእየ ፡ ንግረኒ ፡ ሶበ ፡ (Fol. 194b. 1.) ትቤልኒ ፡ ይ

እቲ፡ ብእሲት፡ መኑ፡ ለአከኪ፡ እፎ፡ እቤላ፡ ወይቤ
ላ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ በሊ፡ ወእምድኅረ፡
ይቤላ፡ ዘንተ፡ ተስወረ፡ እምቅድሚሃ፡ ወእምዝ፡
ሐረት፡ ይእቲ፡ ብእሲት፡ እንዘ፡ ትረውፅ፡ ወትቤ
ላ፡ ስምዒ፡ እኅተየ፡ በዛቲ፡ ሰዓት፡ ተጋብኡ፡ ኅቤ
የ፡ ሠራዊተ፡ መነኮሳት፡ ተሠርጊዎሙ፡ በዘዘዚአ
ሁ፡ አልባስ፡ ወራእየ፡ ገጸሙ፡ ሥዕለ፡ ዘቤተ፡ ክር
ስቲያን፡ ይመስል፡ ወማዕከሌሆሙ፡ ሀሎ፡ አቡነ፡
ተክለ፡ ሃ (Fol. 194 b. 2.) ይማኖት፡ ወይእኪኒ፡ ስም
ዒ፡ እኅተየ፡ ይቤለኪ፡ ዝከ፡ አቡነ፡ አውዕኢኦ፡
ዘሀሎ፡ ውስተ፡ ውሣጢ፡ ቤትኪ፡ ክመ፡ ይትኣከ፡
ት፡ ስመ፡ አምላኪየ፡ ወሰሚዐ፡ ዘንተ፡ ነገረ፡ ደን
ገዐት፡ ወትቤላ፡ በኃፍረት፡ ሐራ፡ ውስተ፡ ቤትኪ፡
አንሰ፡ ምንትኒ፡ ኢሀሎ፡ በውሣጢ፡ ቤትየ፡ ወእ
ምዝ፡ ተንሥኦት፡ ይእቲ፡ ብእሲት፡ ወሮጸት፡ ውስ
ተ፡ ቤተ፡ ክርስቲያን፡ ጸዊራ፡ ዕጣነ፡ ወመኃትወ፡
ወትቤሎሙ፡ ኦአበውየ፡ ከሀናት፡ (Fol. 194 b. 3) በዝ
ንቱ፡ አስተሰርአዩ፡ ሊተ፡ እስመ፡ ገበርኩ፡ ዐበየ፡

ኃጢአተ፡ ወዘእንበለ፡ ትፈጽም፡ ነገራ፡ አስተርአ
የ፡ ክፅበ፡ ለይእቲ፡ ብእሲት፡ አቡነ፡ ተክለ፡ ሃይማ
ኖት፡ በከመ፡ ቀዳሚ፡ ክዊኖ፡ ምስለ፡ ብዙኃን፡ እ
ምቅዱሳን፡ ወእኅዛ፡ ክሳዳ፡ ወተክላ፡ በሥዕርተ፡ ር
እሳ፡ ወእምሀየ፡ አውዕኦ፡ ውስተ፡ አፍኦ፡ ወይቤ
ላ፡ አኅኑ፡ እቤለኪ፡ አውዕኢኦ፡ ዘሀሎ፡ ምስሌ
ኪ፡ ይትኣከት፡ ስመ፡ አምላኪየ፡ ወይእኪኒ፡ ሐ-
(Fol. 195 a. 1.) ር፡ ወአምጽኢ፡ ዝየ፡ በጉጉዓ፡ ወካ
ሀናትሰ፡ ኢይራኦይም፡ ዘእንበለ፡ ይእቲ፡ ብእሲት፡
ወእምዝ፡ ፎፀት፡ ፍጡነ፡ ወአውዕኦት፡ ዘኅብአት፡
በውሣጢ፡ ቤታ፡ ወአርአየት፡ ለከሀናት፡ ወነገረዳ
ሙ፡ ነሐሎ፡ እምጥንቱ፡ እስከ፡ ተፍጻሚቱ፡ ዘከመ፡
ኮነ፡ ወአርአየሙ፡ ብሁኦ፡ ዘከመ፡ ኮነ፡ ነሐሐ፡ እን
ስሳ፡ በተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ አእ
ነትም፡ ለዘይገብር፡ መንክረ፡ በላዕለ፡ ቅዱሳኒሁ፡
ጸሎ (Fol. 195 a. 2.) ቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡
ገብሩ፡ ተክ (Fol. 195 a. 3.) ለ፡ ሃይማኖት፡ ለዓለመ፡
ዓለም፡ አሜን፡

CHAPTER X.

፲ ተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎ
ቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይ
ማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወሀለወት፡ ብእ
ሲት፡ ኅሪት፡ በአሐቲ፡ ሀገር፡ ዘትገብር፡ ተዝክሮ፡
ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወኮነ፡ በ፩ዕለት፡ ከመ፡
ታብስል፡ ኅብስተ፡ ለተዝክ (Fol. 195 b. 1.) ር፡ ዝከ፡
አቡነ፡ ብፀ-ዕ፡ ወአንደይት፡ ብዙኃ፡ ዕፀወ፡ በውሣ
ጢ፡ እቶን፡ ወእስከ፡ ይወርድ፡ ፍሕመ፡ እሳ፡ ትሐረ
ቶ፡ ከመ፡ ታስተዳሉ፡ ብሐኦ፡ ወሐሪፀ፡ ወኅደገት፡
በሀየ፡ ሕዋና፡ ንፁ-ስ፡ ወሶበ፡ ተመይጠት፡ ኢረከበ
ቶ፡ ወርዐት፡ ለፌ፡ ወለፌ፡ እንዘ፡ ተኃሥሥ፡ ሕፃ
ና፡ ወትቤ፡ አይቲኑ፡ ሐረ፡ ሕፃንየ፡ ሶበ፡ ኢኮነ፡
ሊተ፡ አራዊት፡ በልዕም፡ ወሚመ፡ ከለባት፡ በልዕ
ም፡ ለሕፃንየ፡ ወእምዝ፡ ሶበ፡ ኃጥኦት፡ አሠሮ፡ አ
ድነነት፡ (Fol. 195 b. 2.) ርእሳ፡ ውስተ፡ አፈ፡ እቶን፡
ቀዊማ፡ እምሮኑቅ፡ ወርአየቶ፡ ለሕዋና፡ ወትቤ፡
ምስሌየ፡ ነጸሮ፡ በማእከለ፡ ፍሕመ፡ እሳት፡ ወከል

ሀት፡ በዐቢይ፡ ቃል፡ እንዘ፡ ትብል፡ ኦአቡነ፡ ተክ
ለ፡ ሃይማኖት፡ ፈቀድከኑ፡ ከመ፡ ይብልዎ፡ እሳት፡
ለሕፃንየ፡ ሚላዕሌየ፡ ዘፈቀድከ፡ ግበር፡ ወፈቀዱ፡
ካልአን፡ ከመ፡ ያውዕእም፡ ክኢዎሙ፡ ማየ፡ ወት
ቤሎሙ፡ እሙ፡ ኅደጉ፡ ወኢታውዕእም፡ አፈትኖ፡
ለዝከ፡ ብፀ-ዕ፡ አቡየ፡ አንሰ፡ ኢይ (Fol. 195 b. 3.) ት
አመኖ፡ ከመ፡ ያድኅነኒ፡ እምእሳተ፡ ምድር፡ ባሕቲ
ቱ፡ እትአመኖሰ፡ ከመ፡ ያድኅነኒ፡ እምእሳተ፡ ሰማ
ይ፡ ወእምዝ፡ ቆሙ፡ እምሮኑቅ፡ ወርአይም፡ ለሕ
ዋን፡ እንዘ፡ ያንፈርእሰ፡ በማእከለ፡ እሳት፡ በእደዊ
ሁ፡ እኒዘ፡ እሳተ፡ እንዘ፡ ይዘፍን፡ በከመ፡ ልማዱ፡
ወእምዝ፡ ቀጸብም፡ ለሕፃን፡ ከመ፡ ይዋእ፡ ወከመ፡
ይግድፍ፡ እሳተ፡ ዘሀሎ፡ ውስተ፡ እድሁ፡ ወወዕኦ፡
ኅቤሆሙ፡ እንዘ፡ ይድኅክ፡ በእደዊሁ፡ ወበአገረሁ፡
ወ (Fol. 196 a. 1.) ረከብም፡ ከሀነ፡ እንዘ፡ ኢትውዒ፡
አሐቲ፡ እምሥዕርተ፡ ርእሱ፡ ወኢሀሎ፡ ላዕሌሁ፡
ዒና፡ ዘእሳት፡ አፍቀራንየ፡ ንፁ፡ ንሰብሐ፡ ንፁ፡ ን

ወድሶ ። ንፁ፡ ንባርከ፡ ለእግዚአብሔር፡ አምላክነ፡
ከመ፡ ይትናገረን፡ ተአምረ፡ አቡነ፡ ለነበልባለ፡ እሳ
ት፡ ዘረስዮ፡ ከመ፡ እንተ፡ ማይ፡ ኦአቡነ፡ ፈድፋ
ደ፡ ተሰባሕከ፡ ወእፎ፡ ተነግረ፡ መንክራቲከ፡ ሶበ
ሰ፡ ኢፈቀድከ፡ ከመ፡ ይትነገር፡ እምኢዓቀብኮ፡ ለ
መእቱ፡ ሕፃን፡ ከመ፡ (Fol. 196a. 2) ኢይብልኦ፡ እሳ
ት፡ በማዕከለ፡ እቶን፡ ነጽሩ፡ ፍቁራንዩ፡ ከመ፡ ይጽ

ሕቅ፡ ዝንቱ፡ አቡነ፡ ይግበሩ፡ ሎቱ፡ ተዝካሮ፡ ለዘ
ገብረት፡ ተዝካሮ፡ እማዕከለ፡ ነበልባለ፡ አውዕኦ፡
ለአንላ፡ ወይእዘኒ፡ ፍቁራንዩ፡ (Fol. 196a. 3) ንፁ፡ ን
ግበር፡ ተዝካሮ፡ ለአቡነ፡ በፍሥሐ፡ ከመ፡ ያብአነ፡
ኅበ፡ ይነብር፡ ውእቱ፡ ውስተ፡ ገነተ፡ ተድላ ። ጸ
ሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃ
ይማኖት፡ ለዓለመ፡ ዓለም፡ አሚን ።

CHAPTER XI.

(Fol. 196b. 1) ፲፩ተአምረሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡
ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሚን ። ወኮ
ነ፡ በምድረ፡ ጎዢም፡ ውስተ፡ ምድረ፡ ሙገር፡ እን
ዘ፡ ያመጽኡ፡ አስዋረ፡ ከመ፡ ይሕርሱ፡ ሰሙ፡ ለተ
ዝካረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ቀርቡ፡ ኅበ፡ ፈለ
ግ፡ እንተ፡ ትሰመይ፡ ግዮን፡ እንተ፡ ይእቲ፡ አባዊ፡
ወሶበ፡ ሶኡ፡ ማእከለ፡ በሕር፡ መጽኦ፡ ሐርገጽ፡ ዘ
ውእቱ፡ አኅዘ፡ ወመሠጦ፡ ለ (Fol. 196b. 2) ፩ሦር፡
እምነ፡ አስዋር፡ ወሶበ፡ ነሥኦ፡ ይቤ፡ በሀለ፡ አስዋ
ር፡ አገባረ፡ ተአምር፡ አቡዩ፡ አኮነ፡ እንተ፡ አሰር
ከመ፡ ለአራዊት፡ በቀዳሚ፡ መዋዕል፡ ወይእዘኒ፡
ኦአቡዩ፡ አስሮ፡ ለዝንቱ፡ አርዌ፡ ዘበሕር፡ አንሰ፡
ፈቀድኩ፡ እሕርከ፡ ለተዝካረ፡ ዘእከ ። ወለእመኒ፡
ፈድፋደ፡ አፍቀርከመ፡ ለአራዊት፡ እምከርሠ፡ ነጻ

ያን፡ ሚላዕሌዩ፡ ረሲ፡ ሊተ፡ ከመ፡ ዘገበርኩ፡ ተዝ
ካረከ ። ወዘንተ፡ ብሂሎ፡ ሐረ፡ ፍኖቶ፡ ወእምዝ፡
(Fol. 196b. 3) ገላጽ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ለው
እቱ፡ አርዌ፡ ከመ፡ ኢይብልዕ፡ ሦረ፡ ወኮነ፡ ስነ፡
አርዌ፡ ከመ፡ ዘኢኦኅዘ፡ ለሊሁ፡ ወአንሰበ ። ወሶ
በ፡ ኢተክህሎ፡ ለበሊዕ፡ ነድኦ፡ እመካን፡ ለመካን፡
ወእምዝ፡ ነሥኦ፡ ወአውዕኦ፡ አፍኦ፡ መንገለ፡ ሙ
ገር፡ ኅበ፡ ሐሩ፡ ፍኖቶሙ፡ ለእለ፡ ይነድእም፡ ወደ
ገኖሙ፡ ውእቱ፡ ሦር፡ እንዘ፡ ይኬልህ፡ ከመ፡ ዘይ
ብል፡ ኢትኅድግኒ፡ መጸእኩ፡ ወሶበ፡ ርእዩ፡ እን
ዘ፡ ይደግኖሙ፡ ሶ (Fol. 197a. 1) ር፡ አእከውትም፡ ለ
እግዚአብሔር፡ ወአንክርም፡ ለአቡነ፡ ተክለ፡ ሃ
ይማኖት፡ (Fol. 197a. 2) ገባረ፡ ተአምር፡ ወመንክ
ር ። በረከቱ፡ ይዕቀብን፡ ለገብሩ፡ ተክለ፡ ሃይማኖ
ት፡ አ ።

CHAPTER XII.

፲፪ተአምረሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎ
ቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይ
ማኖት፡ ለዓለመ፡ ዓለም፡ አሚን ። ወኮነ፡ በምድ
ረ፡ ሙገር፡ እንዘ፡ ይትለሐዩ፡ ሕፃናት፡ በውስተ፡
(Fol. 197a. 3) ሐቅል፡ ኅበ፡ ይነብሩ፡ አራዊተ፡ ገዳ
ም፡ ተበሀሉ፡ በበይናቲሆሙ፡ እምኮነ፡ እመ፡ መጽ
ኦ፡ ነምር፡ ኅቤን ። ወይቤ፡ ፩እምፊሆሙ፡ ለእመ፡
መጽኦ፡ ኅቤዩ፡ ነምር፡ ወለእመ፡ አኅዘኒ፡ በአቡነ፡
ተክለ፡ ሃይማኖት፡ ኢትብልዓኒ፡ እብሎ ። ወእንዘ፡
ይብል፡ ዘንተ፡ መጽኦ፡ ነምር፡ ወተዕዕን፡ ላዕለ፡ ሕ

ፃን ። ወይቤሎ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ኢትብ
ልዐኒ፡ ወሶበ፡ ስምዕ፡ ስሞ፡ ደንገዕ፡ ውእቱ፡ አር
ዌ፡ ወኢተክህሎ፡ (Fol. 197b. 1) ከመ፡ ይብልዐ ። ወ
ሶበ፡ ኢተክህሎ፡ ለበሊዕ፡ ወዕደ፡ ፀዊሮ፡ ኅበ፡ ማ
ኅደሪሁ፡ ወእምዝ፡ ተጋብኡ፡ ሰብኦ፡ ይእቲ፡ ሀገር፡
ከመ፡ ይኅሥሥም፡ ለሕፃን፡ ወእመ፡ ይረከብም፡ ለ
አጽሙ፡ ይቅብርም ። ኃሠሥም፡ ወኢረከብም ። ወእ
ምዝ፡ ረከብም፡ በማልስት፡ ዕለት፡ ለውእቱ፡ አር
ዌ፡ ጸዊሮ፡ በመታከፍቲሁ፡ ሕፃነ፡ ዘወዕደ፡ ወሶ
በ፡ ርእዮሙ፡ ለሰብኦ፡ ዘኢሁ፡ አንበረ፡ ሎሙ፡

በፍኖቶሙ፡ ከመ፡ ዘይብል፡ ንሥኡ፡ ሕፃን፡ ዘወ
(Fol. 197b. 2) ሰድኹ፡ ወኢተክለኒ፡ ከመ፡ እብል፡ ።
ወተስእልዎ፡ ለውእቱ፡ ሕፃን፡ ዘከመ፡ ነበረ፡ ወይ
ቤሎሙ፡ እምዕለተ፡ ወሰደኒ፡ ውእቱ፡ አርዌ፡ እስ
ከ፡ ትመጽኑ፡ አንትሙ፡ ነበረ፡ አቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ምስሌዩ፡ ወይቤለኒ፡ ኢትፍራህ፡ ሕፃን፡ ወ

ትገብእ፡ ጎበ፡ አቡከ፡ ወእምከ፡ ወሰማይሙ፡ ዘን
ተ፡ ሰብሕዎ፡ ለእግዚአብሔር፡ ወወደስዎ፡ ለአቡነ፡
ተክለ፡ ሃይማኖት፡ ወእምይአቲ፡ ዕለት፡ ገብሩ፡ ተ
ገዘከ፡ ለለወ (Fol. 197b. 3) ርኅ፡ ። ጸሎቱ፡ ወበረከ
ቱ፡ የሀሉ፡ ምስለ፡ ፍቱሩ፡ ተክለ፡ ሃይማኖት፡ ለዓ
ለም፡ ዓለም፡ አሜን ።

CHAPTER XIII.

(Fol. 198a. 1) ፲፫ተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቱሩ፡
ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። እስ
መ፡ ዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ አክ፡ ለአራ
ዊተ፡ በሕር፡ ወለአራዊተ፡ ገዳም፡ ዳእሙ፡ ዘአሠሮ
ሙ፡ አላ፡ ለአእዋፊ፡ ሰማይኒ፡ ወኮነ፡ በምድረ፡ አም
ሐራ፡ ፍብእሲ፡ እንዘ፡ የሐውር፡ ፀዊሮ፡ አምትንተ፡
ዘበ፡ ላዕሌሁ፡ ሥጋ፡ ነሥኡ፡ እምእደሁ፡ ሥፈ፡ አው
ስት፡ ወሶበ፡ ነሥኡ፡ አም (Fol. 198a. 2) ሐሎ፡ እን
ዘ፡ ይብል፡ ኦ፡ ሥፈ፡ አውስት፡ አምሐልኩከ፡ በጸ
ሎተ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ኢትብላዕ፡
አምትንትየ፡ ዘሀሎ፡ ላዕሌሁ፡ ሥጋ፡ ወእምዝ፡ ፀ
ርገ፡ ውስተ፡ ሰማይ፡ ጸዊሮ፡ አምትንተ፡ ወተዓሥ
ረ፡ አፋሁ፡ ወኢተክሀሎ፡ ከመ፡ ይብላዕ፡ ዘሀሎ፡
ውስተ፡ አምትንት፡ ወሶበ፡ ተስእኖ፡ ለበላዕ፡ ሥ

ደ፡ እምአድባር፡ ውስተ፡ አድባር፡ ጸዊሮ፡ አምት
ንተ፡ ወእምዝ፡ አግብአ፡ ሎቱ፡ ለውእቱ፡ ብእሲ፡
ከ (Fol. 198a. 3) መ፡ ዘይብል፡ ንሣኦ፡ አምትንተ፡ ዘ
ነሣእኩከ፡ ወኢተክለኒ፡ ከመ፡ እብል፡ ወሶበ፡ ር
እየ፡ ውእቱ፡ ብእሲ፡ እንከረ፡ ወተደመ፡ ወነገሮ
ሙ፡ ለፍቱራኒሁ፡ እንዘ፡ ይብል፡ ስም፡ ፍቱራን
የ፡ እስመ፡ ዝንቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ እን
ዘ፡ ሀለወ፡ በሥጋሁ፡ አሠሮሙ፡ ለአራዊተ፡ ገዳም፡
ወለአእዋፊ፡ ሰማይ፡ ወይእዜኒ፡ ሶበ፡ አምሐልከ
ዎ፡ በስመ፡ ዚአሁ፡ ተሥዕረ፡ ዝንቱ፡ አውስት፡ ፍ
ሁ፡ ርእየ፡ አግብአ፡ ሊተ፡ አም (Fol. 198b. 1) ት
ንትየ፡ ዘነሥኦኒ፡ ወሶበ፡ ርእየ፡ ዘንተ፡ መንክረ፡
ሰብሕዎ፡ ለእግዚአብሔር (Fol. 198b. 2) ር፡ ዘይገብ
ር፡ መንክረ፡ በላዕለ፡ ቅዱሳኒሁ፡ ። ጸሎቱ፡ ይዕቀበ
ነ፡ አሜን ።

CHAPTER XIV.

(Fol. 198b. 3) ፲፬ተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃ
ይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቱ
ሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ።
ወኮነ፡ በምድረ፡ አምሐራ፡ ሀለወት፡ አሐቲ፡ ቤ
ተ፡ ክርስቲያን፡ ፀባይ፡ እስመ፡ ክብርት፡ ይእቲ፡
በዕለተ፡ ተገዘሩ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ አ
ሠርገውዋ፡ በዘዘዘሁ፡ ሠርገ፡ በዲባጋት፡ እ
ለ፡ ቦን፡ ወርቅ፡ ወብሩር፡ ወነጸፉ፡ ዘርቤታተ፡ በ
እንተ፡ ክብረ፡ በዐሉ፡ (Fol. 199a. 1) ለአቡነ፡ ተክ
ለ፡ ሃይማኖት፡ ወሶበ፡ ርእየ፡ ዘንተ፡ ፍብእሲ፡ ይ
ቤ፡ ምንትኑ፡ ተክለ፡ ሃይማኖት፡ አኮኑ፡ ፍእምቅ

ዱሳን፡ ለምንት፡ ዘንተ፡ ነሎ፡ ሠርገተ፡ ዘታሠረ
ግው፡ በእንቲአሁ፡ ወእዘዘ፡ ያንሥእምሙ፡ ለዲ
ባጋት፡ ወዘንተ፡ ገቢሮ፡ ገብአ፡ ውስተ፡ ቤቱ፡
ወይእተ፡ ጊዜ፡ አኅዞ፡ ቍረተ፡ ሥጋ፡ ወእዘዘ፡
ያንድዱ፡ እሳተ፡ ፀቢየ፡ ወአንዲደሙ፡ ወዕኡ፡ አ
ግብርቲሁ፡ አፍኦ፡ ወሶቤሃ፡ አኅዞ፡ ነገርጋር፡ ወ
አንገ (Fol. 199a. 2) ርገሮ፡ በማእከለ፡ እሳት፡ ወረ
ከብዎ፡ አግብርቲሁ፡ እንዘ፡ ይብል፡ እሳት፡ ወእ
ምድኅረ፡ ሕቅ፡ ሞተ፡ በውእቱ፡ ቍስለ፡ እሳት፡
ርእየ፡ ዘንተ፡ መንክረ፡ ዝንቱ፡ ብእሲ፡ በታሉ፡
ሞተ፡ ተፈጸመ፡ በላ (Fol. 199a. 3) ዕሌሁ፡ ዘተብ

ህለ : በቃል : ጸውዕዎ : ለሞት ። ወዘተብህለ : እ
ምቃልክ : ትጸድቅ : ወእምቃልክ : ትትኪነን ። ጸ

ሎቱ : ይፅቀበን : ለክልነ : ሰማዕያን : ለዓለመ : ዓ
ለም : አሜን ።

CHAPTER XV.

(Fol. 199b. 1.) ፲፭ ተአምራው : ለአቡነ : ተክለ : ሃይ
ማኖት : ጸሎቱ : ወበረከቱ : የሀሉ : ምስለ : ፍቅሩ :
ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን ። ወሀ
ሎ : ፍመነከስ : ጸድቅ : ወፈራኒ : እግዚአብሔር : በ
ምድረ : አምሐራ : ዘከመ : መርቆሬዎስ : ዘያፈቅሮ :
ለአቡነ : ተክለ : ሃይማኖት : ወዘይገብር : ተገዝሮ :
መጠነ : ረከበ : ወኮነ : ፍዕለተ : ለአከ : ኅበ : አዝማ
ዲሁ : እንዘ : ይብል : አመ : ጄወ፬ለወርኝ : ታኅሣ
ሥ : (Fol. 199b. 2.) ይከውን : ልደተ : አቡነ : ተክለ :
ሃይማኖት : አስተዳልው : ኅብስተ : ወሰዋ : ከመ : ነ
ሀብ : ለከሀናት : ወለነዳያን ። ወእንዘ : ይወስዱ : ለ
ከሀናት : ነሥኡ : ላእካን : እግብርተ : ንጉሥ ። ወሶ
በ : ሰምዐ : ዘንተ : አባ : መርቆሬዎስ : ይቤ : አገባ
ሪ : ተአምር : አቡየ : ተክለ : ሃይማኖት : ያስተርእ :
ዮም : ተአምረክ : አከ : በእንተ : ኅብስተ : ኅዚንየ :
አላ : ከመ : አይበሉ : ሰብኦ : አምሐራ : እንዘ : ገባ
ሪ : ተአምር : (Fol. 199b. 3.) ውእቱ : ለምንት : ዘኢ

ገብረ : ተአምረ : እንዘ : ይነሥኦም : ዘተገብረ : ለበ
ዐለ : ልደቱ ። ወእለ : ነሥኡ : ኅብስተ : ወሰዋ : ተ
ዓሥረ : ክለንታሆሙ : ወኅጥኡ : ልበሙ ። ወተስ
እኖሙ : ለበሊዕ ። ወከዕበ : ዓዲ : ፈቀዱ : እግብር
ት : ላእካን : ከመ : ይሑሩ : በዊሮሙ : ኅብስተ : ወ
ሰዋ : አኅዝት : ምድር : ወከልአቶሙ : ወረድአቶ :
ምድር : ለአቡነ : ተክለ : ሃይማኖት : በከመ : ጽሑ
ፍ : ዘይብል : ወረድአታ : (Fol. 200a. 1.) ምድር : ለ
ይአቲ : ብእሲት ። ወሶበ : ነሥኦቶሙ : ምድር : ኅ
ዲኅሙ : ሑሩ : ፍኖቶሙ ። ወበሳኒታ : ተረከበ : ኅ
በ : አንበርዎ ። ወሶበ : ርእየ : አባ : መርቆሬዎስ :
ዘንተ : መንክረ : በዕለተ : ል (Fol. 200a. 2.) ደቱ :
ለአቡነ : ወዐለ : በሥላሴ ። ወእንዘ : ይሰምዮ : ለአ
ቡነ : ተክለ : ሃይማኖት : ገባሪ : ተአምራት : ትማ
ልም : ሶበ : ነሥኦም : ፈያት : እምአደዊሆሙ : አ
ንጊፎ : ወሀበ : ለነዳያን : ወለከሀናት : ጸሎቱ : ይፅ
ቀበን : አሜን ።

CHAPTER XVI.

(Fol. 200a. 3.) ፲፮ ተአምራው : ለአቡነ : ተክለ : ሃ
ይማኖት : ጸሎቱ : ወበረከቱ : የሀሉ : ምስለ : ፍቅ
ሩ : ተክለ : ሃይማኖት : ለዓለመ : ዓለም : አሜን ።
ወኮነ : በምድረ : አምሐራ : ፍብእሲ : በዕዓ : ርእሶ :
ብዕዓተ : ለእግዚአብሔር : ከመ : ያሥምሮ : ወኢያ
ውስብ : ብእሲት : ተዘኪሮ : ዘይቤ : ሐዋርያ : ዘሰ :
አውሰበ : ይሄሊ : በዘያሠምራ : ለብእሲቱ : ወዘሰ :
ኢያውሰበ : በዘያሠምሮ : ለእግዚአብሔር ። ወፈቀ
ደ : ይመን (Fol. 200b. 1.) ክስ : ውስተ : ቤቱ : ለአቡ
ነ : ተክለ : ሃይማኖት : ወእምዝ : እንዘ : ይሰነወው :
በውስተ : ነፍስቱ : ከመ : ይግበር : ፈቃዶ : ለእግዚ
አብሔር : ወከዕበ : ዘርእ : ውስተ : ልቡ : ጸላኢ : ሠ
ናያት : ዘርእ : እኩየ ። ወእምድኅረ : ብዕዓት : ፈቀ

ደ : ከመ : ያውስብ : ብእሲት : ወኮነ : ፍዕለተ : እን
ዘ : የሐውር : ባእቲቱ : በፍኖተ : ሐቅል : ተፅዕነ :
ላዕሌሁ : አርዌ : ገዳም : ዘውእቱ : ነምር : ወአስከበ :
ዲበ : ምድር : ከመ : ይብልዎ : ወአ (Fol. 200b. 2.) ም
ሐሎ : እንዘ : ይብል : በአቡነ : ተክለ : ሃይማኖት :
ኢትብልዓኒ : ወነበረ : ላዕሌሁ : ተፅዒኖ : ደንጊዖ :
ሶበ : ሰምዐ : መሐላ : ሠሉሰ : መዋዕለ : ወሠሉሰ : ለ
ያልየ ። ወውእቱ : ከዊኖ : ከመ : በድን : ወበኅልስ
ት : ሌሊት : አስተርአየ : አቡነ : ተክለ : ሃይማኖት :
በራእየ : ሌሊት ። ወይቤሎ : ለምንት : ኅደገ : ዘበዓ
ዕከ : በአፋክ : በእንተ : ምንክስና ። ወገንቱ : አር
ዌ : ዘተፅዕነ : ላዕሌክ : በትእዛዘ : እግዚአብ (Fol.
200b. 3.) ሔር ። ወይእዚሰ : ይትነሣእ : እምላዕሌክ ።

ወበሕቱ፡ ኢትኩን፡ ዘፎልበ፡ ከመ፡ ኢትትወላወ
ል፡ በድረከ፡ ፈጽሞ፡ ወልድዮ፡ ዘበፃዕከ፡ በአፉከ፡
ወሶበ፡ ጸብሐ፡ ተንሥኡ፡ እምላዕሌሁ፡ ውእቱ፡ አ
ርዌ፡ ፈጸሞ፡ ዕድሜ፡ ዕለታት፡ ሣልስ፡ ዘተኡዘዘ።
ወእምዝ፡ መንኩሰ፡ ውእቱ፡ ብእሲ፡ ውስተ፡ ቤቱ፡
ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወኮነ፡ ጎሩዮ፡ ወመስተ

ጋድለ፡ በሁሉ፡ ምግባረ፡ ሠናይ፡ ርእዩ፡ ፍቁ (Fol.
201a, 1.) ፈንዩ፡ ከመ፡ ሄወዎ፡ አቡነ፡ ለዝንቱ፡ ብእ
ሲ፡ እምዓለም፡ በግርማ፡ አርዌ፡ መደንግጽ፡ በከመ፡
ሄወዎ፡ እግዚእነ፡ ለጳውሎስ፡ በድንጋ (Fol. 201a, 2.)
ዂ፡ መብረቅ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍ
ቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን።

CHAPTER XVII.

(Fol. 202a, 3.) ፲፯ተኛውን ርዕስ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡
ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡
ወኮነ፡ በምድረ፡ አምሐራ፡ ነበረት፡ አሐቲ፡ ብእሲ
ት፡ እንዘ፡ ትዲዓር፡ በሕማመ፡ ወሊድ፡ ሰሙን፡ መ
ዋዕለ፡ ቀሪቦ፡ ዕጓላ፡ ውስተ፡ ማኅፀና፡ እንዘ፡ ኢይ
ወዕእ፡ ወእምብዝኃ፡ ሕማማ፡ ትእንዝ፡ በአባብዒሃ፡
ሰማየ፡ ወምድረ፡ ወትኩሙን፡ ከመ፡ ምውት፡ ወሶ
ቤሃ፡ ር (Fol. 201b, 1.) እዩ፡ ፎመንኮስ፡ እንዘ፡ ዩሐው
ር፡ በፍኖት፡ ሀገረ፡ ሮሀ፡ አንዝዎ፡ ወይቤልዎ፡ አ
ቡነ፡ ቅዱስ፡ ስምዐን፡ ለዛቲ፡ ሰዓት፡ ዕፅብት፡ ትመ
ውት፡ አሐቲ፡ ብእሲት፡ በሕማመ፡ ወሊድነአ፡ አ
ንብብ፡ ሳቲ፡ መጽሐፈ፡ ወይቤሎሙ፡ ኢኮንኩ፡ ከ
ሀን፡ ወኢየአምር፡ መጽሐፈ፡ ወባሕቱ፡ እምዘ፡ ብ
ዩ፡ እሁበክሙ፡ መድኃኒት፡ ወእነ፡ እንዘ፡ አኦው
ድ፡ አድባረ፡ መንኮሳት፡ ቦእኩ፡ ውስተ፡ ደብረ፡ ሊ
ባኖስ፡ ኅበ፡ መቃብረ፡ አ (Fol. 201b, 2.) ቡነ፡ ተክለ፡
ሃይማኖት፡ ከመ፡ እትአማኅ፡ ወእምሀዩ፡ አምጸአ
ኩ፡ መሬተ፡ እምሳበ፡ ተስብረት፡ አሐቲ፡ እግሩ፡
ወሀብዋ፡ በተአምሮ፡ ወድዩክሙ፡ በማየ፡ ጸሎቱ፡
ወአስተይዋ፡ በከመ፡ አዘዘሙ፡ ወበጊዜ፡ ትወልድ፡
ኮና፡ ጠለ፡ ምሕረት፡ ወወለደት፡ ወልደ፡ ዘእንበ
ለ፡ ሕማም፡ ወሰማሪ፡ ዘንተ፡ አሐቲ፡ ብእሲት፡

መካን፡ ትቤአ፡ ነሂ፡ በዝንቱ፡ መሬት፡ አረከብ፡ ወል
ደ፡ ወሰአለት፡ የሀብዋ፡ ወወሀብዋ፡ (Fol. 201b, 3.)
ወሰትዮት፡ ከመ፡ ይግበር፡ እግዚአብሔር፡ ተአም
ረ፡ በላዕለ፡ ቅዱሳኒሁ፡ ሶቤሃ፡ ተፈትሐ፡ ማኅፀና፡
ዘነበረ፡ አሱረ፡ ወወንሰት፡ ወወለደት፡ ወልደ፡ ወሰ
መዩዩ፡ ስሞ፡ ፀበለ፡ ተክለ፡ ሃይማኖት፡ ወከልእታ
ኒ፡ ብእሲት፡ መካን፡ ትቤ፡ ሶበ፡ ኢረከብኩ፡ መሬ
ተ፡ መቃብሪሁ፡ ዘዕለተ፡ ተገዝሩ፡ ኅብስተ፡ ሶበ፡
በላዕኩ፡ ይፈትሕ፡ ማኅፀንዮ፡ ወይሁበኒ፡ ወልደ፡ ወ
በሊዐ፡ ረከበት፡ ወልደ፡ ወዝንቱ፡ (Fol. 202a, 1.) ዘ
ኮነ፡ በምድረ፡ አምሐራ፡ ወበሁሎን፡ አሀጉር፡ በመ
ሬተ፡ መቃብሪሁ፡ ወጸማዕቱ፡ ዘከመ፡ ወሀብን፡ ለመ
ካናት፡ ውሉደ፡ ወዘከመ፡ ፈወሶን፡ ለእለ፡ ዩሐም
ማ፡ በጊዜ፡ ወሊድ፡ ወዘከመ፡ ወሀብሙ፡ ለሕዕዋን፡
ዘርአ፡ ወዘከመ፡ ፈወሶሙ፡ ለድውደን፡ ወዘከመ፡
አጥፍአሙ፡ ለአራዊተ፡ ገጻም፡ ወለአራዊተ፡ ከር
ሥ፡ ዘኢይትከሀል፡ ይቅትልዎሙ፡ ዘእንበለ፡ ያስ
ተዩ፡ መሪረ፡ ወለሁሉ፡ ዘገብረ፡ ተአ (Fol. 202a, 2.)
ምረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ በመሬተ፡ መቃ
ብሪሁ፡ ወጸማዕቱ፡ ኢይትከሀል፡ ይቅትልዎሙ፡ (Fol.
202a, 3.) ዎ፡ ወኢይትከሀል፡ ይንግርዎ፡ በበገጹ፡
ጸሎቱ፡ ይዕቀበን፡ ለገብሩ፡ ተክለ፡ ሃይማኖት፡
አሜ።

CHAPTER XVIII.

(Fol. 202b, 1.) ፲፰ተኛውን ርዕስ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡
ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወኮነ፡

ነ፡ በሀገረ፡ ሮሀ፡ ነበረት፡ አሐቲ፡ ብእሲት፡ ፀኒሳ፡
እንዘ፡ ትወልድ፡ ቺዓመተ፡ ወጂአውራኃ፡ ወሶበ፡
አባየ፡ አጽመ፡ አጓል፡ ከመ፡ ይፃእ፡ ዘሀሎ፡ ውስ

ተ፡ ከርሣ ። ትቤ፡ ይለቲ፡ አንሰ፡ ሰማዕኩ፡ ከመ፡
 ያወፅኦ፡ መሬተ፡ መቃብረሁ፡ ለአቡዋ ። ወለመካና
 ትኒ፡ ይሁብን፡ ው (Fol. 202b. 2.) ሉደ፡ ወለአመ፡ አ.
 ረከብኩ፡ መሬተ፡ መቃብረሁ፡ አንሰ፡ እትአመን፡
 በጸሎቱ፡ በዕለተ፡ ዕረፍቱ፡ ዘዘንመ፡ ዝናም፡ ይከ
 ውነኒ፡ ዝናመ፡ ምሕረት፡ ሶበ፡ ሰተይክዎ፡ ያወፅኦ፡
 አጽመ፡ እንል፡ ዘሀሎ፡ ውስተ፡ ከርሥዋ ። ወበይእ
 ቲ፡ ዕለት፡ አዘንመ፡ ዝናም፡ ዘእንበለ፡ ንስቲት፡ ነ
 ፍኒፍ፡ ወአንበረት፡ ሃሕለ፡ ኀበ፡ አፍኦ፡ ወረከበ
 ት፡ ንስቲተ፡ ዘይከውን፡ ፩ስርበተ፡ ወሰሪባ፡ ኪያሁ፡
 በተአምኖ፡ ዘእንበለ፡ ታንብር፡ (Fol. 202b. 3.) ጸሕ
 ለ፡ ጻቢ፡ ምድር፡ አኀዛ፡ ሕማመ፡ ወሊድ፡ ወወለ

ደት፡ ወልደ፡ ዘሠናይ፡ አርአያሁ፡ ወበሕቱ፡ በእን
 ቲ፡ ዘነበረ፡ ውስተ፡ ማኅበን፡ ፫ዓመተ፡ ወ፯አውራ
 ኃ፡ ረከብዎ፡ አውሃኦ፡ እስናን፡ መንክር፡ ግብሩ፡
 ለእግዚአብሔር፡ ዘይገብር፡ መንክረ፡ በላዕለ፡ ቅዱ
 ሳኒሁ፡ ወዛቲ፡ ብእሲት፡ ላዕለ፡ ዕለተ፡ ወለዶታ፡
 ወሰከት፡ ፪ዓመተ፡ ወ፯አውራኃ፡ ዘኢይትከሀሎን፡
 ለካልአት፡ አንስት፡ ይወስካ፡ ፩ዕለተ፡ እምድኅረ፡
 (Fol. 203a. 1.) ተፈጸማ፡ ፱አውራኃ፡ በከመ፡ ይቤሎ፡ ኡ
 ርኤል፡ መልአክ፡ ለዕገራ፡ ነ (Fol. 203a. 2.) ቢያ፡
 ጸሎቱ፡ ወበረከቱ፡ የሀሎ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡
 ሃይማኖት፡ ለዓ፡ ዓ፡ አ ።

CHAPTER XIX.

(Fol. 203a. 3.) ፲፱ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
 ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሎ፡ ምስለ፡ ፍቁሩ፡
 ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወሀ
 ሎ፡ ፩ብእሲ፡ በሀገረ፡ ወረብ፡ ዘይገብር፡ ተገዛሮ፡
 ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወከነ፡ ባዕለ፡ ፈድፋድ፡
 ወሌለዋ፡ እምነ፡ እንስሳሁ፡ ዘይከውን፡ ለተገዛረ፡
 አቡነ፡ ተክለ፡ ሃይማኖት፡ ወሠርዐ፡ አግብርተ፡ ወ
 አእማተ ። ወኮነ፡ ፪ዕለተ፡ በዕለተ፡ ተገዛሩ፡ ለአቡ
 ነ፡ ሀለወ፡ (Fol. 203b. 1.) በቤተ፡ ክርስቲያን፡ ያነብ
 ብ፡ መጽሐፈ፡ ገድሎ፡ ወነገርዎ፡ እንዘ፡ ይብሉ፡ አ
 ግብርቲክ፡ ወአእማቲክ፡ ነሎሙ፡ ተቃጥኦ፡ ጸዊሮ
 ሙ፡ ንዋያተ፡ ቤትክ፡ ወኢያትረፉ፡ ምንተኒ፡ እስ
 ክ፡ መቀነት፡ ዘተዓጥቅ፡ ቦቱ፡ ብእሲትክ ። ወሰሚ
 ያ፡ ይቤ፡ ሚላዕሌዋ፡ ዝንቱ፡ ዘአነብብ፡ መንክራዮ፡
 ያእምር፡ ዘይገብር፡ በእንተ፡ አግብርቲሁ፡ ወአእማ
 ቲሁ፡ ወንዋዩ፡ ቤቱ ። ወፈጸሞ፡ ገቢረ፡ ተገዛሩ፡
 አተወ፡ ቤቶ፡ ወእን (Fol. 203b. 2.) ዘ፡ ይነውም፡ ይ
 ቤ፡ ኦገባሪ፡ ተአምር፡ አቡዋ፡ አግብርቲክሰ፡ ወአእ
 ማቲክ፡ ምስለ፡ ንዋይክ፡ ለዘፈቀድክ፡ ሀቦ፡ አንተ፡
 ሚላዕሌክ፡ መኑ፡ ይገብር፡ ተገዛረክ፡ አእምር፡ ለ
 ሊክ፡ ወዘንተ፡ ብሂሎ፡ ኖመ ። ወበይእቲ፡ ሌሊት፡
 አስተርእዮ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡
 ተንሢእክ፡ በጽባሕ፡ ሐር፡ ወትረክበሙ፡ ለነሎ

ሙ፡ በታሕተ፡ እገሊት፡ ዕዕ፡ ወሶበ፡ ደብሐ፡ ረኅ
 ነ፡ አድኅ፡ ወሐረ፡ ከመ፡ ይኅሥሥ፡ አግብር (Fol.
 203b. 3.) ቲሁ፡ ኀበ፡ ዘነገር፡ አቡነ፡ ወረከቦሙ፡ ተ
 አሊዶሙ፡ ነሎሙ፡ በታሕተ፡ ይእቲ፡ ዕዕ፡ ወንዋ
 ዮ፡ በዊሮሙ፡ ወያረመስሎ፡ ምድረ ። እስመ፡ ጸል
 መ፡ አዕይንቲሆሙ፡ ወእምዝ፡ እንዘ፡ ይመይጦሙ፡
 መንገለ፡ ቤቱ፡ ተከሥተ፡ አዕይንቲሆሙ፡ ውሎ
 ቆሙ፡ ለአግብርቲሁ፡ ወኢረከበ፡ ፩አምኔሆሙ ።
 ወይቤሎሙ፡ እገሌ፡ አይቲኑ፡ ሐረ፡ ወይቤልዎ፡ ነ
 ሂኦ፡ መቀነተ፡ ሐረ፡ ይሣዩጥ፡ ለነ፡ ሰዋ ። ወይቤ
 ለነ፡ እስ (Fol. 204a. 1.) ክ፡ እትመዩጥ፡ አነ፡ ጽንሐ
 ኒ፡ ነሎክሙ፡ በታሕተ፡ ይእቲ፡ ዕዕ ። ወእምዝ፡
 ሶበ፡ አግብአሙ፡ ለአግብርቲሁ፡ ውስተ፡ ቤቱ ።
 ወ፩አምኔሆሙ፡ ከልሀ፡ በዴዴሁ፡ እንዘ፡ ይብል፡
 አሰብእ፡ ዛቲ፡ ቤት፡ እመ፡ ብክመ፡ ሰዋ፡ ተሣዩ
 ጡኒ፡ መቀነተ ። ወወሃአሙ፡ አኅዝዎ፡ ወአግብ
 እዎ፡ ኀበ፡ እግዚአሙ ። ወሶበ፡ ቆመ፡ ቅድመ፡
 እግዚአሙ፡ ደንገ፡ ወጸልመ፡ ገጹ፡ ወተፈትሐ፡
 መሌሊተ፡ ሐቄሁ፡ ወተግድኦ፡ ብረኪሁ ። ወ (Fol.
 204a. 2.) ይቤሎሙ፡ አንሰ፡ መሳለኒ፡ ዘእሠይጥ፡
 ዘንተ፡ መቀነተ፡ ውስተ፡ ካልእ፡ ሀገር፡ ወዘከመ፡
 ተመዩጥኩ፡ ውስተ፡ ቤትኑ፡ ኢያእመርኩ፡ ወሰሚ
 ያሙ፡ ዘንተ፡ ተአምረ፡ ዐቢ (Fol. 204a. 3.) ዮ፡ ሰ

ብሔዎ ፡ ለእግዚአብሔር ፡ ወአስተብዕኦም ፡ ለአቡ
ነ ፡ ተክለ ፡ ሃይማኖት ፡ ብፁዕ ። ጸሎቱ ፡ ወበረከ

ቱ ፡ የሀሉ ፡ ምስለ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለ
ዓለመ ፡ ዓለም ፡ አ ።

CHAPTER XX.

(Fol. 204b. 1.) ጸኑተአምራው ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቅሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወኮ
ነ ፡ በምድረ ፡ ገዢም ፡ በዕለተ ፡ ዕረፍቱ ፡ ለአቡነ ፡ ተ
ክለ ፡ ሃይማኖት ፡ ወአስተርአየ ፡ ተአምር ፡ ዐበይ ፡
ኅበ ፡ ተጋብኡ ፡ ሰብአ ፡ ሀገር ፡ ለገበረ ፡ ተገነኩ ፡ ተ
ክለ ፡ ቀስተ ፡ ደመና ፡ እምቅጽረ ፡ ቤተ ፡ ክርስቲያን ።
ወማዕከሉ ፡ ተአኅዞ ፡ በሰርጭ ፡ ቤተ ፡ ክርስቲያን ፡ ወ
በመልዕልተ ፡ ሰ (Fol. 204b. 2.) ርጭ ፡ አስተርአየ ፡ ነ
ቢሮ ፡ አምሳለ ፡ ጊሜ ፡ ፀዐዳ ። ወእምዝ ፡ አንከሩ ፡
በእንተ ፡ ቀስተ ፡ ደመና ፡ ወበእንተ ፡ መፀዛ ፡ ዕጣን ።
ወነጸሮ ፡ ገሀደ ፡ እምኒሆሙ ፡ ፩እምቅዱሳን ፡ ይቤ ፡
አነ ፡ እሬአዮ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ነቢሮ ፡
ላዕለ ፡ ጊሜ ፡ ፀዐዳ ፡ በመልዕልተ ፡ ሰርጭ ፡ ቤተ ፡ ክ
ርስቲያን ፡ እንዘ ፡ ይበርክ ፡ በእደዊሁ ፡ ሀገረን ። ወከ

ዕበ ፡ ይቤሎሙ ፡ ወናሁ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡
ወሪዶ ፡ እምነ ፡ መንበሩ ፡ የዐውድ ፡ ማ (Fol. 204b. 3.)
እከሌነ ፡ ዘምስለ ፡ ማዕጠንት ፡ ወይበርክ ፡ ለለጅእም
ኔነ ፡ ወከዕበ ፡ ይቤሎሙ ፡ ናሁ ፡ አቡነ ፡ ዐርገ ፡ ውስ
ተ ፡ ሰማያት ፡ እምድኅረ ፡ ፈጸመ ፡ በርኮዮሙ ፡ ለእ
ለ ፡ ተጋብኡ ፡ የም ፡ ውስተ ፡ ቤተ ፡ ክርስቲያን ። ወ
ሶበ ፡ ይቤ ፡ ዘንተ ፡ ሰሰለ ፡ ቀስተ ፡ ደመና ፡ ዘተሰዶ
መ ፡ እምጊዜ ፡ ጽባሕ ፡ እስከ ፡ ፫ሰዓት ። ወዘንተ ፡ ር
አዮሙ ፡ አንከሩ ፡ ወተደሙ ። ወሰብሔዎ ፡ ለእግዚ
አብሔር ፡ ወአስተብዕኦም ፡ ለአቡነ ፡ ተክለ ፡ ሃይማ
ኖት ፡ (Fol. 205a. 1.) በእንተ ፡ ዘበረከሙ ፡ ገሀደ ፡ እ
ንዘ ፡ የዐውድ ፡ ማዕከሊሆሙ ፡ ዘምስለ ፡ ማዕጠን
(Fol. 205a. 2.) ት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስ
ለ ፡ ገብሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓ ፡ ዓ ፡ አ ።

CHAPTER XXI.

(Fol. 205a. 3.) ጸኑተአምራው ፡ ለአቡነ ፡ ተክለ ፡ ሃ
ይማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቅ
ሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወ
ሀሎ ፡ ፩ብእሲ ፡ በሀገረ ፡ አንሳት ፡ ወልዱ ፡ ለአቡነ ፡
ተክለ ፡ ሃይማኖት ፡ ዘከሙ ፡ አባ ፡ ዘክርያስ ፡ ጻድቅ ፡
ወፈራኤ ፡ እግዚአብሔር ፡ በነሉ ፡ ምግባረ ፡ ሠናይ ፡
ወምንነሱናሁኒ ፡ አኮ ፡ በአሐቲ ፡ ዕለት ፡ ምስለ ፡ አ
ቡነ ፡ መርሐ ፡ ክርስቶስ ። ወዝንቱሰ ፡ አባ ፡ ዘክርያስ ፡
ወጠነ ፡ (Fol. 205b. 1.) ይግበር ፡ ተገነኩ ፡ ለአቡነ ፡ ተ
ክለ ፡ ሃይማኖት ፡ በሀገረ ፡ አንሳት ፡ ወገብረ ፡ ፫መስ
ፈርተ ፡ ለኅብስት ። ወ፫መስፈርተ ፡ ለምዝር ፡ በመስ
ፈርተ ፡ ኔባል ፡ ዘከሙ ፡ ምሸሸ ። ወአዘዘ ፡ ፫እደወ ፡
ይሔብዙ ፡ ኅብስት ፡ ወ፫እደወ ፡ ይንጥፉ ፡ ወይቤ ፡ ኢ
ታቅርቡ ፡ መነሂ ፡ ዘእንበለ ፡ ይትለአኩክሙ ፡ ከመ ፡
ይረድ ፡ ላዕሌክሙ ፡ በረከተ ፡ አቡነ ፡ ተክለ ፡ ሃይማ

ኖት ፡ ወገብሩ ፡ ከማሁ ፡ እምጊዜ ፡ ፫ሰዓት ፡ ዘሌሊ
ት ፡ እስከ ፡ ጊዜ ፡ ፱ (Fol. 205b. 2.) ሰዓት ፡ ዘመዐልት ፡
ወኢተፈጸመ ፡ ወወረደ ፡ ላዕሌሁ ፡ በረከተ ፡ አቡነ ፡
ተክለ ፡ ሃይማኖት ፡ በከመ ፡ ይቤ ፡ አባ ፡ ዘክርያስ ፡ ዘ
እንበለ ፡ ኅሐቀሁ ፡ ኮነ ፡ ኅብስት ፡ ወሰዋ ፡ ወኃጥኡ ፡
ኅበ ፡ ያነብሩ ። ወዝውእቱ ፡ ቀዳሚ ፡ ተአምራው ፡ ለ
አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ዘተገብረ ፡ ሀገረ ፡ አንሳ
ት ። ወሶበ ፡ ርአዮ ፡ ዘንተ ፡ መንክረ ፡ ወተአምረ ፡ ሰ
ብአ ፡ ሀገር ፡ ገብሩ ፡ ተገነኩ ። ወበዕለተ ፡ ተገነኩ ፡
ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ይጠብሑ (Fol. 205b. 3.)
ከ ፡ አልህምተ ፡ ወአባግዓ ፡ ወአጣሊ ፡ ለተገነከረ ፡ አ
ቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ፪፻፴፩ ፡ ጥብሐ ፡ ወሚመ ፡
፫፻ ፡ ወኮነ ፡ ፩ዕለተ ፡ በዕለተ ፡ ዕረፍቱ ፡ ለአቡነ ፡ ሀለ
ው ፡ ውሉዳ ፡ ለአባ ፡ ዘክርያስ ፡ እለ ፡ ወለዶሙ ፡ በ
መንፈስ ፡ ወኮነ ፡ ቤዮሙ ፡ በማዕደተ ፡ ፈለግ ፡ ወኢ

ተክህሎም፡ ያዕድጋ፡ ኅብስተ፡ ወሰዋ። ወመልዐ፡
ፈለግ፡ ወሶበ፡ ሰምዐ፡ አባ፡ ዘክርያስ፡ ተገሥኡ፡ ወ
ሐረ፡ ኅበ፡ ፈለግ፡ ከመ፡ ያርአይ፡ ዘከመ፡ ነሥኦ
ሙ፡ (Fol. 206a. 1.) ባሕር፡ ወቀዊሞ፡ በድንጋገ፡ ፈ
ለግ፡ ጸለየ፡ ጸሎተ፡ እንዘ፡ ይብል፡ ኦአባ፡ አቡየ፡
ሰአሎ፡ ለእግዚአብሔር፡ አምላክክ፡ ከመ፡ ይክፍላ፡
ለዛተ፡ ፈለግ፡ በከመ፡ ከፈሎን፡ ለባሕረ፡ ኢርትራ፡
ወለተከዚ፡ ዮርዳኖስ፡ ወበጊዜሃ፡ ተክፍለት፡ ባሕ
ር። ወዓደገ፡ ክሎም፡ ደቂቁ፡ ጸዊሮቶሙ፡ ለተ
ገካረ፡ አቡነ። ወሶበ፡ አደው፡ ክሎም፡ ደቂቁ፡ ለ

አባ፡ ዘክርያስ። ወወዕኡ፡ እማእከለ፡ ፈለግ። ወሶ
ቤሃ፡ ተጋብ (Fol. 206a. 2.) አት፡ ባሕር፡ ወመልዓ
ት፡ እስከ፡ ድንጋግ። ወሶበ፡ ርእዩ፡ ተአምረ፡ ዐ
ቢየ፡ እንዘ፡ ትሁብ፡ ባሕር፡ ፍኖተ፡ ከመ፡ ያዕድ
ው፡ ቦቱ፡ ለተገካረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡
ሰዋ፡ ወኅብስ (Fol. 206a. 3.) ተ፡ ሰብሕዎ፡ ለእግዚ
አብሔር፡ እንዘ፡ ይብሉ፡ ንሑብሉ፡ ለእግዚአብሔ
ር፡ ስቡሕ፡ ዘተስብሐ፡ በከመ፡ ሰብሐ፡ ደቂቁ፡
እስራኤል፡ ወዓዲሙ፡ እምባሕረ፡ ኤርትራ፡ ጸሎ
ቱ፡ ይዕቀብን፡ እ።

CHAPTER XXII.

(Fol. 206b. 2.) ሸቂተአምራው፡ ለአቡነ፡ ተክለ፡ ሃ
ይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁ
ሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አማኒ።
ስምሁ፡ ፍቁራንየ፡ ዘከመ፡ ገብረ፡ ተአምረ፡ ሀቢየ፡
ገዢቱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ሐዋርያት፡
ወሰማዕታት። ወሀለወት፡ አሐተ፡ ብእሲት፡ መበለ
ት፡ በሀገረ፡ አንጎት፡ መሃይምንቱ፡ ለአባ፡ ዘክርያ
ስ፡ ነዳይት፡ ይአቲ፡ ዘአልባ፡ ምንትኒ። ወኮነ፡ ፍዕ
ለተ፡ ሐረት፡ ውስ (Fol. 206b. 2.) ተ፡ ምሥያጥ፡ ከ
መ፡ ትግየጥ፡ ዮርሆ፡ ለተገካረ፡ አቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ወበዕለተ፡ ተግየጠት፡ ነሥኦ፡ ያፈ፡ አውስ
ት፡ ወአምሐለቶ፡ እንዘ፡ ትብልኦ፡ ያፈ፡ አውስት፡
አምሐለቱ፡ በአቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ኢ
ትብል፡ ለዮርሆየ፡ ለተገካረ፡ አቡየ፡ አረብሐ፡ ወ
አምሐለቶ፡ ወኢተክህሎ፡ ከመ፡ ይብልዐ። ወወለ
ደት፡ ይአቲ፡ ዮርሆ፡ ደዋ (Fol. 206b. 3.) ርሃ፡ ብዙኃ
ነ፡ ወትገብሮሙ፡ ለተገካረ፡ አቡነ፡ ተክለ፡ ሃይማኖ
ት፡ ፍዕለተ፡ ኃይሩ፡ ውስተ፡ ይአቲ፡ ሀገር፡ ላእካነ፡
ንጉሥ፡ ወነሥኦምሙ፡ አግብርት፡ ለፄደዋርሂሀ።
ወትቤሎሙ፡ ኢትግበሩ፡ ዘንተ፡ ግብረ፡ እብለክሙ፡
አጋዕዝትየ፡ ኢደትክሀለክሙ፡ ትብልዕምሙ። እስ
መ፡ እሉ፡ ደዋርሀ፡ ዘአቡየ፡ ተክለ፡ ሃይማኖት፡ እ
ሙንቱ፡ ወነሥኦምሙ፡ ወወሰድምሙ፡ በኃይሎሙ።
ወከዕበ፡ ት (Fol. 207a. 1.) ቤሎሙ፡ አንሰ፡ ዘአልብየ፡

ኃይል፡ ወውኦቱ፡ አቡየ፡ ኃይል፡ ይፍታሕ፡ ማዕከ
ሌየ፡ ወማእከሉክሙ። ወአምዝ፡ ገደልምሙ፡ ለእ
ልክቱ፡ ደዋርሀ፡ ወአብሰልምሙ፡ በመቅጹት፡ ወወ
ደዩ፡ ውስተቶሙ፡ ጼወ፡ ወቅብን፡ ወዓጽአጥምሙ።
ወሶበ፡ ኮነ፡ ጊዜሁ፡ ለድራር፡ ፈቀዱ፡ ያርኅው፡ አ
ፈ፡ መቅጹት፡ ወዐበየ፡ ተርኅምተ፡ ወአምዕ፡ ብ፡ አ
ብኦ፡ ፍእደሁ፡ ከመ፡ ያውዕኦ፡ ሥጋ፡ ደዋርሀ፡ ሶ
ቤሃ፡ (Fol. 207a. 2.) ተዓሥረ፡ አግብረው፡ ወኮነ፡ ጽ
ቡስ፡ ወተዘብጠ፡ ክሉ፡ ሥጋሁ፡ ወከልሀ፡ በዐቢ
ደ፡ ቃል፡ እንዘ፡ ይብል፡ ዘተ፡ ብእሲት፡ በዐልተ፡
ደዋርሀ፡ ገብረት፡ በላዕሌየ፡ ሥራየ፡ ወተናገረተኒ፡
ብዙኃ፡ ነገረ፡ አመ፡ ነግኢኩ፡ ደዋርሂሃ፡ ወሐዊሮ
ሙ፡ አምጽአዋ፡ ለደአቲ፡ ብእሲት፡ ወደቤልዋ፡
በሊ፡ ፍትሔ፡ ዘአሰርኩ፡ በሥራይኩ። ወትቤሎ
ሙ፡ ኢኮንኩ፡ አነ፡ መሰረተ፡ ዳእሙ፡ አነ፡ አመ
ቱ፡ ለገባረ፡ ተአምር፡ ተክለ፡ (Fol. 207a. 3.) ሃይማኖ
ት፡ ወሶበ፡ ሰምዐ፡ ላእከ፡ ንጉሥ፡ እንዘ፡ ትሰምዮ፡
ለገባረ፡ ተአምር፡ አቡሀ፡ ይቤላ፡ እመሰ፡ ገባረ፡ ተ
አምር፡ አቡኪ፡ ያንሥኦ፡ ለኪ፡ ደዋርሀኪ፡ ዘሀለ
ጢ፡ ውስተ፡ ገንቱ፡ መቅጹት፡ ወውኦቱ፡ ጊዜ፡ አ
ዘዘ፡ ከመ፡ ይገብጥዋ፡ ከመ፡ ትፍታሕ፡ በሥራየ፡
ዘአሰረት። ወሶቤሃ፡ በከየት፡ እንዘ፡ ትብል፡ አቡየ፡
ተክለ፡ ሃይማኖት፡ ገባረ፡ ተአምር፡ ምንተ፡ ኮንከ፡
ዮምሰ፡ ወአንተ፡ ተአምር፡ ከመ፡ ኢከ (Fol. 207b. 1.)
ንኩ፡ መሠራተ፡ አአቡየ፡ አንሥኦ፡ ሊተ፡ አሎንተ፡

ደዋርሀ : ከመ : አጎትሙት : አመትከ : ወሶበ : ትቤ :
 ዘንተ : ተንሥኡ : ደዋርሀ : ሕያዋኢሆሙ : ወወዕኢ :
 አምን : መቅጹት : ወአስተጣፍሐ : አከናፊሆሙ : ወ
 ሰረፍ : ላዕለ : ወሐሩ : መንገለ : ቤቶሙ : እንዘ : ይ
 ኬልሐ : ከመ : ዘይብሉ : ስብሐት : ለእግዚአብሔ
 ር : ለዘአንሥኡን : አምድኅረ : ሞትን : ወሶበ : ርእ
 ዩ : ላእከን : ንጉሥ : ፈርሁ : ወደንገጹ : ወኮኑ : ከ
 መ : (Fol. 207b. 2.) አብድንት : ወይአቲኒ : ብእሲት :
 አተወት : ቤታ : እንዘ : ታስተበዕኦ : ለአቡሃ : ወረ
 ከበቶሙ : ኅበ : መኅደረሆሙ : ወአምድኅረዝ : ወ
 ለዱ : እልክቱ : ደዋርሀ : ብዙኃን : ወሀለዉ : እስከ :
 ያእዜ : ውሉዶሙ : ወይገብርዎሙ : ለተዝካረ : አቡ
 ኒ : ተክለ : ሃይማኖት : አፍቀራንዩ : ርእክሙኑ : ዘ
 ከመዝ : ዕፁብ : ግብረ : ዘከመ : አንሥኡ : ሙታን :
 ወብሱላን : ደዋርሀ : አማን : አማን : አቡን : ተክለ :
 ሃይማኖት : (Fol. 207b. 3.) ገብረ : ተአምር : አፍቀራ
 ንዩ : ንዑ : ንትፈሣሕ : በእግዚአብሔር : ወንዩብብ :
 ለአምላክን : ወንብጸሕ : ቅድመ : ገጹ : በአሜን : ወ
 በመዝሙር : ንዩብብ : ሎቱ : እስመ : ዐቢይ : ግብረ :
 እግዚአብሔር : አምላክን : ዘመርሐን : በብርሃን : ዝ
 ንቱ : አቡን : ተክለ : ሃይማኖት : ወዓቀበን : በእደ :
 ኖላዊን : ኄር : ወጠቢብ : እምአፈ : ተኮላ : ወዝዕ
 ብ : ወንበል : ኅቡረ : በፈአፍ : በአብሐት : ለአብ : ወ
 ወልድ : ወመንፈ (Fol. 208a. 1.) ስ : ቅዱስ : ዘይሴባ
 ሕ : ወትረ : በሠርቅ : ወዓረብ : በመስዕ : ወበአዚብ :
 ወበኅበ : ነሉ : ዘኢተሐለዩ : በልብ : ለዓለመ : ዓለ
 ም : አሜን : መልአ : ጸወጀዘአቡን : ተክለ : ሃይማኖ
 ት : ተአምራት : ዘአቀምኖ : እንዘ : ንኤልቀ : በጸወ
 ጀፍጥረታት : ወአመ : አክሰ : አምጸሐፍን : ብዙኃን :
 እምተአምራቲሁ : ብዙኃን : ወይእዚኒ : ዝኩ : አ
 ቡን : ዘአንሥኡ : ምውት : ወብሱለ : ዶርሆ : ያነሥ
 አን : ወይ (Fol. 208a. 2.) ባልሐን : አሞት : ኃጢአት :
 ዘይከል : ባልሀ : ዮም : በዕለት : ልደቱ : እለ : ተጋ
 ባእን : ለሰሚዐ : ተአምራቲሁ : ወለሰብሐ : ዮም :
 በዕለት : ልደቱ : ለእለ : ንጸንሐ : ሰላመ : ዘኢሁ :
 የሀበን : በበአስማቲን : ጸሪሆ : ይቀድሰን : ወይባርክን :
 ደማኖ : ሰፊሐ : ወከዕብ : አመ : ትወዕኢ : ነፍሱን : ኢ
 ንቀም : ዕራቃቲን : ይጽሕብ : ርስሐቲን : በማየ : ሕ

ይወት : አንጺሐ : ያስተዋርሰን : ወያብኦን : ውስተ :
 ሀገሩ : መሪሐ : (Fol. 208a. 3.) በከመ : አስተዋረሶሙ :
 ወአብአሙ : አይሱ : ለደቂቀ : እስራኤል : ውስተ :
 አይራሆ : ለዓለመ : ዓለም : አሜን : ተፈጸመ : በ
 ዝዩ : መጽሐፈ : ተአምራቲሁ : ለአቡን : ተክለ : ሃ
 ደማኖት : ዘኢትዮጵያ : ሐዋርያ : ሐዲስ : ዘይትንበ
 ብ : በዕለት : ልደቱ : አመ : ጸወጀለወርኃ : ታኅሣ
 ሥ : ትንብልናሁ : ታብጽሕ : ሐመረ : ነፍሱን : ኅበ :
 ዘኅን : ወመርስ : ወኢይሁኑ : ወኢይነክንክ : ሰል
 በ : ነፋስ : ወትዕቀብ : (Fol. 208b. 1.) እምነሉ : እኩ
 ይ : ለገብሩ : ተክለ : ሃ (Fol. 208b. 2.) ደማኖት : ለዓ
 ለመ : ዓለም : አሜን :

(Fol. 208b. 3.) በከመ : እግዚአብሔር : እግዚእ :
 ዘይመልክ : ነሉ : ለሰማይ : እምድር : ከመ : ደብተ
 ራ : ወከመ : ቀመር : ዘሰቀሎ : ዘረሰፍ : ለምድር : ድ
 ሉተ : እምላዕሌሃ : ጽልመተ : አሰሊሎ : ጌእደሃ : ረ
 ሰዩ : ፍሬያተ : ዕፁወ : ዘዘዘአሁ : ለአብቀሎ : ወሳ
 ብዕተ : እደሃ : ረሰዩ : ለማይ : ምዕቃሎ : ወከዕብ :
 አትክልተ : ዘዘዘአሁ : ጣዕመ : በውስተ : ገነት : ተ
 ኪሎ : ለአዳም : ዘአብሐ : ይብላዕ : እንበለ : ጆዕዕ :
 በማዕከለ : ገነት : (Fol. 209a. 1.) ዘሀሎ : ኪያሁ : በሊ
 ዶ : በተሀብሎ : እምጽአ : ሞተ : ላዕሌሁ : ወላዕለ :
 ውሉዱ : ተቀትሎ : ወእምድኅረዝ : በጃወጅዩዓመ
 ተ : ለበሶ : አባሎ : መሐሮ : እግዚአብሔር : ብዙኃን :
 ምሕረት : ወተሳህሎ : ወበእንተዝ : ንዑ : ኖፍቅሮ :
 በጥብዕ : ልብን : ወንሰብሐ : እንበለ : ተአንትሎ : እ
 መቦ : ዘያፈቅሮ : ወዘኢይሴብሐ : እሳተ : | ሰ | ማይ :
 ወእሳተ : ምድር : ለያዕልሎ : እስከ : ይከውን : ከመ :
 ጸለሎ : (Fol. 209a. 2.) ወእምድኅረ : ኮን : ከመ : ጸለ
 ሎ : ይይምስሶ : ወያንሥኡ : ነፋስ : አውሎ : ለዓለ
 መ : ዓለም : አሜን : ለይበል : ነሉ : ሕዝብ : ለይ
 ኩን : ለይኩን : ባርክ : እግዚእ : ጅመክሊተ : ከመ :
 እርባሕ : ቦቱ : ጅመክሊተ : ወረቢሕዩ : ከመ : ትበለ
 ኒ : ተሠዩም : ላዕለ : ጅአህጉር : ባርክ : እግዚእ : ፍ
 ኖትዩ : ኅበኒ : ፲ መክሊተ : ከመ : እርባሕ : ቦቱ : ካ
 ልአተ : ፲ መክሊተ : ከመ : ትበለኒ : ተሠዩም : ላዕ
 ለ : ጅአህጉር : ረስዩኒ : (Fol. 209a. 3.) እግዚእ : ኄ
 ረ : ነጋዲ : ዘያስተባዝኅ : መክሊተ : እግዚእ : ኢት

ረስየኒ፡ እግዚአ፡ ከመ፡ እኩይ፡ ገብር፡ ዘደፈነ፡ መ
 ክሊተ፡ እግዚአ፡ ፡ ወኢታውዕኢኒ፡ እግዚአ፡ አፍ
 አ፡ ኅበ፡ ጸናፊ፡ ጽልመት፡ ውስተ፡ ብካይ፡ ወሐቅ
 የ፡ ስነን ፡ አላ፡ ደምረኒ፡ በብዝሃ፡ ምሕረትክ፡ ም
 ስለ፡ አባግዕ፡ ቡሩካን፡ ለዓለመ፡ ዓለም፡ አሜን ።
 ስምዑ፡ ፍቁራንዩ፡ ዘንተ፡ ምሳልያተ፡ እግዚእነ፡ ዘ
 ሀሎ፡ ጽሑፈ፡ በወንጌል፡ በእ (Fol. 209b. 1.) ንተ፡ እ
 ለ፡ ይሚህሩ፡ ሠናዩ፡ ትምህርተ፡ ወይእዚኒ፡ ስም
 ዑ፡ ዜና፡ ዘሠናይ፡ እስከ፡ ትሰምዑ፡ ተአምረ፡ አቡ
 ክሙ፡ ዘከመ፡ ገብረ፡ ሎቱ፡ እግዚአብሔር፡ ዮም፡
 በዛቲ፡ ዕለት፡ ኮነ፡ ጥንተ፡ በዐሉ፡ ለአበ፡ ክፍሊ፡
 ዘአስተጋባእነ፡ እምክሉ፡ በሐውርት ። ዮም፡ አመ፡
 ጸወፃለመጋቢት፡ በዛቲ፡ ዕለት፡ ተፀንሰ፡ አቡነ፡ ተ
 ክለ፡ ሃይማኖት፡ ዮም፡ በዛቲ፡ ዕለት፡ ተፈጸመ፡ ዘ
 ይቤሎ፡ ሚካኤል፡ ለጸጋ፡ ዘእ (Fol. 209b. 2.) ብ፡ ና
 ሁ፡ ትፀንስ፡ ብእሲትክ፡ ወትወልድ፡ ወልደ፡ ዘመ
 ዐዛ፡ ዕናረቱ፡ ሠናይ፡ ይመልዕ፡ ውስተ፡ ክሉ፡ ዓለ
 ም፡ ከመዝ፡ ይቤሎ፡ በዕለተ፡ አውዕኦ፡ እምልጎተ፡
 ባሕር፡ እምድጎረ፡ ነበረ፡ ሠሉሰ፡ መፀልተ፡ ወሠ
 ሉሰ፡ ሌሊተ፡ ተኅብእ፡ እምክሉ፡ ቀትል፡ ሶበ፡
 ዴገኖ፡ ፩ሐራዊ፡ መስተዕእነ፡ ፈረሰ፡ እምነ፡ ሐራ
 ሁ፡ ለመተሎሚ፡ ንጉሠ፡ ጳጳሳት ። ዮም፡ በዛቲ፡ ዕ
 ለት፡ ተዘርአ፡ ዘርእ፡ ሠናይ፡ ውስተ፡ ምድር ። ወ
 (Fol. 209b. 3.) በቀሎ፡ ፈረዩ፡ ብዙኃ፡ ፍሬ፡ የወአም
 ዐተ፡ እለ፡ አልበሙ፡ ኅልቀኦ፡ ከመ፡ ከዋክብተ፡
 ሰማይ ። ወከመ፡ ፍፃሜ፡ ባሕር፡ ዮም፡ በዛቲ፡ ዕለት፡
 ኮነ፡ ሱራሬሁ፡ ለሕንፃ፡ ማኅፈድ፡ ሠናይ፡ ወተፈጸ
 መ፡ በዘአውራኅ፡ አመ፡ ጸወፃለመርኃ፡ ታኅሣሥ፡
 ወስነ፡ ሕንጻሁ፡ አዳም፡ ወሠናይ፡ እስተርአየ፡ ጽ
 ጉዩ፡ ወአልበ፡ ዘከማሁ፡ ዘተረክበ፡ እምእለ፡ ተሐ
 ንጹ፡ ማኅፈዳት፡ በብሔረ፡ ኢትዮጵያ ። ወሶበ፡ በ
 ጽሐ፡ ጊዜሁ፡ (Fol. 210a. 1.) ለቀድሶ፡ ማኅፈድ፡ አ
 ቡነ፡ ጌርሎስ፡ ጳጳስ፡ ወረስዮ፡ ማኅፈድ፡ ንጹሐ፡
 ወማኅፈድ፡ ለመንፈስ፡ ቅዱስ ። ማኅፈድ፡ ንጹሐ፡
 ዘንቤ፡ አሜን፡ አሜን፡ አቡነ፡ ተክለ፡ ሃይማኖት፡
 ውሕቱ፡ ዘኮነ፡ ማኅፈድ፡ ለመንፈስ፡ ቅዱስ ። በከመ፡
 ይቤ፡ ጳውሎስ፡ ሐዋርያ፡ ኢየሐመርክሙኑ፡ ከመ፡
 ማኅደሩ፡ ለመንፈስ፡ ቅዱስ፡ አንትሙ፡ ኅድጉሰ፡

በእንተ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ዘተቀደሰ፡ እም
 ክርሠ፡ እሙ፡ ከመ፡ ኤ (Fol. 210a. 2.) ርምያስ፡ ወዮ
 ሐንስ፡ መጥምቅ፡ በእንተአነሂ፡ ይቤ፡ ኢታርክሱ፡
 ቤቶ፡ ለመንፈስ፡ ቅዱስ፡ ዘቡቱ፡ አተቡክሙ፡ በዕለ
 ተ፡ መድኃኒት፡ ንግበእኬ፡ ኅበ፡ ውጻሌ፡ አቡነ፡ ተ
 ክለ፡ ሃይማኖት፡ ስምዑ፡ ፍቁራንዩ፡ እፎ፡ ያስተና
 ሥእ፡ ዝክረ፡ ስሙ፡ ሶበ፡ ይትበሀል፡ አቡነ፡ ተክለ፡
 ሃይማኖት፡ ያስተናሥእ፡ ልበ፡ ከመ፡ ዝብብተ፡ አ
 ርጋኖን ። ወከመ፡ አውታረ፡ መሰንቀ፡ ዘምስለ፡ ከ
 በሮ፡ ወጸናጽል፡ በዕለተ፡ (Fol. 210a. 3.) ይትጌበዩ፡
 ነቢያት፡ እፎ፡ ይጥዕም፡ ዝክረ፡ ስሙ፡ ለአቡነ፡ ተ
 ክለ፡ ሃይማኖት፡ ከመ፡ ሰትዩ፡ ወይን፡ ለጉርኤ፡ ወ
 ከመ፡ ሐሊብ፡ ወበሊዐ፡ ኅብስት ። እፎ፡ ይምዕዝ፡
 ዝክረ፡ ስሙ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ከ
 ልበኔ፡ ወከመ፡ አንክሶ፡ ወከመ፡ አስጳዳቶስ ። ወእ
 ፎ፡ ያመውቅ፡ ዝክረ፡ ስሙ፡ ለአቡክሙ፡ ከመ፡
 ዐሐይ፡ ዘያፈትርጌ፡ በመዋዕለ፡ ክረምት፡ በዕለተ፡
 ጊሜ፡ ወቆባር፡ ሶበ፡ ሰሰሉ፡ ይመናት፡ እ (Fol. 210b. 1.)
 ፎ፡ ያስተፈራሥሕ፡ ዝክረ፡ ስሙ፡ ሶበ፡ ይትበሀል፡
 አቡነ፡ ተክለ፡ ሃይማኖት፡ ያስተፈራሥሕ፡ አልባበ፡
 ከመ፡ ብርሃነ፡ ወርኅ፡ በሌሊት ። ወከመ፡ ብርሃነ፡
 ማኅቶት፡ በውስተ፡ ጽልመት ። ወእፎ፡ ያስተፈራሥ
 ሕ፡ ዝክረ፡ ስሙ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ከ
 መ፡ ሠርጐ፡ መርዓዊ፡ ወትርሲተ፡ መርዓት ። ወከ
 መ፡ አክሊል፡ ዘያንጸበርቅ፡ ዲበ፡ ርእሰ፡ ነገሥት፡
 ሶበ፡ ይሠረገው፡ ዝክረ፡ ስሙ፡ ለአቡክሙ፡ (Fol.
 210b. 2.) ሶበ፡ ይትበሀል፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ያ
 ሠረገው፡ ከመ፡ ሠርጐ፡ ሰማይ፡ በከዋክብት ። ወከመ፡
 ሠርጐ፡ ምድር፡ በስነ፡ ጽጌያት፡ እፎ፡ እክል፡ አስ
 ተማስሎተክ፡ ወእስተብዕዖተክ፡ ኦእግዚእዩ፡ ብፀ
 ዕ፡ አንተ፡ ዘፈራህክ፡ ለእግዚአብሔር፡ ወዘፈቀድ
 ክ፡ ትእዛዞ፡ ፈድፋዶ ። ወይከውኑ፡ ጽኑዓነ፡ ዘርእ
 ክ፡ ውስተ፡ ምድር፡ ትውልደ፡ ጳድቃን፡ ይትብረ
 ኩ፡ ከብር፡ ወብዕል፡ ውስተ፡ ቤቱ ። ወጽቂኒ፡ ይነ
 ብ (Fol. 210b. 3.) ር፡ ለዓለም፡ ኦእግዚእዩ፡ ብዑዕ፡
 አንተ፡ ወንጹሕ፡ ፍኖት፡ በክሉ፡ ልብክ፡ ዘፈራህ
 ኮ፡ ለእግዚአብሔር ። ኦእግዚእዩ፡ መኑ፡ ይክል፡ ወ
 ድሶተክ ። ወመኑ፡ ይክል፡ ፈጽሞ፡ አስተብዕዖተክ፡

አእግዚእየ ። ወለእመ ፡ ኢክህልኩ ፡ ወድሶተክ ። ወ
እንበይነዝ ፡ ለእግዚአብሔር ፡ ነህብ ፡ ስብሐተ ፡ እን
ዘ ፡ ንብል ፡ ስብሐት ፡ ለእግዚአብሔር ፡ ዘእንጽሐክ ፡
ወቀደሰክ ፡ እምክርሠ ፡ እምክ ፡ ለዓለመ ፡ ዓለም ፡ አ
ሜን ። (Fol. 211a. 1.) ይእዜኒ ፡ እምድሳረ ፡ አስተብ

ፅዕናሁ ፡ ለብፁ-ፅ ፡ አቡነ ፡ በከመ ፡ ሥሩፅ ፡ በሕገ ፡ መ
ጽሐፍ ፡ ንትመደጥ ፡ ሳበ ፡ ጽሐፊ ፡ ተአምራቲሁ ፡ መ
ድምም ፡ ለ (Fol. 211a. 2.) አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ት
ሩፊ ፡ ምግባር ። ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ገ
ብሩ ፡ ትክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XXIII.

(Fol. 211a. 3.) ሸፒተአምራሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡
ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወነ
በረ ፡ ጅብእሲ ፡ በሀገረ ፡ ወረብ ፡ ዘቦ ፡ ላዕሌሁ ፡ ጋኔ
ን ፡ ወያወድቆ ፡ ዘልፈ ፡ በሳበ ፡ ረክበ ፡ ወያመነድቦ ፡
ጥቀ ። ወእምድሳረ ፡ ነበረ ፡ በዝንቱ ፡ ደዌ ፡ መሪር ፡ ብ
ዙኃ ፡ ዓመታተ ፡ ሐለየ ፡ በልቡ ። ወይቤ ፡ እሑር ፡ እን
ከሰ ፡ ሳበ ፡ መቃብረ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ገባ
ረ ፡ ተአምር ፡ (Fol. 211b. 1.) በዕለተ ፡ ተገነሩ ፡ ይግበር ፡
ላዕሌየ ፡ ተአምረ ፡ ወያወ-ዕኦ ፡ ለዘይነጽሐኒ ፡ (sic)
ወያወድቀኒ ፡ በሳበ ፡ ረክበ ፡ ወበጸሐ ፡ ሳበ ፡ መቃብ
ሩ ፡ በከየ ፡ ወሰኦለ ፡ እንዘ ፡ ይብል ፡ ኦኦቡየ ፡ ገባሪ ፡
ተአምር ፡ ሰኦል ፡ ሊተ ፡ ሳበ ፡ አምላክክ ፡ ከመ ፡ ይ
ፍትሐኒ ፡ እምዝንቱ ፡ ማዕስረ ፡ ጸላኤ ። ኦኦቡየ ፡ ቅ
ዱስ ፡ ኢታስተኃፍረኒ ፡ ርድኦኒ ፡ ወአድሳነኒ ፡ ወኢ
ይግባኦ ፡ ተኃፊርየ ፡ ከመ ፡ ኢይበሉኒ ፡ ሰብኦ ፡ ወረ
ብ ፡ ዘሐረ ፡ ሳቤሁ ፡ ከመ ፡ ኢፈውሶ ፡ (Fol. 211b. 2.)
ኢክህለ ፡ ፈውሶቆ ፡ ወከመዝ ፡ ብሂሎ ፡ ኖመ ፡ በዕለ
ተ ፡ ተገነሩ ፡ እንዘ ፡ ኢይጥዕም ፡ ምንተኒ ፡ ከመ ፡ ይ
ፈውሶ ። ወወረደ ፡ ሳቤሁ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖ
ት ፡ በይእተ ፡ ሌሊት ፡ እኒዞ ፡ ሰይፈ ፡ እሳት ። ወሶበ ፡
ርእየ ፡ ውእቱ ፡ ጋኔን ፡ ደንገፀ ፡ ወአውደቆ ፡ ለድው

ይ ፡ ወእስተራገጸ ፡ እንዘ ፡ ይብል ፡ አ ፡ ተክለ ፡ ሃይማ
ኖት ፡ ኢትዝብጠኒ ፡ በሰይፍክ ፡ ዘእሳት ። ወእንዘ ፡
ሀሎክ ፡ በርኅቅ ፡ አውአየኒ ፡ ወእንደደኒ ፡ ነበልበሉ ።
ወ (Fol. 211b. 3.) አቡነሂ ፡ ያርአዮ ፡ ሰይፈ ፡ ከመ ፡ ይ
ጸኦ ፡ ፍጡነ ፡ ወጋኔንሂ ፡ ይኬልህ ፡ እንዘ ፡ ይብል ፡ አ ፡
ተክለ ፡ ሃይማኖት ፡ አ ፡ ተክለ ፡ ሃይማኖት ፡ ኢትዝብ
ጠኒ ፡ በሰይፍክ ፡ ዘእሳት ፡ ወኢታግጥኦኒ ፡ ናሁ ፡ ወ
ዓእኩ ፡ ወኢይገብእ ፡ እንከ ፡ እምሕል ፡ ለከ ፡ እምድ
ሳረ ፡ ወዓእኩ ፡ እምዝንቱ ፡ ቤትየ ፡ ዘነበርኩ ፡ ብዙ
ኃ ፡ ዘነበርኩ ፡ ብዙኃ ፡ አዝማነ ፡ ወለእመ ፡ ተመደጥ
ኩ ፡ ሳቤሁ ። ወለእመ ፡ ቆምኩ ፡ በመክንክ ፡ ያብል
ዓኒ ፡ ሥጋ ፡ አር (Fol. 212a. 1.) ዌ ፡ ዘአኃርም ፡ አነ ፡
ወከመዝ ፡ ብሂሎ ፡ ወዕኦ ፡ ጋኔኑ ። ወውእቱ ፡ ብእሲ ፡
ድውይ ፡ ዘሐይወ ፡ ይቤ ፡ እምድሳረ ፡ አውሶኦ ፡ ለጋ
ኔን ፡ እምኔየ ፡ ዘበጦ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ በ
ሰይፈ ፡ እሳት ፡ ወረስዮ ፡ ፪ክፍለ ። ወእምድሳረዝ ፡
ወዝሮ ፡ ውስተ ፡ ፀድፍ ፡ ፀቢይ ፡ ዘሀሎ ፡ በመትሕተ ፡
ደብር ። ወከመዝ ፡ ነገሮ ፡ ሐረ ፡ እንዘ ፡ ይሔብሐ ፡ ለ
እግዚአብሔር ፡ ወያስተበጽዖ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የ (Fol. 212a. 2.) ሀሉ ፡
ምስለ ፡ ፍቁሩ ፡ ተክለ ፡ ሃይማኖት (Fol. 212a. 3.) ት ፡ ለ
ዓለመ ፡ ዓለም ፡ አሜን ።

CHAPTER XXIV.

፳፬ተአምራሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸ
ሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ፍቁሩ ፡ ተክለ ፡
ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ። ወነበረት ፡ አ
ሐቲ ፡ ብእሲት ፡ በሀገረ ፡ ድምቢ ፡ ዘ (Fol. 212b. 1.) ተ
ሐምም ፡ ዕፁብ ፡ ሕማመ ፡ በሕማመ ፡ ወሊድ ፡ በዕለ

ተ ፡ ወለደት ፡ ይመውት ፡ ወልዳ ። ወበእንተዝ ፡ ሆዶ
ት ፡ ሳበ ፡ ማሳደረ ፡ ቅዱሳን ፡ በጊዜ ፡ ወሊድታ ፡ ከ
መ ፡ ትለድ ፡ በመከኖሙ ፡ ወኢይመውት ፡ ወልዳ ።
ወከመዝ ፡ ገብረት ፡ ሳበ ፡ አድብረ ፡ ቺ ፡ መነካሳት ፡ ወ
በሀየኒ ፡ ሞቱ ፡ ቺውሉዳ ። ወሶበ ፡ ተለዎ ፡ ሕማመ ፡

መዋት፡ በኅበ፡ ሐረት፡ ወሶበ፡ ፀንሰት፡ ክዕበ፡ ት
 ቤ፡ እንክሰ፡ አሐውር፡ ኅበ፡ መቃብረ፡ አቡነ፡ ተክ
 (Fol. 212 b. 2.) ለ፡ ሃይማኖት፡ ከመ፡ ያሕይዎ፡ ለወል
 ድየ፡ ወእይመውት፡ በከመ፡ ሞቱ፡ ውሉድየ፡ ወ
 በጸሐ፡ ኅበ፡ መካነ፡ እንስት፡ ነገረቶን፡ ነሎ፡ ዘበ
 ጽሐ፡ ላዕሌሃ፡ ወዘከመ፡ ሞቱ፡ ውሉድ፡ ወእንዘ፡
 ትነግሮን፡ አኅዛ፡ ሕማመ፡ ወሊድ፡ ወሶበ፡ ርእያሃ፡
 እንዘ፡ ተዓዕብ፡ ለወሊድ፡ ይቤላሃ፡ እንስት፡ ኦኦኅ
 ትነ፡ ምንተኑ፡ ትገብረ፡ በዛቲ፡ ደብርነ፡ እይትዋለ
 ዱ፡ ባቲ፡ እምአመ፡ ቦኦ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡
 ውስተ፡ ዛቲ፡ (Fol. 212 b. 3.) ገዳም፡ ኅድጊሰ፡ ኦኦኅ
 ትነ፡ ከመ፡ ይለዳ፡ በቲ፡ እንስት፡ እለ፡ ቦን፡ ልብ፡

እንስሳሂ፡ እለ፡ አልቦን፡ ልብ፡ እይወልዳ፡ ባቲ፡ በ
 ዛቲ፡ ደብርነ፡ ወከመዝ፡ ብሂሎን፡ አኅዛ፡ ያውዕኦ
 ሃ፡ ኅበ፡ ሰብኦ፡ ዓለም፡ ወእንዘ፡ ያወዕኦሃ፡ በዐቀ
 በ፡ ደብር፡ ወለደት፡ ወለተ፡ ሠናይት፡ ወበሀየ፡ አ
 ስተርኦያ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወአተበ፡ ላዕ
 ሌሃ፡ በትእምርተ፡ መስቀል፡ ወእምዝ፡ ፈጽማ፡ መ
 ዋዕለ፡ ንጽሐ፡ ሐረት፡ ሀገራ፡ ወደገ (Fol. 213 a. 1.)
 ታ፡ ለወለታ፡ እንዘ፡ ትብል፡ ወሀብክዋ፡ ለአቡነ፡
 ተክለ፡ ሃይማኖት፡ ትኩን፡ ዓመተ፡ ተክለ፡ ሃይማኖ
 (Fol. 213 a. 2.) ት፡ ወሀለወት፡ ይኦቲ፡ ወለት፡ እስከ፡
 ዮም፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ገብሩ፡ ተ
 ክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን።

CHAPTER XXV.

(Fol. 213 a. 3.) ጽጅተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃ
 ይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁ
 ሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን።
 ወኮነ፡ ከመ፡ የሐንጽዋ፡ ለቤተ፡ ማርያም፡ ሐመ፡
 ጅሐናጺ፡ በቅናተ፡ ሰይጣን፡ ወኮነ፡ እደሁ፡ ዘየማ
 ን። ጽቡስ፡ ወእተክህሎ፡ ከመ፡ ይሕንጽ፡ ወርኦ
 ዮ፡ አቡነ፡ መርሐ፡ ክርስቶስ፡ ይቤሎሙ፡ ለወልዱ፡
 ርኦየ፡ ውሉድየ፡ ናሁ፡ ሰይጣን፡ ይፈቅድ፡ ላዕሌነ፡
 ይትኃደግ፡ ሐነጸ፡ ቤተ፡ ክር (Fol. 213 b. 1.) ስቲያን።
 ወይእቤኒ፡ ሐሩ፡ አልክፍዋ፡ ለእደሁ፡ እንተ፡ ፀብ
 ሰት፡ ኅበ፡ እስክረነ፡ ወርቅ፡ ዘአቡነ፡ ተክለ፡ ሃይማ
 ኖት፡ ከመ፡ ይፈውሶ፡ በጸሎቱ፡ ወገብሩ፡ ከማሁ፡
 በከመ፡ አዘዘሙ፡ አቡነ፡ መርሐ፡ ክርስቶስ፡ ወበይ
 እቲ፡ ዕለት፡ ርኦየ፡ ውሉድ፡ ራዕየ፡ ዕቦብ። ወነሥ
 ኦ፡ ጅብእሲ፡ ወሬዛ፡ ወአብኦ፡ ውስተ፡ ቤተ፡ ክርስ
 ቲያን፡ ወአቀሞ፡ ኅበ፡ ሀለወ፡ አቡነ፡ ተክለ፡ ሃይ
 ማኖት፡ ነበረ፡ በመንበር፡ ለአቡነ፡ ተክለ፡ ሃይማ

(Fol. 213 b. 2.) ኖት፡ ለውእቱ፡ ወሬዛ፡ ይቤሎ፡ በአይ፡
 ተእኅዞ፡ ዝድውይ፡ ወአርኦዮ፡ እንዘ፡ ይብል፡ በዝ፡
 ወበዝ፡ ተእኅዝ፡ ወተዓሥረ፡ በሰናስል፡ ወሀለወ፡
 ውስቲቱ፡ ቪቅንዋተ፡ ሐሂን። ወእምዝ፡ አውዕኦ፡
 አቡነ፡ ተክለ፡ ሃይማኖት፡ እምላዕሌሁ፡ ቪሰናስል፡
 እሳት፡ ወቪቅንዋተ፡ በጥጠት፡ ወበላዕለ፡ ውእቱ፡
 ጥጠት፡ ሀሎ፡ ትእምርተ፡ መስቀል፡ ወይቤሎ፡ አ
 ቡነ፡ ተክለ፡ ሃይማኖት፡ ሐር፡ ግበር፡ ግብረከ፡ እግ
 ዘኦ (Fol. 213 b. 3.) ብሐር፡ ፈትሐከ፡ እማዕሰረ፡ ጸላ
 ኢ፡ ወእምድኅረዝ፡ ነቅሐ፡ ውእቱ፡ ድውይ፡ እም
 ንዋሙ፡ ወረከባ፡ ለእደሁ፡ ሕይወታ፡ ወበይእቲ፡
 ዕለት፡ ወዕኦ፡ ለሐኒጸ፡ ቤተ፡ ክርስቲያን፡ በፍሥ
 ሐ፡ ወሶበ፡ ርኦየ፡ እንዘ፡ የሐንጽ፡ አንከሩ፡ ወ
 ተደሙ፡ እለ፡ ተበሀሉ፡ ዮምኒ፡ ይመውት፡ አ
 ው፡ ጌሠመ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡
 ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አ
 ሜን።

CHAPTER XXVI.

(Fol. 214 a. 1.) ጽጅተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
 ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡
 ተክለ፡ (Fol. 214 a. 2.) ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አ

ሜን። ጅኦ፡ ብእሲ፡ ሠረቀ፡ እምተዝካረ፡ አቡነ፡ ተ
 ክለ፡ ሃይ (Fol. 214 a. 3.) ማኖት፡ ቪወቄኅብስተ፡ ዘይት
 በሀል፡ ገብኤ፡ ወአብኦሙ፡ ውስተ፡ ቤቱ፡ ወበላኒ

ታሁ፡ ፈቀደ፡ ከመ፡ ይብላል፡ ጅእምጉብኤ፡ ወአስተ
ዳሊም፡ ደብሐ፡ ሐረ፡ ከመ፡ ያምጽእ፡ እምሳብ፡ እ
ንበረ፡ ወረከቦ፡ ጽፍዓ፡ ላህም፡ ወይቤ፡ ውእቱ፡ ብ
እሲ፡ እንሰ፡ አንበርከሙ፡ ውስተ፡ መሰብዩ፡ ለገደ
፪፡ ጉባኤያት፡ ናሁ፡ እረከቦሙ፡ ከዊኖሙ፡ ጽፍዓ፡
ላህም፡ በጸሎተ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ በእንተ፡
ዘሠረቱ፡ እ (Fol. 214 b. 1.) ምን፡ ተገነክሩ፡ ወከማሁ፡

ካልኩሂ፡ ካዕበ፡ ሠሪቀ፡ ሰዋ፡ ፪ቀሉተ፡ እምተገነክ
ረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወውእቱ፡ ብእሲ፡ ሰ
በ፡ ፈቀደ፡ ከመ፡ ይስተይ፡ ረከቦ፡ ለገነቱ፡ ከዊኖ፡
(Fol. 214 b. 2.) ከመ፡ ስንተ፡ ሰብእ፡ ወስንተ፡ እንስ
ሳ፡ ወአእመረ፡ ከመ፡ ለሊሁ፡ ዘረሰዮ፡ ሙሱነ፡ እ
ይሰትዮ፡ ሠራቂ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስ
ለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓ፡ ዓ፡ እ፡

CHAPTER XXVII.

(Fol. 214 b. 3.) ጽኑተእምረሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡
ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ወኮ
ነ፡ በምድረ፡ አምሐራ፡ ሀለወት፡ አሐቲ፡ ብእሲት፡
ፈራሂተ፡ እግዚአብሔር፡ ወምሀርት፡ ይእቲ፡ መጽ
ሐፈ፡ ነቢያት፡ ወሐዋርያት፡ ወታፈቅሮ፡ ለአቡነ፡
ተክለ፡ ሃይማኖት፡ ወትገብር፡ ተገነከሮ፡ ለለወርሱ፡
ወሀለወ፡ ላቲ፡ ፪ቀሲስ፡ ኃር፡ ብእሲ፡ በምድረ፡ ጎ
ገርም፡ (Fol. 215 a. 1.) ወይትለእካ፡ በነሱ፡ ምግባር፡
ሠናይ፡ ወኮነ፡ አሐተ፡ ዕለተ፡ ትቤሎ፡ አምጽእ፡
ሊተ፡ ዕጣነ፡ ለተገነከረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡
አመ፡ ጽወፀለኑሐሴ፡ ወኢተክህሎ፡ ከመ፡ ይሰድ፡
በይእቲ፡ ዕለት፡ እስመ፡ መዋዕለ፡ ክረምት፡ ውእ
ቱ፡ ወከልኤ፡ ዐዲወ፡ ተከዜ፡ ግዮን፡ ይእቲስ፡ ብ
እሲት፡ ሰበ፡ ኢያምጽእ፡ ላቲ፡ ዕጣነ፡ ጎዘንት፡ ወበከ
የት፡ እንዘ፡ ትብል፡ ወይ፡ ሊተ፡ አሌ፡ ሊተ፡ መነ፡
ይትለእከሂ፡ ጎበ፡ እ (Fol. 215 a. 2.) ገሌ፡ ምድረ፡ ገጡ
ገርም፡ ከመ፡ ያምጽእ፡ ሊተ፡ ዕጣነ፡ ወሶበ፡ ይትከ
ሀል፡ እምፈተውኩ፡ ይትለእከሂ፡ ነፋሳት፡ ወይመ
ናት፡ ወአእዋፈ፡ ሰማይ፡ እለ፡ ያፈጥነ፡ ወሶበ፡ ኃ
ጥአት፡ ዘትገብር፡ ጸለየት፡ ጎበ፡ አቡነ፡ ተክለ፡ ሃ
ይማኖት፡ እንዘ፡ ትብል፡ አገባፈ፡ ተአምር፡ አቡየ፡
ፈኑ፡ ሊተ፡ ላእከ፡ ዘያፈጥነ፡ ከመ፡ ያምጽእ፡ ሊ
ተ፡ ዕጣነ፡ እምድረ፡ ገጡ፡ እምሳብ፡ እገሌ፡ ወ
አግብርትስ፡ እአዋፈ፡ ሰማይ፡ ይትለእከ (Fol. 215 a. 3.)
ምሙ፡ ለጸድቃን፡ ወለከሂ፡ ይትለእከኩ፡ ወለእከ፡
ሊተ፡ አቡየ፡ ከመ፡ ተልእከ፡ ንስር፡ ጎበ፡ ኤርምያ
ስ፡ ነቢይ፡ እምኢየሩሳሌም፡ ሀገረ፡ ባቢሎን፡ ወር

ግብሂ፡ ለፊልሞና፡ ጎበ፡ ልድያ፡ ቤተ፡ እንድርያስ፡
ወውእቱ፡ ብእሲ፡ ሰበ፡ ኢተክህሎ፡ ከመ፡ ይሰድ፡
ላቲ፡ ዕጣነ፡ ፈቀደ፡ ያብኤ፡ ጎበ፡ ቤተ፡ ክርስቲያን፡
ወወደዮ፡ በልብስ፡ መስቀሉ፡ እንዘ፡ ይብል፡ ለእ
መ፡ ኢያብጻኢኩ፡ ላቲ፡ አበውእ፡ ጎለወት፡ ቤተ፡
(Fol. 215 b. 1.) ክርስቲያን፡ ይትወከፍ፡ ላቲ፡ ዘንተ፡
ዕጣነ፡ ወበጸሐ፡ ጎበ፡ ቤተ፡ ክርስቲያን፡ እንበራ፡
ለመስቀሉ፡ ዲበ፡ ምድር፡ ከመ፡ ይትሐፀብ፡ እዲ
ሁ፡ ወውእተ፡ ጊዜ፡ መጽእ፡ ያፈ፡ አውስት፡ ወነ
ሥእ፡ መስቀሎ፡ ምስለ፡ ዕጣነ፡ ወወሰይ፡ ምድረ፡
አምሐራ፡ ወአብጽሐ፡ በይእቲ፡ ሰዓት፡ ወወገረ፡
ላቲ፡ ለይእቲ፡ ብእሲት፡ ጎበ፡ ሀለወት፡ ቀዊማ፡ እ
ንዘ፡ ትጼሊ፡ ከመ፡ ዘይብል፡ ንሥእ፡ ዕጣነ፡ ይቤ
ለከ፡ አቡነ፡ ተክለ፡ (Fol. 215 b. 2.) ሃይማኖት፡ ወርእ
ያ፡ እንዘ፡ ይወድቅ፡ ቅድሚሃ፡ ደንገጸት፡ ወመሰላ፡
ከመ፡ ወገረ፡ ላዕሌሃ፡ ሰይጣን፡ ዕብነ፡ ዐቢየ፡ ከመ፡
ይቅትላ፡ ወሶበ፡ ነጻረት፡ በላዕሌሁ፡ መስቀለ፡ ገብ
አ፡ ልባ፡ ወተፈሥሕት፡ ወወሀበት፡ ውእተ፡ ዕጣ
ነ፡ ለካህናት፡ ከመ፡ ይዕጥንም፡ ዘከመ፡ ተመነየት፡
ወእምድጎረዝ፡ ይእቲ፡ ብእሲት፡ ሰበ፡ ተራከበት፡
ምስለ፡ ውእቱ፡ ቀሲስ፡ ትቤሎ፡ በእንተ፡ ምንት፡
ዘኢያምጽእከ፡ ሊተ፡ ዕጣነ፡ ለተገዝ (Fol. 215 b. 3.) ከ
ረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወነገራ፡ ከሎ፡ ዘ
ከመ፡ ኮነ፡ ወዘከመ፡ እንሥእ፡ ኦፊ፡ አውስት፡
ወይእቲኒ፡ ነገረቶ፡ ዘከመ፡ አምጽእ፡ ላቲ፡ ኦፊ፡
አውስት፡ ወሰሚያ፡ እንከረ፡ ወተደመ፡ ወወሀበ
ቶ፡ መስቀሎ፡ ወሶበ፡ ነጻረ፡ መስቀሎ፡ ይቤ፡ እ
ማን፡ በአማን፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ገባ፡

ተአምር፡ ዘይትለክክዎ፡ አእዋፊ፡ ሰማይ፡ ወእለ፡
 ሰምዕዎ፡ ለዝንቱ፡ ተአምር፡ ሰብሕዎ፡ ለእግዚአ
 ብሔር፡ ወአስተ (Fol. 216a. 1.) ብዕዕዎ፡ ለአቡነ፡ ተ

ክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ (Fol. 216a. 2.)
 የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለ
 መ፡ ዓ፡ አ፡

CHAPTER XXVIII.

(Fol. 216a. 3.) አጅተአምረሁ፡ ለአቡነ፡ ተክለ፡ ሃ
 ይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁ
 ሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን።
 ወኮነ፡ ስብእሲ፡ ድውይ፡ በሀገረ፡ ወረብ፡ መነበረ፡
 በዓራቱ፡ ብዙኃ፡ ዓመታተ፡ እንዘ፡ ኢይትነሣእ።
 ወእምድነረዝ፡ ተበሀሉ፡ በበይናቲሆመ፡ እዝማዲ
 ሁ፡ ንዑ፡ ንሰይ፡ ኃበ፡ መታብረ፡ አቡነ፡ ተክለ፡ ሃ
 ይማኖት፡ ገባፊ፡ ተአምር፡ ወውእቱ፡ ይክል፡ ፈው
 ሶዩ። ወከመዝ፡ ብሂሎ (Fol. 216b. 1.) መ፡ አምጽኦ
 ም፡ ፀግሮመ፡ ወአስከብዎ፡ ውስተ፡ ጸማዕቱ፡ ኃበ፡
 ነበረ፡ ቀዳሚ፡ በሕይወቱ። ወበሀየኒ፡ ነበረ፡ እንዘ፡
 ይትመነደብ፡ በደዌሁ፡ እስከ፡ ትከውን፡ ዕለተ፡ ፍ
 ልሰቱ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ አመ፡ ፲፱፻ለው

ርኃ፡ ግንቦት። ወበይኣቲ፡ ዕለት፡ መጽኦ፡ ኃቤሁ፡
 አቡነ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይበርሀ፡ ገጹ፡ ም
 ስብኢተ። ወዓተበ፡ ላዕሌሁ፡ በትእምርተ፡ መስቀ
 ል፡ ወይቤሎ፡ ተንሥኦ፡ ወተንሥኦ፡ ዘእ (Fol. 216b. 2.)
 ንበለ፡ ሙስና፡ ዘነበረ፡ ቀዳሚ፡ እንዘ፡ ያንጸፈጽፍ፡
 እምኔሁ፡ ቀስሉ፡ ወይወዕኡ፡ ዕሄያት፡ ወመማል።
 ወሶበ፡ ርእየ፡ ተአምረ፡ ዐበየ፡ ውእቱ፡ ብእሲ፡
 መሰሎ፡ ከመ፡ ዘተንሥኦ፡ እሙታን። ወ (Fol.
 216b. 3.) ኢሐረ፡ ውስተ፡ ሀገሩ፡ ወሉብሶ፡ ልብሰ፡
 ምንኩስና፡ በእደ፡ አብ፡ መርሐ፡ ክርስቶስ፡ ወሀ
 ለው፡ እስከ፡ ዮም፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡
 ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለ
 ም፡ አሜን።

CHAPTER XXIX.

(Fol. 217a. 1.) አፀተአምረሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
 ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡
 ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን። ወነበ
 ረ፡ ስብእሲ፡ በደብረ፡ ሊብኖስ፡ እንዘ፡ የሐምም፡ በ
 ሕማመ፡ ቀስሉ፡ ሥጋ፡ ብዙኃ፡ ዓመታተ፡ ወእም
 ዝ፡ ዐርገ፡ በጽባሕ፡ ውስተ፡ ጸማዕቱ፡ ለአቡነ፡ ተክ
 ለ፡ ሃይማኖት፡ ወበጸሐ፡ ህየ፡ ጸለየ፡ ወይቤ፡ ኦአ

ቡነ፡ ዘአውግእከ፡ ለዝንቱ፡ ማይ፡ በቡራኬ፡ እደ
 ከ። ወይእዚኒ፡ ኦአ (Fol. 217a. 2.) ቡየ፡ በርከ፡ ላዕ
 ሌየ፡ ከመ፡ እጠመቅ፡ ወከመዝ፡ ብሂሎ፡ ተጠም
 ቀ፡ በውእቱ፡ ማይ። ወኮነ፡ ሕ (Fol. 217a. 3.) ያው፡
 ሶቤሃ፡ ከመ፡ ዘኢሐመ፡ ምንተኒ፡ ግሙራ፡ ጸሎቱ፡
 ይዕቀቦ፡ ለገብሩ፡ ተክለ፡ ሃይማኖት፡ አሜን።

CHAPTER XXX.

(Fol. 217b. 1.) ሸተአምረሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
 ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡
 ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን። ወከ
 ማሁ፡ ካዕበ፡ ካልኡኒ፡ ብእሲ፡ ነበረ፡ በደብረ፡ ሊብ
 ኖስ፡ እንዘ፡ የሐምም፡ እደሁ፡ ወይቤልዎ፡ እንስሳ
 ሁ፡ ሐር፡ ኃበ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወትድ
 ኅን፡ አእምሩ፡ እለ፡ አልበሙ፡ ልብ፡ እለ፡ በሕሳ

ል፡ ወበልንም፡ ይመይጥምሙ፡ መላትሒሆሙ፡ ከ
 መ፡ ይትዓወቅ፡ ተአምረ፡ አቡነ፡ ተክ (Fol. 217b. 2.)
 ለ፡ ሃይማኖት፡ እለ፡ አልበሙ፡ ልብ፡ አልበው፡
 ሎቱ፡ እግዚአብሔር፡ ወዝንቱ፡ ዘኮነ፡ አኮ፡ በር
 ኅቅ፡ አላ፡ በቅሩ (Fol. 217b. 3.) ብ፡ በሀገርነ፡ በደመ
 ና፡ ወበዕበይ፡ ጸሎቱ፡ ይዕቀቦ፡ ለገብሩ፡ ተክለ፡ ሃ
 ይማኖት፡ ለዓለመ፡ ዓለም፡ አ፡

CHAPTER XXXI.

፴፩ ተአምራት ለአቡነ፡ ተክለ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወኮነ፡ በምድረ፡ ፯ (Fol. 218 a. 1.) ራርያ፡ እንዘ፡ ተሐውር፡ አሐቲ፡ ብእሲት፡ በማእከለ፡ ምሥያጥ፡ እኒዝ፡ ፈትለ፡ ከመ፡ ትሢጥ፡ ነሥአ፡ አፈ፡ አውስት፡ እምአደግ፡ ወሰረረ፡ ውስተ፡ ሰማይ፡ ወይአቲኒ፡ ብእሲት፡ ርክየት፡ አንቃዕዲ፡ ወአምሐለዩ፡ እንዘ፡ ትብል፡ በአቡየ፡ ተክለ ሃይማኖት፡ ኢትሰድ፡ ፈትልየ፡ ወእምድነረዝ፡ ሐረ፡ ውእቱ፡ ያፈ፡ አውስት፡ ርኑቅ፡ ሀገረ፡ እንዘ፡ ይሬአይዎ፡ ነሎሙ፡ ሰብአ፡ ምሥያጥ፡ ወውእቱ፡ ፈትል፡ ይትረክሎሙ፡ ተ (Fol. 218 a. 2.) እኒዝ፡ በእግሩ፡ ከመ፡ ጊሜ፡ ፀዐዳ፡ ወተሰወረ፡ እምአዕይንቲሆሙ፡ ወእምድነረ፡ ተቄልቄለ፡ ፀሐይ፡ ተመያጠ፡ ውእቱ፡ ያፈ፡ አውስት፡ ፀግሮ፡ ፈት

ለ፡ እንዘ፡ ኢይሬአይዎ፡ ሰብአ፡ ምሥያጥ፡ በከመ፡ ርክየዎ፡ ቀዳሚ፡ ወኃሠሣ፡ ለይእቲ፡ ብእሲት፡ ወሰበ፡ ኢረከባ፡ ኀበ፡ ዘነበረት፡ ቀዳሚ፡ ያደ፡ መልዕልተ፡ ምሥያጥ፡ እንዘ፡ የኃሥሥ፡ ከያሃ፡ ከመ፡ ኢይንሣእ፡ ፈትለ፡ ካልእ፡ ብእሲ፡ ወእምድነረዝ፡ ነጸራ፡ በካልእ፡ መካ (Fol. 218 a. 3.) ን፡ እንዘ፡ ትሠይጥ፡ ወወገረ፡ ላቲ፡ ፈትለ፡ መልዕልተ፡ አልባሲሃ፡ ከመ፡ ዘይቤ፡ ንሥኢ፡ ፈትለከ፡ በእንተ፡ መሐላ፡ ዘአምሐልክኒ፡ ወሰበ፡ ርክየ፡ ዘንተ፡ ተአምረ፡ ፀቢየ፡ ሰብአ፡ ምሥያጥ፡ ሰብሕዎ፡ ለእግዚአብሔር፡ ወአስተብዕዕዎ፡ ለአቡነ፡ ተክለ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወምስለ፡ ነሎነ፡ ውሉደ፡ ጥምቀት፡ ለዓለመ፡ ዓለም፡ አሜን ።

CHAPTER XXXII.

(Fol. 218 b. 1.) ፴፪ ተአምራት ለአቡነ፡ ተክለ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወኮነ (Fol. 218 b. 2.) ነ፡ በምድረ፡ ግራርያ፡ በአሐቲ፡ ሀገር፡ ሥርዓቶሙ፡ ያስተጋብኑ፡ እስከ፡ ማእረር፡ ውስተ፡ ፩ቤት፡ ከመ፡ ይኩን፡ ለተዝከረ፡ አቡነ፡ ተክለ፡ ሃ (Fol. 218 b. 3.) ይማኖት፡ ወኮነ፡ ፩ዕለተ፡ ኃደሩ፡ ሐራ፡ ንጉሥ፡ ውስተ፡ ቤተ፡ እክለ፡ ለአቡነ፡ ወአውዕኡ፡ እምውእቱ፡ እክለ፡ ለአፍራሲሆሙ፡ ወይቤሎሙ፡ በዐለ፡ ቤት፡ ኢትግበሩ፡ አጋእዝቲየ፡ ወኢተሀቡ፡ ዘንተ፡ እክለ፡ ለአፍራሲክሙ፡ ወዝንቱ፡ እክለ፡ ዘአቡነ፡ ተክለ ሃይማኖት፡ ውእቱ፡ ወይቤልዎ፡ ሚላዕሌን፡ ዘመኑሂ፡ ይኩን፡ ወወሀቡ፡ ለአፍራ

ሲሆሙ፡ ወሰበ፡ ወሀብዎሙ፡ ፀበየ፡ በሊፀ፡ ወአሐሱ፡ ርክሰሙ፡ (Fol. 219 a. 1.) ከመ፡ ዘይብሉ፡ ንሕንሰ፡ ኢንበልዕ፡ ወሰበ፡ ርክየ፡ ዘንተ፡ ተአምረ፡ ፀቢየ፡ ይቤልዎ፡ ፀቀብተ፡ ሀገር፡ ወአፍራሰ፡ ሥራየ፡ ገብረ፡ ዝንቱ፡ ብእሲ፡ ከመ፡ ኢይብልዑ፡ አፍራሲነ፡ ወይቤሎሙ፡ አንሰ፡ ኢኮንኩ፡ መሠርየ፡ ቀዳሚ፡ ነገርኩክሙ፡ ነሎ፡ ወእምዝ፡ እምጽኡ፡ እክለ፡ ካልኦ፡ ወሰበ፡ ርክየዎ፡ እምርኑቅ፡ አኀዙ፡ ይዕምቁ፡ ምድረ፡ ወነሐቀ፡ ከመ፡ ዘይብሉ፡ ዕንቋዕ፡ እንቋዕ፡ ሰቤሃ፡ በልዕዎ፡ ፍጡነ፡ ጸሎ (Fol. 219 a. 2.) ቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ።

CHAPTER XXXIII.

(Fol. 219 a. 3.) ፴፫ ተአምራት ለአቡነ፡ ተክለ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡

ተክለ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወኮነ ማሁ፡ በካልአትኒ፡ አህጉር፡ እምእክለ፡ አቡነ፡ ዘወ

ሀብም፡ በቀል፡ ከመ፡ ይብላል፡ ዐቢየ፡ በሊዐ፡ ዕውብ፡ ግብሩ፡ (Fol. 219b. 1) ለእግዚአብሔር፡ እለ፡ አልበሙ፡ ልብ፡ አለበወ፡ ወበእንቲአሆሙ፡ ይቤ፡ ነቢይ፡ ኢትኩኑ፡ ከመ፡ ፈረስ፡ ወበቅል፡ እለ፡ አልበሙ፡ ልብ፡ ወዘቄስለ፡ ሥጋሁ፡ እምብዝኝ፡ ደዌ

ሁ፡ ዘይትረእይ፡ እ (Fol. 219b. 2.) ዕጽምቲሁ፡ ወነሉ፡ ዘርእዮ፡ ያንሦጥጥ፡ ሥጋሁ፡ ከያሁኒ፡ ፈወሰ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ፈዋሲ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ።

CHAPTER XXXIV.

(Fol. 219b. 3.) ፴፬ ተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወከነ፡ በምድረ፡ ከተታ፡ ተብሀሉ፡ በበይናቲሆሙ፡ ሰብአ፡ ይእቲ፡ ሀገር፡ ንፁ፡ ንግበር፡ ተገዛረ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወተግባረኒ፡ ኢንግበር፡ በዕለተ፡ ዕረፍቱ፡ ውኅብሩ፡ በዝንቱ፡ ምክር፡ ነሐሙ፡ ወመንፈቆሙ፡ ፈጽሙ፡ በከመ፡ ተናገሩ፡ ወመንፈቆሙ፡ ወዐሉ፡ ውስተ፡ ገራህቶ (Fol. 220a. 1.) ሙ፡ እንዘ፡ ይትገብሩ፡ ወበጊዜ፡ ዘየዓፅዱ፡ መጽአ፡ ገናም፡ ዐቢይ፡ ወወረደ፡ እብነ፡ በረድ፡ ኅበ፡ እለ፡ ተገብሩ፡ በ

ዕለተ፡ ተገዛሩ፡ ዘውእቱ፡ እመ፡ ጄወፀለነሐሴ፡ ወሶረየ፡ እክለ፡ ገራውህ፡ መሬተ፡ ከመ፡ ዘኢበቄለ፡ ላዕሌሁ፡ ምንትኒ፡ ወለእለ፡ ገብሩ፡ በዐለ፡ ሌለየ፡ እብነ፡ በረድ፡ ወለእለኒ፡ ኮነ፡ ምድሮሙ፡ ማእከለ፡ እለ፡ ሠዓሩ፡ በማዕከል፡ አትረፎ፡ ወፈለጠ፡ ምድሮሙ፡ ከመ፡ እንተ፡ ይፈልጥ፡ ናላዊ፡ አባግ (Fol. 220a. 2.) ዓ፡ እምዓጣሊ፡ ዘከመዝሰ፡ ተአምር፡ ብዙኝ፡ ውእቱ፡ ዘተገብረ፡ በበሀገሩ፡ (Fol. 220a. 3.) ዘኢይትጋለቀኝ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ እ ።

CHAPTER XXXV.

፴፭ ተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወከነ፡ በአሐቲ፡ ሀገር፡ በዕለተ፡ ተገዛሩ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ (Fol. 220b. 1.) እንተ፡ ይእቲ፡ ዕለተ፡ ዕረፍቱ፡ ወዐለ፡ ጅብእሲ፡ ውስተ፡ ማኅረስ፡ ወበይእቲ፡ ዕለት፡ ቀተለ፡ አስዋሪሁ፡ እብነ፡ በረድ፡ ወሐዐባ፡ ለይእቲ፡ ገራህት፡ ከመ፡ ፃሕል፡ ዘተሐዕበ ። ወከማሁ፡

ካዕበ፡ በካልእትኒ፡ ሀገር፡ ጅብእሲ፡ ወዐለ፡ እንዘ፡ ይጸሐይይ፡ ገራህቶ፡ መንፈቆ፡ ጸሕየየ፡ ወመንፈቱ፡ ተርፈ፡ በይእቲ፡ ዕለት፡ ለእንተ፡ ጸሕየየ፡ ደምሰሳ፡ እብነ፡ በረድ፡ ወይእዚኒ፡ ኦፍቁራንየ፡ የሀበነ፡ እግዚአብሔር፡ ጅል (Fol. 220b. 2.) በ፡ ከመ፡ ናብዕላ፡ ለይእቲ፡ ዕለት፡ በተጠናቅቆ፡ ነጸረነ፡ ዘወረደ፡ መቅሠፍ (Fol. 220b. 3.) ተ፡ ላዕለ፡ ካልአኒነ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ እ ።

CHAPTER XXXVI.

፴፮ ተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ወከነ፡ በምድረ፡ ከተታ፡ በዕለተ፡ ተገዛሩ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት (Fol. 221a. 1.) ኖት፡ ጅብእሲ፡ ወፈረ፡ ዐዊሮ፡ ዕር

ፎ፡ ከመ፡ ይኅርስ፡ ገራህቶ፡ ወተጻደቆ፡ በፍኖት፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ እንዘ፡ ይበውእ፡ ውስተ፡ ይእቲ፡ ሀገር፡ ወይቤሎ፡ አይቲኑ፡ ተሐውር፡ እንተ፡ ሐረሳዊ፡ ከመ፡ እኅርስ፡ ገራህትየ፡ ወይቤሎ፡ አቡነ፡ በዛቲ፡ ዕለት፡ ለእመኒ፡ ኅረስከ፡ ኢትጽግብ፡

ወለአመኒ፡ ሳደገ፡ ኢትነዲ፡ ተመደጥ፡ ውስተ፡ ቤትክ፡ ። ወይቤሎ፡ ሐረሳዊ፡ እእግዚእየ፡ ሶበ፡ ይቤሎ፡ ኒ፡ ሰብአ፡ ቤትየ፡ (Fol. 221a. 2.) ለምንት፡ ተመደጥክ፡ ከመ፡ እንግሮሙ፡ ሰመክ፡ መኑ፡ እንተ፡ ወይቤሎ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ እነ፡ ውእቱ፡ ዘኮነ፡ ፅረፍትየ፡ በዛቲ፡ ዕለት፡ ። ወዘንተ፡ ብሂሎ፡ ተሰወሮ፡ ። ወእምዝ፡ ተመይጠ፡ ውእቱ፡ ሐረሳዊ፡ እንዘ፡ ያነክር፡ ወይዲመም፡ ። ወጉብእ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ወረከሰሙ፡ ለካህናት፡ እንዘ፡ የዓጥኑ፡ ወያበርሀ፡ ። ወተስእሎሙ፡ እንዘ፡ ይብል፡ ዘንተ፡ መባርሀተ፡ በእንተ፡ መኑ፡ ታብ (Fol. 221a. 3.) ርሀ፡ ወይቤ

ልዎ፡ ኢየአመርከኑ፡ ከመ፡ ዘቲ፡ ዕለት፡ ፅረፍቱ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎሙ፡ ቀዳሚሰ፡ ኢየአመርከኑ፡ ። ወባሕቱ፡ የጊ፡ እምአፋሁ፡ ሰማዕኩ፡ እንዘ፡ ይበውእ፡ ውስተ፡ ሀገር፡ ወእነ፡ እንዘ፡ እወዕእ፡ ለሐረስ፡ በፍኖት፡ ተራክብኩ፡ በዛቲ፡ ዕለት፡ የም፡ ወይቤልኒ፡ ለአመኒ፡ ሐረስከ፡ ኢትጸግብ፡ ወለአመኒ፡ ሳደገ፡ ኢትነዲ፡ ተመደጥ፡ ውስተ፡ ቤትክ፡ ። ወሰሚያሙ፡ ዘንተ፡ ሀበየ፡ መንክ (Fol. 221b. 1.) ረ፡ እምይእቲ፡ ዕለት፡ ሰብአ፡ ሀገር፡ አብሀሉ፡ ዕለተ፡ ፅረፍቱ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለም፡ አሜን፡ ።

CHAPTER XXXVII.

(Fol. 221b. 2.) ፴፯ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ። ወኮነ፡ በምድረ፡ ከተታ፡ በዕለተ፡ ተገዝሩ፡ ለአቡነ፡ ተክለ፡ ሃይ (Fol. 221b. 3.) ማኖት፡ እንበሩ፡ ቀሱተ፡ ቅብዓ፡ ንሲጉ፡ ምስለ፡ ቀሱተ፡ ማየ፡ ጸሎቱ፡ ልፀቀ፡ ። ወአመ፡ ያበርሀ፡ ኃደሩ፡ እንዘ፡ ይቀድሐ፡ እማየ፡

ጸሎት፡ ። ወእሙንቱሰ፡ ይመስሎሙ፡ ከመ፡ ዘይቀድሐ፡ እምቀሱተ፡ ንሲጉ፡ ። ወሶበ፡ ጸብሐ፡ ተረክበ፡ ውእቱ፡ ማየ፡ ጸሎት፡ ከመ፡ ፈጸምም፡ በአብርሃ፡ ወለቀሱተ፡ ንሲጉ፡ ከመ፡ ኢቀድሕም፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ።

CHAPTER XXXVIII.

(Fol. 222a. 1.) ፴፰ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ። ወኮነ፡ በምድረ፡ እንደ (Fol. 222a. 2.) ግብጦን፡ በዕለተ፡ ተገዝሩ፡ ለአቡነ፡ እንዘ፡ ያበርሀ፡ ንሂጉ፡ እምቀሱተ፡ ኃደሩ፡ ። ወዘተርፈ፡ በበንስቲት፡ አስተጋብሕ፡ እምነ፡ ሰዋስሙ፡ በውእቱ፡ ቀሱ (Fol. 222a. 3.) ት፡ ዘአምአእም፡ ወመልአ፡ ስምዑ፡ ፍቁራንየ፡ ተ

አምረ፡ አቡክሙ፡ ዘታፈቅሩ፡ ሰሚሀ፡ ለማየ፡ ጸሎት፡ ከመ፡ ረሰየ፡ ቅብዕ፡ ወለቀሱተ፡ ንሂጉ፡ ከመ፡ ረሰየ፡ ምሉዕ፡ ወበእንተዝ፡ ንሰብሐ፡ ለእግዚአብሔር፡ እምላክነ፡ ርቱዓ፡ ። ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ። ወምስለ፡ ክልኒ፡ ውሉደ፡ ጥምቀት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ። ወአሜን፡ ለይኩን፡ ለይኩን፡ ።

CHAPTER XXXIX.

(Fol. 222b. 1.) ፴፱ተአምሪሁ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ። ወኮነ፡ በምድረ፡ እንጎት፡ ይ (Fol. 222b. 2.) ገብሩ፡ ተዝካሮ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወይጠብሐ፡ አልሀምተ፡ ወጠሌ፡ ወደዋርሀ፡ ነሐሉ፡ ዘከመ፡ ረክበ፡

ነ፡ በምድረ፡ እንጎት፡ ይ (Fol. 222b. 2.) ገብሩ፡ ተዝካሮ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወይጠብሐ፡ አልሀምተ፡ ወጠሌ፡ ወደዋርሀ፡ ነሐሉ፡ ዘከመ፡ ረክበ፡

በዕል ፡ ዘከመ ፡ ብዕሉ ፡ ወነዳይ ፡ ዘከመ ፡ ንዴቱ ፡
 (Fol. 222b. 3.) ወበእንተዝ ፡ ሐረት ፡ አሐቲ ፡ ብእሲ
 ት ፡ ከመ ፡ ትሣዩጥ ፡ ውስተ ፡ ምሥዮጥ ፡ ወተሣዩጠ
 ት ፡ ዶርሆ ፡ ለተዝካረ ፡ አቡነ ፡ ወበዕልት ፡ ዘተሣዩ
 ጠቆ ፡ ነሥኦ ፡ ያፈ ፡ አውስት ፡ ወሶበ ፡ ነሥኦ ፡ አም
 ሐላቆ ፡ እንዘ ፡ ትብል ፡ በአቡነ ፡ ተክለ ፡ ሃይማኖት ፡
 ኢትብልዶ ፡ ለዶርሆዩ ፡ ዘተሣዩጥክም ፡ ከመ ፡ እግድ

ሎ ፡ ለተዝካረ ፡ ዚአቡ ፡ ወእምድኅረ ፡ ዝንቱ ፡ በሳ
 ምንት ፡ ዕለት ፡ በዕለቱ ፡ ተዝካሩ ፡ ለአቡነ ፡ ተክለ ፡
 ሃይማኖት ፡ ረከብዎ ፡ (Fol. 223a. 1.) ለዶርሆ ፡ በመ
 ድረክ ፡ ቤተ ፡ ክርስቲያን ፡ እንዘ ፡ ይቀምል ፡ ጸጉ
 ረ ፡ እክና (Fol. 223a. 2.) ፊሁ ፡ ጸሎቱ ፡ ወበረከቱ ፡
 የህሉ ፡ ምስለ ፡ ፍቱሩ ፡ ተክለ ፡ ሃይማኖት ፡ አ ።

CHAPTER XI.

ዓተክምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ጸሎ
 ቱ ፡ ወበረከቱ ፡ የህሉ ፡ ምስለ ፡ ፍቱሩ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወኮነ ፡ በምድረ ፡
 ሙ (Fol. 223a. 3.) ገር ፡ ዓቃቤ ፡ በቅል ፡ አምጽኦ ፡ በ
 ቅሎ ፡ ከመ ፡ ያህሉ ፡ ማየ ፡ ወሀለወት ፡ አሐቲ ፡ ብእ
 ሲት ፡ በታሕቲሁ ፡ እንዘ ፡ ትቀድሕ ፡ ማየ ፡ ወትቤ
 ሎ ፡ እስከ ፡ እቀድሕ ፡ ተዓገሠኒ ፡ ወኢታስቲ ፡ በቅለ
 ከ ፡ ወሀለወት ፡ ወሶበሃ ፡ አምሐላቆ ፡ በአቡነ ፡ ተክለ ፡
 ሃይማኖት ፡ ወሶበ ፡ ስምዐ ፡ በቅል ፡ ቃለ ፡ መሐላ ፡ ሀ

በየ ፡ ሰትየ ፡ ወአሐሰ ፡ ርእሶ ፡ ከመ ፡ ዘይብል ፡ ኢይ
 ትከሀለኒ ፡ በእንተ ፡ ዘሰማዕኩ ፡ መሐላ ፡ ወኢኅዘ ፡ አ
 ፋሁ ፡ ዓቃቤ ፡ በቅል ፡ ከመ ፡ ያስትዮ ፡ (Fol. 223b. 1.)
 ወረገጸ ፡ በእንተ ፡ ዘኢስምዐ ፡ ቃለ ፡ መሐላ ፡ ወ
 እምዝ ፡ ተስዕኖ ፡ ከመ ፡ ያስቲ ፡ ወወረደ ፡ ኅበ ፡ ታ
 ሕተ ፡ ብእሲት ፡ አሜሃ ፡ (Fol. 223b. 2.) ሰትየ ፡ በ
 ጉጉዓ ፡ ጸሎቱ ፡ ወበረከቱ ፡ የህሉ ፡ ምስለ ፡ ፍ
 ቱሩ ፡ ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ
 ሜን ።

CHAPTER XII.

(Fol. 223b. 3.) ዓተክምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የህሉ ፡ ምስለ ፡ ፍቱሩ ፡
 ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወኮ
 ነ ፡ በምድረ ፡ ሙገር ፡ ክብእሲ ፡ ፀዊሮ ፡ መሀረ ፡ ቦኦ ፡
 ማእከለ ፡ ዝርእት ፡ ወአምሐሎ ፡ በሀለ ፡ እክል ፡ በጸ
 ሎተ ፡ አቡነ ፡ ተክለ ፡ ሃይማኖት ፡ ወይቤሎ ፡ ውእቱ ፡
 ብእሲ ፡ ምንት ፡ ሐሎ ፡ ጊዜ ፡ ዘትብለኒ ፡ ተክለ ፡ ሃ
 ይማኖት ፡ እንብየ ፡ እቤለከ ፡ ወከመዝ ፡ ብሂሎ ፡ ሶ
 በ ፡ አንሥኦ ፡ ምሥጋረ ፡ (Fol. 224a. 1.) እግር ፡ ከ

መ ፡ እሑር ፡ ማእከለ ፡ እክል ፡ አዝርእት ፡ ተዓቅፈ ፡
 እግሮ ፡ ወተሰብረ ፡ መፀር ፡ ወውእተ ፡ ጊዜ ፡ መ
 ጽኡ ፡ አንህብት ፡ ወነደፍዎ ፡ ወከልእም ፡ ከመ ፡ ኢ
 ያንሥኦ ፡ መሀረ ፡ በእንተ ፡ ዘኢስምዐ ፡ ቃለ ፡ መሐ
 ላ ፡ ወአውሰእም ፡ ዕረቆ ፡ በጉጉዓ ፡ እንዘ ፡ ይነድ
 ፍዎ ፡ ወሚጥዎ ፡ ኅበ ፡ ዘመጽኦ ፡ ፍኖት ፡ ወኢወ
 ሀብዎ ፡ ይሑር ፡ ማእከለ ፡ እክል ፡ ዝርእት ፡ ጸሎ
 ቱ ፡ ወበረከቱ ፡ የህሉ ፡ ምስለ ፡ ፍቱሩ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ለዓለመ ፡ ዓለም ፡ አ ፡

CHAPTER XIII.

(Fol. 224a. 2.) ዓተክምሪሁ ፡ ለአቡነ ፡ ተክለ ፡ ሃይ
 ማኖት ፡ ጸሎቱ ፡ ወበረከቱ ፡ የህሉ ፡ ምስለ ፡ ፍቱሩ ፡
 ተክለ ፡ ሃይማኖት ፡ ለዓለመ ፡ ዓለም ፡ አሜን ፡ ወኮነ ፡
 በምድረ ፡ ሙገር ፡ በአሐቲ ፡ መካኩ ፡ ለአቡ (Fol. 224a. 3.)

ነ ፡ ተክለ ፡ ሃይማኖት ፡ እንተ ፡ ትሰመይ ፡ ደኅ ፡ ወበዕ
 ለተ ፡ ተዝካሩ ፡ መጽኦት ፡ አሐቲ ፡ ብእሲት ፡ መጽጉ
 ዕት ፡ ከመ ፡ ትስክል ፡ ምጽዋተ ፡ ወእኅዝ ፡ ክሳዳ ፡
 ምስለ ፡ አብራኪያ ፡ ወኢይትከህላ ፡ ት (Fol. 224b. 1.)

ትመየጥ፡ ይምና፡ ወድግማ፡ ወማየኒ፡ ኢትሰቲ፡ በ
ድዋዕ፡ ዘእንበለ፡ በጸሕል፡ ወእንዘ፡ ትሰቲ፡ አኅዛ፡
ክሳዳ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወሰሐባ፡ እንተ፡
ድኅራሃ፡ በእድ፡ ኅብእት፡ ወእስተራትዓ፡ ወሶቤሃ፡
ከልሀት፡ በዐቢይ፡ ቃል፡ እንዘ፡ ትብል፡ ወተናቀዋ፡
ነሱ፡ አእጽምትየ፡ እደ፡ ብእሲ፡ ኅብእት፡ ሰሐብተ

ኒ፡ እንተ፡ ድኅራየ፡ ወከመዝ፡ ብሂላ፡ ተንሥኡት፡
ወቆመት፡ በእገሪሃ፡ ርቱዓ፡ ወሀለወት፡ እስከ፡ ይእ
ዜ፡ እንዘ፡ ትኅብ (Fol. 224 b. 2.) ር፡ ዘከመ፡ ፈወሳ፡
እግዚአብሔር፡ በእድ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡
ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቅሩ፡ ተክለ፡
ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን።

CHAPTER XLIII.

(Fol. 224 b. 3.) ማየተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃ
ይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቅ
ሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን።
ወኮነ፡ በምድረ፡ ሙገር፡ አኅዝዋ፡ ለአሐቲ፡ ብእሲ
ት፡ መበለት፡ ከመ፡ (Fol. 225 a. 1.) ያገብርዋ፡ ግብረ፡
ለሐኒጸ፡ ቤተ፡ ክርስቲያን፡ ወትቤሎሙ፡ አንሰ፡
ምንትኒ፡ አልብየ፡ ዘይትለእከኒ፡ እስመ፡ ነጻይት፡
አነ፡ ወእምዝ፡ አዘዙ፡ ላእከን፡ ከመ፡ ይቅሥፍዋ፡
በጥብጣቤ፡ ወትቤሎሙ፡ ኢትግበሩ፡ ዘንተ፡ ግብ
ረ፡ ወኢታቅመኒ፡ እምዝንቱ፡ ልብስ፡ ለአቡነ፡ ተ
ክለ፡ ሃይማኖት፡ ገባረ፡ ተአምር፡ ወሶበ፡ ሰም፡
ላእከን፡ እንዘ፡ ትሰምዮ፡ ገባረ፡ ተአምር፡ ለአቡነ፡
ይቤልዋ፡ እመሰ፡ ኮነ (Fol. 225 a. 2.) ነ፡ አቡኪ፡ ገባ
ሪ፡ ተአምር፡ ያድኅንኪ፡ እምዝእቱ፡ መቅሠፍት፡
ፍጡነ፡ ወትቤሎሙ፡ ከዕበ፡ ፍጡነሰ፡ ከመ፡ ይምጸ
እ፡ ድኩም፡ ውእቱ፡ አቡየ፡ ወፍጡነሰ፡ ከመ፡ ይ
ምጸእ፡ አልቦቱ፡ እግር፡ ለአቡየ፡ ወፍጡነሰ፡ ከመ፡ ይ
ሐር፡ ሰማዕኩ፡ ከመ፡ ተሰብረት፡ አሐቲ፡ እግሩ፡
ለአቡየ፡ ወዘንተ፡ ሶበ፡ ትቤሎሙ፡ አስከብዋ፡ ለ

መቅሠፍት፡ ወኮነ፡ ጢጤ፡ በበክፍል፡ ክፍለ፡ ወሶ
በ፡ ርእዩ፡ ዘንተ፡ መንከረ፡ ይቤልዋ፡ (Fol. 225 a. 3.)
ላእከን፡ ከመዝነ፡ አፍጣኒ፡ ወረዋጺ፡ አቡኪ፡ ወ
ትቤሎሙ፡ ምንት፡ አፍጣኒ፡ ወረዋጺ፡ እስመ፡ ስቡ
ር፡ እግሩ፡ ለአቡየ፡ ወእምዝ፡ ኃይማኖት፡ ትሐር፡
ወከዕበ፡ አኅዝዋ፡ ለብእሲት፡ ሰብአ፡ ሙገር፡ ወት
ቤሎሙ፡ ውእቱ፡ ተዓገሠኒ፡ እስከ፡ ይገብእ፡ ምት
የ፡ ወለእመ፡ ዐበይከመ፡ ያድኅንኒ፡ እምዝንቱ፡ መ
ቅሠፍት፡ አቡየ፡ ተክለ፡ ሃይማኖት፡ ወይቤልዋ፡ በ
ሊ፡ ይእከ፡ ከመ፡ ያድኅንኪ፡ ወሶቤሃ፡ አኅዙ፡ ይቅ
ሥፍዋ፡ ወተመት (Fol. 225 b. 1.) ረ፡ ውእቱ፡ ዘይት
ወሀብ፡ ጢጤ፡ ወእምድኅረ፡ ዝንቱ፡ ወረደ፡ ላዕ
ለ፡ እመንቱ፡ ላእከን፡ ዐቢይ፡ መቅሠፍት፡ እም
ኅበ፡ እግዚአብሔር፡ ወቀሠሮሙ፡ ንጉሥ፡ ወነ
ሥኡ፡ ነሱ (Fol. 225 b. 2.) ሎ፡ ንዋዮሙ፡ ወነበሩ፡
እንዘ፡ ይብሉ፡ ዘንተ፡ ነሱ፡ ዘአምጽእ፡ ላዕሌነ፡
አቡነ፡ ተክለ፡ ሃይማኖት፡ በእንተ፡ እላንቱ፡ እን
ስት፡ ጸሎቱ፡ ይዕቅቦ፡ ለገብሩ፡ ተክለ፡ ሃይማኖት፡
አሜን።

CHAPTER XLIV.

(Fol. 225 b. 3.) ማየተአምራሁ፡ ለአቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቅሩ፡
ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን። ወኮ
ነ፡ በምድረ፡ ሙገር፡ በቅሩበ፡ ሰንኳዕ፡ ጽብእሲ፡ እ
ንዘ፡ ይገብር፡ እትወቆ፡ እምሐቅል፡ ተዕዕነ፡ ላዕሌ
ሁ፡ ነምር፡ ወአምሐሎ፡ እንዘ፡ ይብል፡ በእገሌ፡ ወ
እገሌ፡ ተንሥኡ፡ እምላዕሌየ፡ ወኢትብልዐኒ፡ ወዐ

በዮ፡ ተንሥኡት፡ ወይቤሎ፡ በአቡነ፡ ተክለ፡ ሃይ
ማኖት፡ ተንሥኡ (Fol. 226 a. 1.) እ፡ እምላዕሌየ፡ ወሶ
ቤሃ፡ ደንገጸ፡ ወወረደ፡ እምዕሌሁ፡ ፍጡነ፡ ወከዕ
በ፡ ይገኛ፡ ውእቱ፡ አርፎ፡ ወሶበ፡ ርእዩ፡ እንዘ፡ ይ
ደግኖ፡ እምሐሎ፡ ከዕበ፡ በአቡነ፡ ተክለ፡ ሃይማኖ
ት፡ እንዘ፡ ይብል፡ ኢትትልወኒ፡ ወኢትቅረበኒ፡ ወ
ወሰሚያ፡ ዘንተ፡ ተመደጠ፡ ኅበ፡ ማኅደሩ፡ ወሶበ፡

ርእየ ሙሉቱ ብሏል፡ ዘንተ፡ ተአምረ፡ ዐቢየ፡ ገብረ፡ ተገዛሮ፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ለለወርኅ፡ ። ወበእንተተዘ፡ አስተዋደደዎ፡ ኀ (Fol. 226a. 2.) በ፡ መምህረ፡ ሰንኳዕ፡ ከመ፡ ያኅድግዎ ። ወአዘዘ፡ ከመ፡ ይቅሥፍዎ፡ በጥብጣቤ፡ ወሶቤሃ፡ ተመትረ፡ ጢጢ፡ ወኮነ፡ በበክፍል፡ ክፍለ፡ ወሶበ፡ ርእየ፡ መምህረ፡ ሰንኳዕ፡ ዘንተ፡ መንክረ፡ አዘዘ፡ ከመ፡ ይግበር፡ በከመ፡ ፈቀደ፡ ወደቤ፡ አንሰ፡ ኢይትበእስ፡ ምስለ፡ እግዚአብሔር፡ ወሀለወ፡ ውሕቱ፡ ብሏል፡ እስከ፡ ዮም፡ እንዘ፡ ይገብር፡ ተገዛሮ፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ (Fol. 226a. 3.) ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ።

መልዐ፡ ወተፈጸመ፡ ማወቃዘአቡነ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ዘአቀምኖ፡ በማወቅ፡ ቅድስት፡ እንዘ፡ ንኃልቀ፡ በማወቅ፡ ዝምደ፡ ነገድ፡ ወእመ፡ አኮ፡ እምጸሐፍነ፡ ብዙኃ፡ እምተአምራቲሁ፡ ፈደፋደ፡ ወደእዚሄ፡ ዝኩ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ለእለ፡ ናፈቅሮ፡ ይዕቀበነ፡ በክሉ፡ ሰዓት፡ ወበክሉ፡ ዕለታት፡ ለዓለመ፡ ዓለም፡ አሜን ።

(Fol. 226b. 1.) ተፈጸመ፡ በዝየ፡ መጽሐፈ፡ ተአምራው፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ሐዋርያ፡ ዘኢ

(Fol. 227b. 1.) ተአምራው፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ርእሰ፡ አበው፡ ከመ፡ እንደንዮስ፡ ርእሰ፡ መንኮሳት፡ ወክሉለ፡ ክንፍ፡ ከመ፡ መላእክት፡ ወማእምረ፡ ምሥጢር፡ ከመ፡ ነቢያት፡ ወሰባኪ፡ ወንጌል፡ ከመ፡ ሐዋርያት፡ ወስምዓ፡ ጽድቅ፡ ከመ፡ ሰማዕታት፡ ጸሎቱ፡ ወበረከቱ፡ የሃሉ፡ ምስለ፡ ክፍለ፡ ነ፡ ውሉደ፡ ጥምቀት፡ ወይዕቀብ፡ እምዳግም፡ ሞት፡ ለገብሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። አኢንትሙ፡ ውሉደ፡ ክርስቲያን፡ እለ፡ ታፈቅርዎ፡ በሐብክሙ፡ ወተኅሠርክሙ፡ በሀብለ፡ ሃይማኖቱ፡ ርትዕት ። ንዑ፡ ትር (Fol. 227b. 2.) አዩ፡ ግብሮ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ገብረ፡ መንክራት፡ ዘገብረ፡ መንክረ፡ በዲበ፡ ምድር፡ ገብረ፡ መንክራቲሁሰ፡ ከመዝ፡ ውሕቱ፡ ነበረ፡ ጅብሏል፡ ጸ

ትዮጵያ፡ ዘይትነበብ፡ በዕለተ፡ ዕንሰቱ፡ አመ፡ ጳውጳስወርቅ፡ መጋቢት፡ ዘይቀድም፡ እምወርቅ፡ ማያዝያ ። ትንብልናሁ፡ ተሀሉ፡ ምስለ፡ ፍቁሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን ። ከመ፡ ኢይብቀላ፡ በገራህተ፡ ልብነ፡ ሦክ፡ ወምገሕያ፡ ባሕርዮነ፡ ይዕቀብ፡ ከመ፡ ኢይኪድ፡ ሐራውያ፡ ሃይማኖት (Fol. 226b. 2.) ነ፡ ታዕንዕ፡ ዘአርቶይክስያ፡ ወለገብሩ፡ ተክለ፡ ሃይማኖት፡ ታድኅኖ፡ እምእኩይ፡ ጉሕልያ፡ ወንበል፡ ዓዲ፡ ኅቡረ፡ ስብሐት፡ ለእግዚአብሔር፡ እምላክነ፡ ኬንያ፡ ለዓለመ፡ ዓለም፡ አሜን ። ሃሌ፡ ሉያ፡ ጸሎቱ፡ ወበረከቱ፡ ይብጽሐነ፡ ወረድኤቱ፡ ዘኢይብሊ፡ ይዕቀበነ፡ ወትንብልናሁ፡ ይመግበነ፡ ወምስለ፡ ጸሐፊሁ፡ ኅቡረ፡ ይምሐረነ፡ ውስተ፡ ዛቲ፡ ቤተ፡ ክርስቲያን፡ ቅድስት፡ ለእለ፡ ተጋባዕ (Fol. 226b. 3.) ነ፡ ለዓለመ፡ ዓለም፡ አሜን ። ወአሜን፡ ለይኩን፡ ለይኩን ።

አክቡየ፡ ተክለ፡ ሃይማኖት፡ በዘገደፍኩ፡ ኢትርግሙኒ፡ ወአርትዑ፡ ብቃልክሙ፡ እግዚአብሔር፡ ይሰረይ፡ ለክሙ፡ አበሳክሙ፡ አሜን ።

ወሀሎ፡ ጅተአምር፡ ኀበ፡ ፍጻሜሁ፡ እስኩ፡ አንብቦቶ፡ ኢትኅድግ ።

ድቅ፡ ወፈራኄ፡ እግዚአብሔር፡ ዘብሐረ፡ ሙሉዓ፡ ምድረ፡ እምሐራ፡ ወያፈቅሮ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በክሉ፡ ሕልናሁ፡ እምንዕሱ፡ እስከ፡ ልሕቅናሁ፡ ወኢያጸርዕ፡ ገቢረ፡ ተገዛሩ፡ በበዓመት፡ አመ፡ ጳውጳስታኅሣሥ፡ ዕለተ፡ ልደቱ፡ ወአመ፡ ፲ ወደላግንቦት፡ ዕለተ፡ ፍልሰቱ፡ ወአመ፡ ጳውጳስኦሴ፡ ዕለተ፡ ሞቱ፡ ቅድስት፡ በአዕግቦ፡ ርትብን፡ ወበኢ (Fol. 227b. 3.) ርውዮ፡ ዕሙዓን፡ ወበአልብሶ፡ ዕሩቃን፡ ወኢይገብር፡ በዓለ፡ ለመኳንንት፡ ዘእንበለ፡ ለነዳያን፡ ተዘኪሮ፡ ቃለ፡ ወንጌል፡ ዘደቤ፡ ሶበ፡ ትገብር፡ በዓለ፡ ወምሳሐ፡ ፀውዕ፡ ነዳያነ፡ ወምስኪና ነ፡ ኢትጸውእ፡ አእርክቲክ፡ ወማኅፈረክ፡ ወኅረክ፡ ወቢጸክ፡ ከመ፡ እሙንቱ፡ ይጸውዑክ፡ ወኢይኩን ክ፡ ፍዳ፡ በኅቤሆሙ፡ አሉስ፡ ነዳያን፡ እምድኅረ፡

በልዑ፡ ወፀግቡ፡ ይዲውእ፡ ከሀናተ፡ መቅደሱ፡ ለእቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወመኳንንተ፡ በበፀታሆሙ፡ ከመ፡ ይግበሩ፡ በዓለ፡ ምስሌሁ፡ በክብር፡ ወ (Fol. 228 a. 1.) በፍሥሐ፡ እስመ፡ ለበዓለ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ይፈስዩ፡ ከመ፡ በዓለ፡ ትንሣኤሁ፡ ቅድስት፡ ለመድኃኒን፡ ክርስቶስ፡ ሎቱ፡ ስብሐት፡ ዝሰ፡ ይጽንሐን፡ ተናግሮ፡ 'ኒሩቱ፡ ለዝንቱ፡ ብእሲ፡ ዘኢይትፈጽም፡ ንትመዩጥኬ፡ ጎበ፡ ገጸ፡ ተአምራቲሁ፡ ወመንክራቲሁ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ አስተርአየ፡ ነቅዓ፡ ማይ፡ ውስተ፡ ቤተ፡ ዝንቱ፡ ብእሲ፡ ገባረ፡ በዓሉ፡ ወመልዓ፡ እምታሕቱ፡ እስከ፡ ላዕሉ፡ ወኢተረክበ፡ ዓሠረ፡ ንዋይ፡ እምጽንዓ፡ ማይ፡ ኢእክል፡ ወኢመፍቅዳተ፡ ቤት፡ ዘሀሉ፡ ውስቲ (Fol. 228 a. 2.) ቱ፡ አመ፡ መንግሥተ፡ ንጉሥ፡ ኢዮአስ፡ ድንግል፡ ወሰማዕት፡ ዘፈጸመ፡ ስምዖን፡ በትዕግሥት፡ ወሰበ፡ ነጻረ፡ በዓለ፡ ቤት፡ ምልዓ፡ ማይ፡ ወተሐጉሉ፡ ሎተ፡ ንዋይ፡ ኃዘነ፡ ወተክዘ፡ በልቡ፡ ወይቤ፡ ትክክሮስ፡ አክ፡ በእንተ፡ ንዋይዩ፡ ዳእሙ፡ ከመ፡ ኢይጸራዕ፡ ገባረ፡ በዓሉ፡ ለተክለ፡ ሃይማኖት፡ አቡዩ፡ በጸጋ፡ ዘየግቅበኒ፡ በነፍስ፡ ወሥጋ፡ ወይቤልዎ፡ አግብርቲሁ፡ ወአእማቲሁ፡ ወእለ፡ ሀለዉ፡ ምስሌሁ፡ ናምጽእ፡ ልሕነተ፡ ወንቅድሐ፡ ከመ፡ ኢይትሐገውል፡ ንዋይክ፡ ወዘንተ፡ ሶበ፡ ሰምዓ፡ ገሥሶሙ፡ ወይቤሎሙ፡ ከመ፡ (Fol. 228 a. 3.) አእምር፡ አድኅኖቱ፡ ለአቡዩ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በነፍስ፡ ወሥጋ፡ አምጽኡ፡ ማየ፡ ጸሎቱ፡ ወንዝሕዎ፡ እስመ፡ ውእቱ፡ ይገብር፡ ኃይሎ፡ ላዕሌዩ፡ ለክሙስ፡ ኃይል፡ አልብክሙ፡ ወይቤልዎ፡ ኦሆ፡ ሐሩ፡ ወአምጽኡ፡ ማየ፡ ጸሎቱ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወነጸሮሙ፡ ሰብአ፡ ቤቱ፡ ጥብዓተ፡ ልቡናሁ፡ ይስቅቱ፡ በልቡናሆሙ፡ ወይቤሉ፡ ምስለ፡ ረበኔ፡ አፍኡ፡ እመ፡ ተቶስሐ፡ ማይ፡ ምስለ፡ ማይ፡ ይውሕድኑ፡ ወሚመ፡ ይመልእ፡ እሉስ፡ አብዳን፡ ኢተዘክሩ፡ ቃለ፡ መጽሐፍ፡ ዘይቤ፡ ለእመ፡ ብክሙ፡ ሃይማኖት፡ (Fol. 228 b. 1.) መጠነ፡ ጎጠተ፡ ሰናፕ፡ ወትብልዎ፡ ለዝንቱ፡ ደብር፡ ፍልስ፡ ወይፈልስ፡ ለክሙ፡ ወይቤሎሙ፡ ለአግብርቲሁ፡ ንዝሕዎ፡ ወዕዕዉ፡ ጥጥቶ፡ ለቤትዩ፡ ወኢትር

አይዎ፡ ወጌሠመ፡ ንፊእዮ፡ ወገብሩ፡ በክመ፡ አዘዘሙ፡ ወእስተአፀቡ፡ ነገሮ፡ ውእቱኒ፡ ያስተዓዕብ፡ በልቡ፡ ናሁ፡ ነገረ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወበጽባሕ፡ ተንሥእ፡ እምስክቡ፡ ወአርኃው፡ ጥጥተ፡ ቤቱ፡ ነጻረ፡ ነሎ፡ ወኢተረክበ፡ ዓሠረ፡ ማይ፡ ዘየአክል፡ መጠነ፡ ነጥበ፡ ጠል፡ ዘእንበለ፡ ይቡስ፡ መሬት፡ ወይቤ፡ እንክሰ፡ አእመርኩ፡ ኃይሎ፡ ለአቡዩ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ይድኅኒ፡ እምነሎ፡ ዘእፈርሆ፡ ወሰማዎሙ፡ ዘንተ፡ ንጉሥ፡ ወመኳንንተ፡ አንክሩ፡ ኃይሎ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወይቤሉ፡ እግዚአብሔር፡ መንክር፡ በላዕለ፡ ቅዱሳኒሁ፡ ወተሰምዓ፡ ዝነገር፡ ውስተ፡ ነሎ፡ በሐውርት፡ ወእምድኅረዝ፡ አማኅፀነ፡ ደቂቆ፡ ገባረ፡ በዓሉ፡ ዘበጸጋ፡ ጥምቀት፡ ተሰምዩ፡ ተክለ፡ ሃይማኖት፡ ከመ፡ ኢያጽር፡ ገባረ፡ በዓሉ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ እምነሎሙስ፡ ደቂቁ፡ አማኅፀኅ፡ ለወለቱ፡ ወለተ፡ ድንግል፡ ወአጽሐፈ፡ ገድሎ፡ በብ (Fol. 228 b. 3.) ዙኅ፡ ንዋይ፡ ወወሀበ፡ ለመቅደሱ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ዘይሰመይ፡ መካነ፡ ዓዕሙ፡ ዘሐነዎ፡ ንጉሠ፡ ነገሥት፡ ኢያሱ፡ ከመ፡ ይከፍ፡ ተዝክረ፡ ለትውልድ፡ ትውልድ፡ ርእዩኪ፡ ኦሕዝበ፡ ክርስቲያን፡ ከመ፡ ይንብር፡ ኃይል፡ በላዕለ፡ ፍቱራኒሁ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሃሉ፡ ምስለ፡ ገብሩ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ሰላም፡ ለተረክቦትክ፡ ውሃጤ፡ ገነት፡ ገዳም፡ እንበለ፡ በሊዕ፡ አብ፡ ወእንበለ፡ ነባር፡ እምባሕታዊ፡ አፍኡ፡ ወውሥጥ፡ ተክለ፡ ሃይማኖት፡ አዳም፡ (Fol. 229 a. 1.) በማየ፡ ጸሎትክ፡ ሔዋን፡ እንተ፡ ተረክበት፡ እምዓዕም፡ አቅርፎተ፡ ማይ፡ አርአይክ፡ በነሎ፡ ዓለም፡

ተአምራሁ፡ ለአብነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ጸሎቱ፡ ወበረከቱ፡ የሀሉ፡ ምስለ፡ ፍቅርቱ፡ ወለተ፡ ተክለ፡ ሃይማኖት፡ ለዓለመ፡ ዓለም፡ አሜን፡ ስምዑ፡ በአዕዛን፡ መንፈሳውያን፡ እለ፡ ጸሙ፡ ኃጢአተ፡ በመጽሐፍ፡ ድኅረ፡ ተነግረ፡ ብሂለ፡ ጸመ፡ ዕዝን፡ በዝዩ፡ እሊቃናተ፡ ቅድስት፡ ወብጽዕት፡ ደብረ፡ ሊብኖስ፡ ተአምረ፡ ማየ፡ ጸሎቱ፡ ለአቡነ፡ ቅዱስ፡

ስ፡ ተክለ፡ ሃይማኖት፡ ዘክነ፡ ላእከ፡ እግዝእትነ፡ ማርያም፡ ወላዲተ፡ እምላክ። ወላእከ፡ ልዑላን፡ ነገሥት፡ ዘኢተፈጥሩ። እስከ፡ ቅድምናሆሙ፡ ርኅቀ፡ እምእዕይንተ፡ ሰብእ፡ እለ፡ ተፈጥሩ፡ ወእምክልአን፡ አገማይ፡ ነፍስ፡ መላእክተ፡ ሰማይ፡ ልዑል፡ ወገብረ፡ ዐቢይ፡ ኃይለ፡ ዘኃይረ፡ ውስተ፡ ሐቃ፡ ዘተ፡ ወለተ፡ ተክለ፡ ሃይማኖት፡ ከበሕዝቅያስ፡ ኃይረ፡ ሕማም፡ ዘርሕቀ፡ በጸሎ (Fol. 225a, 2.) ተ፡ ርእሱ፡ ወበኃዘነ፡ ሊቅ፡ ኢሳይያስ፡ እስከ፡ ትእምርተ፡ ምኅረቱ፡ ለወልድ፡ ዘይብል፡ ስምየስ፡ መሐረ፡ ወመስተሣህል፡ በተመይጦተ፡ ብሩህ፡ ፀሐየ፡ ትእምርት። ይትአወቅ፡ ወዳግመ፡ ሉብዉ፡ ነገረ፡ ምጽአቱ፡ በአሐቲ፡ ሌሲት፡ ፎተ፡ ጊዜ፡ ውስተ፡ ቤታ፡ እስከ፡ ይወጽእ፡ መልአልተ፡ ዓራት፡ ወይነብር፡ ምስሌሃ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ በአርአያ፡ ወሬዛ፡ ዘሰናይ፡ አርአያው፡ ወነገረ፡ ልሳኑ፡ ዘይብል፡ ኦእኅትየ፡ ግበረ፡ መድኃኒተ፡ ማየ፡ ጸሎቱ፡ ለእኅኩ። ዛቲኒ፡ ወለተ፡ ተክለ፡ ሃይማኖት፡ ነቁሃ፡ እምንዋማ፡ ወሰሚዓ፡ ዘንተ፡ ነገረ፡ ተክዘት፡ ጥቀ፡ እንዘ፡ ትብል፡ ምንት፡ ውእቱ፡ ዝንቱ፡ ነገር፡ ወጊዚ፡ ንዋማ፡ ዳግማዊ፡ በጸሐ፡ ፍጡነ፡ በዘገበዋት፡ አክናፍ፡ ተክለ፡ ሃይማኖት፡ መልእክ። አዘዛ፡ ፍጹመ፡ ወይቤላ፡ ኦእኅትየ፡ ግበረ፡ መድኃኒተ፡ ማየ፡ ጸሎቱ፡ ለእኅኩ። (Fol. 225b, 1.) ዘሰምዓ፡ ቃለ፡ እግዚአ፡ ዘይብል፡ ኢኃፍር፡ ኢየኃክሐውየ፡ ብሂሎቶሙ፡ ገብረ

ት፡ ከመ፡ አዘዛ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወፈነወት፡ ፎተ፡ ላእከነ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ቅድስት፡ ዘሀሎ፡ ውስቱታ፡ ገድለ፡ አቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ ወበጸሐሙ፡ ፎተ፡ ላእከነ፡ በኅዘን፡ መሪር፡ ወበሰቆቃው፡ ብዙኅ፡ ጸለየ፡ ጸሎተ፡ ገድለ፡ ለአቡነ፡ ቅዱስ፡ ተክለ፡ ሃይማኖት፡ መልዕልተ፡ ማይ፡ ጽሩይ። ወወሰዱ፡ ላቲ፡ እስከ፡ ፫ዕለት፡ ሰትየት፡ ወቀብኦት፡ ነጥንታሃ፡ ወብሣልሣይ፡ ዕለት፡ ሐይወት፡ እምደቂሃ፡ ወጥዕየት፡ ፍጹመ፡ ከመ፡ ቀዳሚ፡ ድኅረዝኒ፡ ነገር፡ በራብዓይ፡ ዕለት፡ ሐረት፡ ርኅቀ፡ ብሔረ፡ እንዘ፡ ትትወረዘው፡ አርአያ፡ ወሬዛ፡ ምለአ፡ ኃይል፡ ሰብእ፡ ቤታኒ፡ ወነሎሙ፡ ፍቁራኒሃ፡ ተፈሥሐ፡ ጥቀ፡ በሕይወተ፡ (Fol. 225b, 2.) ዚአሃ፡ እስመ፡ ሰቀሕማም፡ ጽኑዕ፡ በ፫አውራኅ፡ ወበመንፈቀ፡ ወርኅ፡ ተበትከ፡ እስከ፡ ልብሰ፡ ኃዘን፡ ጸሊም፡ በኦጽባዕተ፡ ክቡር፡ ተክለ፡ ሃይማኖት፡ ተሰጠ፡ ወሰሚዓክሙ፡ ዘንተ፡ ንግሩ፡ ለዘይመጽእ፡ ወእምርኑቀ፡ ወእም[ቅሩብ፡ ከመ፡ ይንግር፡ ነሎ፡ በዘኢያረምም፡ ልሳን። ጸሎቱ፡ ወበረከቱ፡ የሀሎ፡ ምስለ፡ ምስለ፡ ፍቅርቱ። ወለተ፡ ተክለ፡ ሃይማኖት፡ ወምስለ፡ ነፍሐነ፡ ሰማዕያን፡ ለዓለመ፡ ዓለም፡ አሜን።

ትእምርተ፡ ምሕረትኪ፡ ይክሥት፡ ድኅረ፡ ኅለፈ፡ ተግሳጽ። እስመ፡ አሕመልመል፡ ብኪ፡ ተክለ፡ ሃይማኖት፡ ሶርጽ።

THE BOOK OF THE RICHES OF KINGS

BY

TAKLA HĀYMĀNŌT.

(Fol. 230a. 1.) በስመ : ሥሉስ : ቅዱስ : ፪ አስማት :
 ዘይሜለሱ : በአካት : ወይትወሐዱ : በመለኮት : ወእ
 ትብን : በዕምረት : አሐቲ : ሥምረት : እንበለ : ተከ
 ፍሎ : ወፍልጠት : ናሁ : ንጽሕፍ : መጽሐፈ : ዘሰ
 ሙ : ብዕለ : ነገሥታቶ : ዘትረከበ : በእደ : አቡነ :
 ክቡረ : ስም : አቡነ : ተክለ : ሃይማኖት : ዘወገ : መ
 ላእክት : ወትሩፈ : ምግባራት : ዘኢያዳንንዎ : መን
 ገለ : ሀክት : እኩያነ : ልማድ : መናፍስት : ጸሎቱ :
 ወበረከቱ : ያድሳነነ : እመንሱት : ለዓለመ : ዓለም :
 አሜን : ወነበረ : ከንጉሥ : ዘተንሥኦ : እምነገሥ
 ታተ : ዘን : ዘይሰመይ : ዘእልመክ (Fol. 230a. 2) ኑን :
 ወምስለ : እለ : ነግሡ : ምስሌሁ : ነገሥታት : ኮነ :
 መንግሥቶሙ : ፪ዩዩወዩ : ወለዝንቱሰ : መንግሥቶ
 ሙ : ኮነ : ምክንያት : ነገሩ : ወሶበ : ተምዓ : እግዚ
 አብሔር : ላዕለ : ቤተ : ደዊት : ወሀበሙ : እግዚአብ
 ሔር : መንግሥተ : ዳዊት : ለእሉ : ነገሥታተ : ዛጌ :
 ወእንዘ : ከመገ : ሀለወ : ዝንቱ : ዘእልመክኑን : ተ
 ንሥኦ : ዶርሆ : ወነቀወ : ውስተ : ቤቱ : እንዘ : ይ
 ብል : ዘበልዓ : ርእሰየ : ይነግሥ : ወይወርስ : መን
 ግሥተ : ዳዊ (Fol. 230a. 3.) ት : ወይነግሥ : በዓለ
 ም : ወኢያፈልሰ : መንግሥት : ጎበ : ክልእ : ወከ
 መዝ : ነበረ : እንዘ : ይነቁ : መጠነ : ፪አውራሳ : ወ
 ለንቅወተ : ዶርሆስ : ፍክሬሁ : አልበ : ዘየአምሮ : ኡ
 እመኳንንቲሁ : ወኢእመሳፍንቲሁ : ወኢእምፍቄራ
 ኒሁ : ከሀናት : መኢእማእምራነ : መጻሕፍት : እንበ
 ለ : ንጉሥ : ዘእልመክኑን : ወኢኒዞ : ፍርሃት : ወእ

ንዘ : ከመገ : ይፈርሀ : መጽኦ : አቡነ : ተክለ : ሃይ
 ማኖት : ወቦእ : ውስተ : ታዕካሁ : በግርማ : ዓቢይ :
 ወነገርዎ : ለንጉሥ : ሰብእ : ቤቱ : ም (Fol. 230b. 1.)
 ጽኦተ : አቡነ : ተክለ : ሃይማኖት : ወይቤልዎ : ቦእ :
 ውስተ : ታዕካ : ከመነኮስ : ዘዓቢይ : ሞገሱ : ወመፍ
 ርሀ : ገጹ : ወመርዕድ : ነሉንታሁ : ከመ : ትንግሮ :
 ነሉ : ትክዘ : ልብክ : ወዘንተ : ነገረ : ሶበ : ይቤል
 ዎ : ውእቲኒ : ተሠጥዎሙ : እንዘ : ይብል : ለሰብእ :
 ቤቱ : አይቱ : ሀሎ : ዝኩ : መነኮስ : ዘትቤሉኒ : ቦ
 እ : ውስተ : ታዕካ : ወአውሥኡ : ወይቤልዎ : ና
 ሁ : ሀሎ : ውስተ : ቤተ : መልእክ : ኃይልክ : ወሰሚ
 ዎ : ስማዊ : ነገረ : ሰብእ : ቤቱ : ተንሥኦ : ውእቱ :
 ንጉሥ : ዘእልመክኑን : ምስለ : ሠራዊቱ : ወመኳን
 ንቲሁ : ወመሳፍንቲሁ : ወሐረ : ጎበ : አቡነ : ተክ
 ለ : ሃይማኖት : ወወድቀ : በቅድሜሁ : ወተሳለመ :
 እገራሁ : ወአዕዳዊሁ : ወውእቲኒ : አቡነ : ተክለ : ሃ
 ይማኖት : ተንሥኦ : ፍ (Fol. 230b. 2.) ጡነ : ወአንሥ
 ኦ : ወተቀበሎ : በፍሥሐ : ወበኃሜት : ወነበሩ : ጎ
 ቡረ : ወአግኃሡ : ሰብእ : እምቅድመ : ገጸሙ : ከ
 መ : ይዜነዉ : ነገራቲሆሙ : ወአይድዓ : ንጉሥ :
 ዘእልመክኑን : ነገረ : ንቅወተ : ዶርሆ : ወፍክሬ : ቃ
 ሉ : ወይቤሎ : አንሰ : እንዘ : ሀሎኩ : ስኩብ : ውስ
 ቲ : ዓራትየ : ጊዜ : መንፈቀ : ሌሊት : ወነሥሀኩ :
 ሶቤሃ : እምንዋምየ : ሰማዕኩ : ንቅወተ : ዶርሆ : ም
 ስለ : ቃለ : ፍክሬሁ : ወክልኦንሰ : ኢሰምሁ : ኦአቡ
 የ : አይደዓኒ : ነሉንታሁ : ለዝንቱ : ነገር : አንሰ :

ስዕንኩ፡ ተርጉሞቶ፡ ለዝንቱ፡ ለዝንቱ፡ ነገር፡ ምንትኑ፡ ምክንያቱ፡ ወምንትኑ፡ ምክንያቱ፡ ፃታ፡ ነገሩ፡ ሶበ፡ ይቤሎ፡ ዘእልመክኑን፡ ንጉሥ፡ በቃለ፡ ግናይ፡ ወእውሥኡ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወይቤሎ፡ ዕቡብ፡ ነገረ፡ ተስእልከኒ፡ ዘኢክነ፡ እምቅድመዝ፡ ወኢይከነ፡ (Fol. 230^{ob} 3) ውን፡ እምድሃረዝ፡ ወእርመመ፡ ነዋሕ፡ ሰዓተ፡ በተደሞ፡ ወበአንክር፡ ወከሠተ፡ አፋው፡ ወይቤሎ፡ ስማዕ፡ እንግርክ፡ በዘትቤከኒ፡ ነገር፡ ተንሥኢ፡ ወኢኒዛ፡ ለውእቱ፡ ይርሆ፡ ኃርድ፡ ውብላዕ፡ ርእሶ፡ ከመ፡ ንበበ፡ ቃሉ፡ ለዝኩ፡ ይርሆ፡ ዘይቤ፡ ዘበልዓ፡ ርእሰይ፡ ኢይፈልሰ፡ መንግሥቱ፡ እምነ፡ ቤቱ፡ ወይንግሥ፡ ለዓለም፡ ውእት፡ ጊዜ፡ ተንሥኡ፡ ንጉሥ፡ ዘእልመክኑን፡ ወበአ፡ ውስተ፡ ቤቱ፡ መንግሥቱ፡ ወጸውሃ፡ ለአመቱ፡ እንተ፡ ሰማ፡ ይሊባዊት፡ ወክብርት፡ ይእቲ፡ እምነሉን፡ አዕማቲሁ፡ ወይቤላ፡ ተንሥኢ፡ አኒዚዮ፡ ለውእቱ፡ ይርሆ፡ ወኃርዳዮ፡ ከመ፡ እብልዖ፡ ፍጡነ፡ ወኢይቅረባ፡ ከልአት፡ አንስት፡ ኃበ፡ ውእቱ፡ ይርሆ፡ ዳኤመ፡ ግበሪዮ፡ በኃቡዕ፡ ወኢትክሥቲዮ፡ እስመ፡ ኃቡዕ፡ ምሥጢ፡ ወዘንተ፡ ነገረ፡ ሶበ፡ ይቤላ፡ ተንሥኡት፡ ፍጡነ፡ ወኢትክሥቲ፡ ወኃረደዮ፡ ወወይደት፡ ውስቲቱ፡ ብዙኃ፡ አቃቂራት፡ ከመ፡ ታምዕዘ፡ ለውእቱ፡ ይርሆ፡ ወለርእሰ፡ ይርሆሰ፡ ገደፈት፡ ውስተ፡ ምንደድ፡ እምማነ፡ ላቲ፡ ልማድ፡ ክፍል፡ ወብውእቱ፡ ዘመን፡ ነበረ፡ ዕወልድ፡ ዘሰመ፡ ይኩኖ፡ አምላክ፡ ዘትኒርዮ፡ እምክርመ፡ እመ፡ ወዘይወርስ፡ መንበረ፡ ደዊት፡ አቡህ፡ ወተዘከረ፡ እግዚአብሔር፡ መሐላሁ፡ ዘመሐለ፡ ለዳዊት፡ ዘይቤሎ፡ ወኢሐንጸ፡ ለትውልድ፡ ትውልድ፡ መንበረክ፡ እመሰ፡ ኃይጉ፡ ደቂቱ፡ ሕግዮ፡ ወኢሐኑ፡ በነገሩ፡ ወእመሂ፡ አርኩሳ፡ ሥርዓትዮ፡ ወኢዓቀቡ፡ ትእዛዝዮ፡ እዋሕዶ፡ በበትር፡ ለኃጢአቶመ፡ ወበመቅዋፍት፡ ለአበሳሰመ፡ ሣህልደሰ፡ ኢይክልእ፡ እምኔህመ፡ ወኢይዔምዕ፡ በጽድቅዮ፡ ወኢያረክሰ፡ ከዳንዮ፡ ወመትልወ፡ ዝንቱ፡ ነገር፡ ክፍል፡ ንግባዕከ፡ ኃበ፡ ጥንተ፡ ነገር፡ ወውእቱሰ፡ ወልድ፡ ነበረ፡ እንዘ፡ ይትቀንይ፡ ለንጉሥ፡ ዘእልመክኑን፡ ወተቀንዮቱሂ፡ በእንዘ፡ ዮዕዕድ፡ ሣዕረ፡ ለአብቅልተ፡ ን

ጉሥ፡ ወቦ፡ ጊዜ፡ እንዘ፡ ያበልዕ፡ እክለ፡ ለአፋራስ፡ ወቦ፡ ጊዜ፡ እንዘ፡ ይባወር፡ ሰይፈ፡ ወኩፍተ፡ ወወልተ፡ በቅድመ፡ ንጉሥ፡ ወለርእሰ፡ ይርሆሂ፡ ዘኃይገቶ፡ ይእቲ፡ ብእ (Fol. 231^a 2) ሲት፡ ኃበ፡ ቁርቱር፡ ረከቦ፡ ውእቱ፡ ወልድ፡ ይኩኖ፡ አምላክ፡ ነሥኡ፡ ወበልዖ፡ ወመልእ፡ ከርሃ፡ ወረሰዮ፡ ልዑለ፡ ወኃያለ፡ እስክ፡ ተለዓለ፡ መልዕልተ፡ ክሉመ፡ ኃያላን፡ ወአብርሃ፡ ገጸ፡ ከመ፡ ብርሃነ፡ ፀሐይ፡ ወገረሞመ፡ ግርማሁ፡ ለክሉመ፡ አግብርተ፡ ንጉሥ፡ ወፈርህም፡ ክሉመ፡ ሕዝብ፡ ወአንክርም፡ ወአፋቲርዎ፡ ጥቀ፡ ወወይደዎ፡ ውስተ፡ ልቦመ፡ ወአእመርዎ፡ ከመ፡ ጸጋ፡ እግዚአብሔር፡ ላዕሌሁ፡ ወይቤሎ፡ ምንትኑ፡ ነገር፡ ዘይከውን፡ ላዕለ፡ ዝንቱ፡ ወልድ፡ ክፍል፡ ከዕበ፡ ንትመዋጥ፡ ኃበ፡ ነገረ፡ ዝኩ፡ ንጉሥ፡ ዘእልመክኑን፡ ሶበ፡ ኢረከቦ፡ ለዝንቱ፡ ርእሰ፡ ይርሆ፡ እምውስተ፡ ፃሕል፡ ይንገፀ፡ ጥቀ፡ ወተከዘ፡ ተህውክ፡ ወበክዮ፡ ፈድፋድ፡ ወእንገርገረ፡ ውስተ፡ ምድር፡ ተንሥኡ፡ ወሐረ፡ ምስለ፡ ሠፈዊቱ፡ ኃበ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ወተራክኩ፡ በበድናቲሆመ፡ ወአግኑሁ፡ ሰብእ፡ እምቅድመ፡ ገጸመ፡ ከመ፡ ቀዳሚ፡ ወተርፋ፡ በባሕቲቶመ፡ ወነገር፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ክኩተ፡ ርእሰ፡ ይርሆ፡ ወይቤሎ፡ አንስ፡ ገበርኩ፡ በከመ፡ አዘገክኒ፡ ወመክርከኒ፡ ወብእሰትሰ፡ አጥፍአቶ፡ ለርእሰ፡ ይርሆ፡ ወኢረከበ (Fol. 231^a 3) ቶ፡ ኃበ፡ ወገረቶ፡ እስመ፡ መሰላ፡ ከመ፡ ኢይብልዕ፡ አነ፡ ርእሰ፡ ይርሆ፡ ይእት፡ ጊዜ፡ አነሂ፡ ተከዝኩ፡ ወደንገዕኩ፡ ፈድፋድ፡ መጸእኩ፡ ኃቤክ፡ እንግርክ፡ ናሁ፡ ምክንያቱ፡ ጥፍአቱ፡ ለርእሰ፡ ይርሆ፡ አአቡዮ፡ በዘይትከህለክ፡ ተፈድኦኒ፡ ወእምክረኒ፡ እስመ፡ ብክ፡ ሀሎ፡ ሥልጣነ፡ እግዚአብሔር፡ እስመ፡ ጸሎትከኒ፡ ትክል፡ ወታሠልጥ፡ በከመ፡ ይቤ፡ ያዕቆብ፡ ሐዋርያ፡ አኅወ፡ እግዚአኒ፡ ሶበ፡ ይቤሎ፡ ዘንተ፡ ዘእልመክኑን፡ ለአቡነ፡ ተክለ፡ ሃይማኖት፡ ወውእቱሂ፡ አቡነ፡ ተክለ፡ ሃይማኖት፡ ብፀዓዊ፡ ኃያል፡ ያርብሐዊ፡ ሰሚዖ፡ ዘንተ፡ ነገረ፡ እምአፈ፡ ንጉሥ፡ ተንሥኡ፡ ወአውተረ፡ ጸልዮ፡ ወአንቃዕደወ፡ ገጸ፡ መንገለ፡ ሰማይ፡ ወይቤ፡ እግዚአብሔር፡ አምላክ፡ ወአግልክት፡ ወአግዚአኒ፡ አጋዕዝ

ት፡ ወንጉሠ፡ ነገሥት፡ ስምዒኒ፡ ጸሎትዩ፡ ወስኦለ
ትዩ፡ ኦዘሰማዕስ፡ ጸሎተ፡ ነሎሙ፡ ነቢያት፡ ወሐ
ዋርያት፡ ጸድቃን፡ ወሰማዕታት፡ ደናግል፡ ወመነኮ
ሰት፡ ጸከተ፡ ትጉሃን፡ መላእክት፡ ወጸሎታ፡ ለእ
ግዝእት፡ ነሐነ፡ ኃጥእት፡ አምሳል፡ እምነ፡ አምሳ
ላት፡ ወመ-ዳዩ፡ ስኦለታት፡ ሊተኒ፡ ለኃጥእ፡ ገብር
ስ፡ ኢትትኃዩኒ፡ በእንተ፡ አበስዩ፡ ወክሥት፡
(Fol. 231b. 1.) ሎቱ፡ ለዝንቱ፡ ነገር፡ ጥፍአት፡ ርእ
ሰ፡ ለዝንቱ፡ ዶርሆ፡ ወዘንት፡ ሶበ፡ ጸለዩ፡ አቡነ፡ ተ
ክለ፡ ሃይማኖት፡ መጽአ፡ መልአክ፡ ኅቤሁ፡ እምሰ
ማይ፡ ወይቤሎ፡ መልአክ፡ እግዚአብሔር፡ ኢትጸ
ሊ፡ በእንተ፡ ዝንቱ፡ ንጉሠ፡ ዛጌ፡ ዩአክሎ፡ ዘወሀ
ብክም፡ ብዙኃ፡ መዋዕለ፡ መጠነ፡ ፫፻፸፱ ወ፪ዓመት፡
እንዘ፡ ኢይደልዎ፡ ይቤለክ፡ ዘንቱ፡ እግዚአብሔ
ር፡ ኅድግ፡ ኢትጸሊ፡ ወዮምሰ፡ በሕቱ፡ ናሁ፡ አግ
ባዕኩ፡ ሎቱ፡ መንግሥተ፡ እግዚአብሔር፡ ለይኩኖ፡
አምላክ፡ ወልደ፡ ዳዊት፡ ወለዘርአ፡ እስክ፡ ለዓለ
ም፡ ወአግብአቱ፡ መንግሥተ፡ አክ፡ መንግሥተ፡
ባሕቲቶ፡ አላ፡ ምስለ፡ ቀርነ፡ ቅብዕ፡ ከመ፡ ሥርዓ
ት፡ አበዊሁ፡ ነገሥተት፡ ወአስማተ፡ ዕፍረታትኒ፡
ዘውእቱ፡ ስሂን፡ ወሚዓ፡ ቀንሞስ፡ ወቀናንሞስ፡ ጽ
ስጥቂስ፡ ዕንገሎታት፡ ወማዩ፡ ከርከዕ፡ ኮል፡ ምስለ፡
ፍሬ፡ ወድን፡ ዕሎንታት፡ ገበረክ፡ ወአኅበረክ፡ ው
ስተ፡ ሸጽዋዕ፡ ደዮ፡ ወአንተኒ፡ ነሢአክ፡ ዕጣነ፡ መ
ጠነ፡ ፫፻ፋን፡ ባእ፡ ቤተ፡ መቅደሱ፡ ለእግዚአብሔ
ር፡ ወዕጥን፡ ታቦተ፡ ሕጉ፡ ለእግዚአብሔር፡ መጠ
ነ፡ ፫፻ብዔ፡ ዕለታት፡ ሶበኒ፡ ትወዕ (Fol. 231b. 2.) እ፡
እምዝንቱ፡ ቤተ፡ መቅደሰ፡ ንሢአ፡ ኅፈረ፡ ዕጣን፡
በእዴክ፡ በአሰተዋህደ፡ ምስለ፡ ማይ፡ ወደዮ፡ ምስ
ለ፡ ዝንቱ፡ ጽዋዓ፡ ዕፍረታት፡ ወድግም፡ ቦቱ፡ እም
ታለ፡ ዳዊት፡ ለምንት፡ አንገለጉ፡ እግዚአ፡ ሚበዝ

ኅ፡ ሶበ፡ ጸዋዕክም፡ ይስማዕክ፡ እግዚአ፡ በኃይልክ፡
ግፍዎሙ፡ እግዚአ፡ ሰማዕኑ፡ ጐሥዓ፡ ተሠሃለኒ፡ እ
ግዚአ፡ በከመ፡ ዕበዩ፡ ሃህልክ፡ ይትነሣእ፡ እግዚአ፡
ነጽር፡ ከያክ፡ እግዚአ፡ ነሐነክ፡ ተሠሃልክ፡ አጽም
ዕ፡ እግዚአ፡ ዕዝነስ፡ ምሕረተክ፡ እሴብሕ፡ እግዚአ
ብሔር፡ ነግሠ፡ ደንገ፡ አሕዛብ፡ ስምዒኒ፡ እግዚ
አ፡ ጸሎትዩ፡ አሌዕለክ፡ ወአምነቢያትሂ፡ ጸሎተ፡
ሐና፡ ጸሎተ፡ እግዚአብሔር፡ ማርያም፡ ወጸሎተ፡ ዘ
ካርያስ፡ ወመሐልይ፡ ፭፻፱ ወ-ዳሴ፡ እግዝእትነ፡ ማርያ
ም፡ ምስለ፡ እንቀጽ፡ ብርሃን፡ ወጸሎተ፡ ወንጌል፡
፭፻፱ ወ-ዳሴ፡ ጸሎታት፡ ሶበ፡ ጸለይክ፡ አንተ፡ ፍ
ጡነ፡ ይፈልሕ፡ ለክ፡ ዝንቱ፡ ቅብዓ፡ ነገሥታት፡ አ
ሚሃ፡ ንሥአ፡ ለይኩኖ፡ አምላክ፡ ወቅብዎ፡ በእዴ
ክ፡ ከመ፡ ይኩን፡ ንጉሠ፡ መልዕልተ፡ ነሎሙ፡ ነ
ገሥታት፡ ወይምልክ፡ ባሕቲቱ፡ ነሎ፡ ዓለመ፡ ወ
ለዝንቱስ፡ ቅብ (Fol. 231b. 3.) ዕ፡ አክ፡ ዘይትቀብ፡
ነሎሙ፡ ነገሥታት፡ እለ፡ ነግሡ፡ እምድኅፈሁ፡ እ
ንበለ፡ ዳእሙ፡ ዘርአ፡ ያዕቆብ፡ ጸድቅ፡ ወዓዲ፡ ዘይ
ትነሣእ፡ እምድኅረ፡ ዘርአ፡ ያዕቆብ፡ ንጉሥ፡ በመ
ዋዕል፡ በ፫፻፸፱ ወ፪ዓመት፡ ዓለም፡ ወዓመተ፡ መ
ንግሥቱኒ፡ ለዘይነግሥ፡ ንጉሥ፡ መዋዕሊሁ፡ መጠ
ነ፡ ፵፱ ወ፪ዓመት፡ ወለከኒ፡ የሀብክ፡ እመንግሥተ፡
ዘኢሁ፡ ይኩኖ፡ አምላክ፡ ፩ እደ፡ ወይኩን፡ ለክ፡ ው
እቱ፡ ወልደ፡ እመቦ፡ ዘተሀበለ፡ ላዕለ፡ ዝንቱ፡ ሕ
ግክ፡ ወመንግሥትክ፡ ይትዋረስ፡ መርገመ፡ ወናሁ፡
ከሠትኩ፡ ኅቡአቲሁ፡ ለእግዚአብሔር፡ ወአንተኒ፡
ኢታትር፡ ዳእሙ፡ ቅብዎ፡ ለይኩኖ፡ አምላክ፡ ወ
ዘንተ፡ ነገረ፡ ተናገሮ፡ ዓርገ፡ መልአክ፡ እግዚአብሔ
ር፡ ውስተ፡ ሰማያት፡ ወአቡነሂ፡ ክቡረ፡ ስም፡ ተክለ፡
ሃይማኖት፡ ሰማያት፡ ዘንተ፡ ነገረ፡ እምአፈ፡ መልአክ፡
ቅብዎ፡ ለይኩኖ፡ አምላክ፡ ወፈነም፡ ውስተ፡ ዐብዕ፡











